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THE MATHNAWÍ
OF
JALÁLU'DDÍN RÚMÍ

EDITED FROM THE OLDEST MANUSCRIPTS AVAILABLE: WITH CRITICAL NOTES, TRANSLATION, & COMMENTARY

BY

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VOLUME VII

CONTAINING THE COMMENTARY ON THE FIRST & SECOND BOOKS

PRINTED BY THE CAMBRIDGE UNIVERSITY PRESS
FOR THE TRUSTEES OF THE "E. J. W. GIBB MEMORIAL"
AND PUBLISHED BY MESSRS LUZAC & CO.
46 GREAT RUSSELL STREET, LONDON, W.C.

1937

PRINTED IN GREAT BRITAIN

THIS VOLUME
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PUBLISHED BY THE TRUSTEES OF

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تِلْكَ آثَارُنَا تَدُلُّ عَلَيْنَا * فَانْظُرُوا بَعْدَنَا إِلَى ٱلْآثَارِ

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Behold our works when we have passed away."

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Ḥudúd al-'Álam, an anonymous Persian treatise on geography (372/982), translated into English with Commentary by V. Minorsky and Introduction by W. Barthold.

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Firdawsu'l-Ḥikmat of 'Alí ibn Rabban aṭ-Ṭabarí, ed. by Muḥammad az-Zubayr aṣ-Ṣiddíqí, 1928, 20*s*.

INTRODUCTION

THE TASK of writing a short commentary on the *Mathnawí*—and I consider that mine answers that description—involves questions of form, scope and method which are not easy to decide. Should it be designed for the use of specialists, or adapted to the needs of a wider circle, or should an attempt be made to reconcile these conflicting standards at the risk of doing justice to neither? In the present volume the last course has been followed. There may be good reasons for departing from it in the remainder of the work, but I felt that at least some portion of the *Mathnawí* ought to be treated in such a way as to make it better understood by many Western students of Persian mystical poetry, who, though possessing a general knowledge of the subject, still require help and guidance in detail. To a large extent this has been given by referring to other books. No doubt the ideal commentary is self-sufficient; unfortunately, like the 'Anqá, it cannot exist in a world of space and time. Although often one hardly knows what to leave out and what to put in, I have tried to balance the claims of textual criticism and interpretation against my desire to illustrate the doctrine, inner meaning, and literary history of the poem.

Not only by the author's disciples and later members of the great brotherhood of which he was the founder, but among all Persian or Persian-speaking Ṣúfís, the *Mathnawí* had been hailed as a unique revelation of esoteric truth long before Jámí called it "the *Qur'án* in Persian" (*hast Qur'án dar zabán-i Pahlawí*)[1] and said of Jalálu'ddín himself: "though he is not a Prophet, he has a Book" (*níst payghambar walí dárad kitáb*).[2] Ṣúfism boasts many "inspired" books of this kind, but none has been so carefully studied and copiously expounded in all the principal languages of Islam (cf. Ḥájjí Khalífah, v, 375–378). Perhaps the oldest exegesis dates from the 15th century. Kamálu'ddín Ḥusayn ibn Ḥasan al-Khwárizmí al-Kubrawí (*ob.* A.H. 840 or 845), a disciple of Khwájah Abú 'l-Wafá (see *Nafaḥát*, 499 *seq.*), discussed and explained the *Mathnawí* in two works which he entitled respectively *Kunúzu 'l-ḥaqá'iq fí rumúzi 'l-daqá'iq* and *Jawáhiru 'l-asrár wa-zawáhiru 'l-anwár* (Rieu, *BMPC*, 588; Ethé, *IOPC*, No. 1098); and his example was followed by a younger contemporary, Niẓámu'ddín Maḥmúd ibnu 'l-Ḥasan al-Ḥusayní of Shíráz (Ethé, *op. cit.*, No. 1099). But though Persia led the way, the first complete and systematic commentaries were produced in Turkey. For these we are indebted to Surúrí (Muṣliḥu'ddín ibn Muṣṭafá: see art. in *EI*), who died in A.H. 969; Shem'í (*circa* A.H. 1000), and Ismá'íl Anqirawí (*ob.* A.H. 1041).

[1] Saná'í calls his own *Ḥadíqah* "the Persian Qur'án" (*Qur'án-i Pársí*).

[2] The *qiṭ'ah* to which these lines belong is quoted in Walí Muḥammad's Persian Commentary on Book I of the *Mathnawí*, p. 3, and also stands on the title-page of the Turkish Commentary by 'Ábidín Páshá.

Ismá'íl Dedeh (Rusúkhu'ddín) of Angora (see Rieu, *Cat. of Turkish MSS. in the British Museum*, 234 *seq.*) was Shaykh of the famous Mawlawí convent at Galata. To my mind, his *Fátihu 'l-abyát*, which includes a prose translation of the Persian text, is the best Oriental exposition of the poem. The other commentaries that I have read through or consulted occasionally are:

1. *Al-manbaju 'l-qawí li-țullábi 'l-Mathnawí* (Arabic), by Shaykh Yúsuf ibn Aḥmad al-Mawlawí. The author describes himself as a famulus (*khádim*) of the dervishes in the convent at Beshiktásh, a village on the Bosphorus, and tells us that the work was compiled for the benefit of Syrian and other members of the Order who found difficulty in reading the Turkish commentaries. The bulk of it is derived from the *Fátiḥu 'l-abyát*; the writer adds some interesting quotations from the *Tafsír* of Najmu'ddín Kubrá, but little else of importance.

2. *Mukáshafát-i Riḍawí* (*Raḍawí*), a Persian commentary on obscure verses in the *Mathnawí*, compiled in A.H. 1084 by Mawlawí Muḥammad Riḍá and lithographed at Lucknow in 1877.

3. *Sharḥ-i Mathnawí* (Persian), begun in A.H. 1140 by Mawlawí Walí Muḥammad of Akbarábád (Ethé, *IOPC*, No. 1107). He is a severe critic of his predecessors and of Muḥammad Riḍá in particular. His own comments, though acute and ingenious, do not always justify the confidence with which he gives them out.

4. The Persian commentary of 'Abdu 'l-'Alí Muḥammad ibn Niẓámu'ddín of Lucknow (*ob.* A.H. 1225), whose learning gained for him the honorific title, Baḥru 'l-'Ulúm. See under Baḥr al-'Ulúm in *EI*. Lithographed at Lucknow (1876) and Bombay (1877).

I have also made use of three Turkish commentaries on the First Book, namely:

5. *Jawáhir-i bawáhir-i Mathnawí*, a diffuse work of 2550 pages by Ṣárí 'Abdulláh Efendi (*ob.* A.H. 1071: see art. in *EI*), comprising many dissertations on mystical questions as well as innumerable verses by Ṣúfí poets.

6. *Rúḥu 'l-Mathnawí*, by Shaykh Ismá'íl Ḥaqqí of Brusa (A.H. 1063–1137). See art. in *EI*. The commentary is incomplete: its two volumes extend only as far as the conclusion of the Story of the Jewish King and his Vizier (Book 1, v. 738).

7. *Tarjamah ú sharḥ-i Mathnawí-yi sharíf*, by 'Ábidín Páshá, Governor of Angora (born A.H. 1259). 6 volumes. Constantinople, 1887–1888.

The above-mentioned works form part of an immense and bewildering mass of exegetical materials which no modern commentator can afford to ignore, though a great deal of it yields "none or bitter fruit", and we may well doubt whether it repays the labour of discovering and extracting what is valuable. I have not been able to utilise more than a fraction of my gleanings. In order to take full advantage of the opportunities which the *Mathnawí* provides for discussing subtle points of mystical doctrine,

it would be necessary to employ methods very unlike those adopted in the present volume. But there are compensations. It has been my aim to view the parts of this labyrinthian poem in their relation to the whole and exhibit, so far as is possible, its connexions with other Moslem literature besides the *Qur'án* and the Ḥadíth. Previous interpreters, rarely looking beyond the immediate context, have failed to see how often the best commentary on the *Mathnawí* is the *Mathnawí* itself: it abounds in passages which throw light upon one another. The *Díwán-i Shams-i Tabríz* is a valuable aid, even in the absence of a critical text which would settle the question how much or little in the existing editions may be regarded as authentic. Concerning the collection of Rúmí's sayings and discourses entitled *Fíhi má fíhi* see *JRAS*, *Centenary Supplement*, October 1924, p. 225 *sqq*. There is a close connexion between this work and the *Mathnawí*, as the passages quoted in the Notes will demonstrate. Hitherto little has been done towards investigating the poet's literary sources. I have pointed out many unacknowledged debts to Saná'í, 'Aṭṭár, Ghazálí, 'Awfí, *Kalílah wa-Dimnah*, etc. The results obtained are a long way from being exhaustive but suffice to show that if Rúmí cast his net wide, he could be trusted to put his own stamp and seal on everything he appropriated.

I have frequently consulted the excellent Notes accompanying G. Rosen's German verse-translation of Book I, 1–1371, and the English Commentary on Book II by C. E. Wilson. The latter is a solid piece of work, which may be commended to students, with the reservation that its learning runs in a somewhat narrow groove and is marred now and then by strange lapses of judgement and errors of fact. These it has been my duty to correct. I must add, however, that they do not seriously impair the value of Dr Wilson's Commentary. In many instances I have found his remarks helpful and instructive.

Oriental interpreters expound the *Mathnawí* in terms of the pantheistic system associated with Ibnu 'l-'Arabí. Being convinced that the poem was deeply influenced from that quarter, they hold that it cannot be made intelligible without reference to those ideas. So far I agree, though such a mode of explanation is apt to mislead us unless we remember that Rúmí is a poet and mystic, not a philosopher and logician. He has no system, he creates an aesthetic atmosphere which defies analysis. As a rule, we apprehend the main drift and broad sense of his words: the precise and definite meanings assigned to them are a makeshift: we can really do no more than indicate parallel lines of thought, call attention to affinities, and suggest clues. Commentators inevitably turn mystical poetry into intellectual prose. Viewed through this medium, what was a fish swimming in its native element becomes a dry dissected specimen on the laboratory table. The reader will understand that, while there is much in the *Mathnawí* that admits of direct explanation, there is much, too, that must be explained, if at all, by seeking to establish contact with its philosophical background.

Here the Eastern commentaries offer an embarrassing variety of choice. Instead of discussing rival theories, I have usually either chosen a single one or stated my own opinion. Some passages, it seems to me, receive fresh light from modern ways of studying them.

The Persian text, especially in Book I, has numerous readings different from those authorised by the great majority of MSS.; but since the latter are fully recorded in the *apparatus criticus* and appendices, only the more important have been noticed in the Commentary. For the most part, no opinion is expressed as to the superiority of one reading over another, when both are backed by ancient MSS.: on this point cf. Vol. III, Introd., p. xi, note 3. While writing the Commentary, I deemed it advisable to make some alterations in the text and also amend the Translation at several places. The following list of references (which includes some of those already published in Vol. III, Introd., pp. xxviii–xxxi and Vol. IV, pp. xiii–xiv) is nearly complete:

Book I: 1, 23, 82, 97, 159, 170, 288, 368, 397, 475, 522, 548, 628, 739, 758, 761, 776, 777, 834–835, 836, 862, 866, 879, 933, 934–935, 953, 980, 990, 1014–1015, 1046, 1109, 1188, 1215, 1245, 1348, 1406, 1477, 1543, 1593, 1605, 1670, 1864–1865, 1945, 1987, 2132, 2204, 2230, 2268, 2304, 2322, 2356, 2358, 2408, 2501, 2506, 2521, 2638, 2648, 2704, 2812, 2886, 2918, 3020 (note), 3050, 3086, 3148, 3158, 3181, 3217, 3226, 3225, 3288, 3348, 3350, 3422, 3443, 3455, 3506, 3521–3522, 3527, 3566, 3600, 3611, 3711, 3757, 3797, 3846, 3918, 3923.

Book II: 58, 165, 169, 228, 298, 332, 360, 463, 536–537, 706, 707, 825, 1059, 1114–1115, 1137, 1266, 1300, 1425, 1545, 1975, 2165, 2166, 2253, 2296, 2379, 2525, 2567, 2815, 2835, 2915, 2995, 3021, 3037, 3057, 3121, 3150, 3163, 3254, 3497, 3577, 3632, 3727, 3772, 3781.

The *Mathnawí* supplies rich material for students interested in Persian philology and lexicography, and the Notes illustrate many peculiarities of language, style and metre. This is a subject to which I intend to return later on. Excerpts from Oriental books and MSS. are given in transliteration. The system is that approved by the Royal Asiatic Society; but silent *h* (ه) is retained except when an *iḍáfat* or other suffix follows: thus *bandah*, *banda-i*. The letter ث is invariably represented by *th*, ذ by *dh*, ض by *ḍ*, and ظ by *ẓ*, whether the original text be Arabic, Persian, or Turkish. In some Persian *Díwáns* lithographed in the East the text overflows into the margins, where each verse, instead of running in a single line across the page, occupies two lines, the second half-verse being placed under the first. References to such marginal passages are by *line*, not by *verse*.

As regards the progress of the work, all that can be said now is that I hope to finish it in two more volumes: one of commentary and one comprising a general introduction and survey. To continue the commentary on the same scale and plan would necessitate a great amount of

repetition, useless save to eccentric readers who would rather begin in the middle or at the end. It is a fair conjecture that the space required for the last four Books will not largely exceed the limits within which the first two have been annotated.

I am grateful to Professor A. Fischer, Professor Louis Massignon, Dr H. Ritter, and Professor Muḥammad Shafī‘ for their kindness in giving information and help, and to the Staff of the Cambridge University Press for sparing no pains to produce a model of accurate and elegant printing.

REYNOLD A. NICHOLSON

CAMBRIDGE
30 *September* 1936

ABBREVIATIONS, Etc.

[For the MSS. of the *Mathnawí* designated by the letters ABCDGHKLNP, see Vol. I, Introd., pp. 5–7, and Vol. III, Introd., pp. xii–xiv. The Oriental commentaries referred to as BU, Fa, IH, Mq, Muḥammad Riḍá, Ṣárí, and WM, are included in the following list. "Browne MS." denotes one of those described in *Catalogue of the Oriental manuscripts belonging to the late E. G. Browne* (Cambridge, 1932), all of which have recently passed by bequest into possession of the University Library.]

Abú 'l-Maḥásin = Ibn Taghrí-birdí, *al-Nujúm al-záhirah*, ed. Juynboll and Matthes (Leyden, 1852–1861).

Achundow = the German tr. of Abú Manṣúr Muwaffaq ibn 'Alí al-Harawí's treatise on pharmacology by Abdul-Chalig Achundow in *Historische Studien aus dem pharmakologischen Institute der Kaiserlichen Universität Dorpat*, III (Halle, 1893).

Adhkiyá = Ibnu 'l-Jawzí, *Kitábu 'l-adhkiyá* (Cairo, A.H. 1306).

Aḥwálu 'l-qiyámah, ed. M. Wolff (Leipzig, 1872).

'Ajá'ibu 'l-makhlúqát of Qazwíní, ed. Wüstenfeld (Göttingen, 1848).

Amthál ú Ḥikam, 4 volumes (Teheran, n.d.).

AQ = *Kitábu 'l-itḥáfát al-saniyyah fí 'l-Aḥádíth al-Qudsiyyah* (Ḥaydarábád, A.H. 1323).

Arabian Medicine, by E. G. Browne (Cambridge, 1921).

Arabum Proverbia = Maydání, *Amthálu 'l-'Arab*, ed. G. Freytag (Bonn, 1838).

'Ará'isu 'l-Bayán, by Ruzbihán al-Baqlí, MS. in my collection.

Aspects of Islam, by D. B. Macdonald (New York, 1911).

Asrár. See *Asráru 'l-tawḥíd*.

Asrár-námah, by Farídu'ddín 'Aṭṭár (Teheran, A.H. 1298).

Asráru 'l-tawḥíd = *Asráru 'l-tawḥíd fí maqámáti 'l-Shaykh Abí Sa'íd*, by Muḥammad ibnu 'l-Munawwar, ed. Shukovski (St Petersburg, 1899).

'Awárif = Shihábu'ddín al-Suhrawardí, *'Awárifu 'l-Ma'árif* in the margins of the *Iḥyá* of Ghazálí (Búláq, A.H. 1289).

'Awfí, *Jawámi'u 'l-Ḥikáyát*, Browne MS., X 4.

A Year amongst the Persians, by E. G. Browne. Reference is made to the re-issue (Cambridge, 1926).

Badáyi' = Sa'dí, *Badáyi'*, ed. and tr. Sir Lucas White King (Berlin, Kaviani Press, 1925–1926).

Baháristán of Jámí, ed. and tr. Schlechta-Wssehrd (Vienna, 1846).

Bayḍáwí = *Anwáru 'l-tanzíl wa-asráru 'l-ta'wíl* by al-Bayḍáwí, ed. Fleischer (Leipzig, 1846).

Bírúní, *Chronology* = *The Chronology of Ancient Nations*, the English version by C. E. Sachau of Bírúní's *al-Áthár al-báqiyah* (London, 1879).

Bírúní, *Tafhím*, ed. and tr. R. Ramsay Wright (London, 1934).

BMPC = *Catalogue of the Persian MSS. in the British Museum*, by C. Rieu (London, 1879–1883).

Brown, *The Darvishes* = J. P. Brown, *The Dervishes or Oriental Spiritualism* (London, 1868). Reference is made to the revised edition by H. A. Rose (London, 1927).

BU = Persian Comm. on the *Mathnawí* by Baḥru 'l-'Ulúm (Muḥammad 'Abdu 'l-'Alí) (Lucknow, A.H. 1293).

Bukhárí = *Kitábu 'l-Jámi' al-Ṣaḥíḥ*, ed. Krehl and Juynboll (Leyden, 1862–1908).

Bústán of Sa'dí, ed. Graf (Vienna, 1858).

Chahár Maqálah = Niẓámí-i 'Arúḍí, *Chahár Maqála*, ed. Mírzá Muḥammad of Qazwín, Gibb Memorial Series XI (London and Leyden, 1910).

Chahár Maqálah, Eng. = Revised translation of the *Chahár Maqála* of Niẓámí-i 'Arúḍí by E. G. Browne, Gibb Memorial Series, XI, 2 (London, 1921).

Contes persans en langue populaire, by A. Christensen = *Det Kgl. Danske Videnskabernes Selskab, historisk-filologiske Meddelelser*, I, 3 (Copenhagen, 1918).

Development. *See* Macdonald, *Development*.

Dictionary of technical terms = Taháná wí, *Kashsháfu iṣṭiláḥáti 'l-funún* (Calcutta, 1854–1862).

Díwán of Abú 'l-'Atáhiyah (Beyrout, 1886).

Díwán of Aḥmad-i Jám, MS. in my collection.

Díwán of 'Aṭṭár (Skrine MS., British Museum, 11047).

Díwán of Bábá Kúhí, British Museum MS. Or. 3588.

Díwán of Falakí. *See* Falakí.

Díwán of Ḥalláj, ed. Louis Massignon, in *Journal Asiatique*, 1931. Also published separately.

Díwán of Ibnu 'l-Fáriḍ, ed. Rushayyid al-Daḥdáḥ (Marseilles, 1853).

Díwán of Mutanabbi, ed. Dieterici (Berlin, 1861).

Díwán of Pír-i Herát ('Abdulláh Anṣárí) = ПѢСНИ ХЕРАТСКАГО СТАРЦА, ed. Shukovski (St Petersburg, 1895).

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COMMENTARY ON BOOK I

PREFACE

It may be noted that while the Prefaces to Books I, III, IV are written in Arabic, those to Books II, V, VI are in Persian.

P. ١, l. ١ كتاب المثنوى. In III, Pref., p. ٢, l. ١٢, the poem is called *al-Kitábu 'l-mathnawí*. Elsewhere the author always refers to it simply as *Mathnawí*. The title *Mathnawí-yi ma'nawí*, by which it is often described, may have been suggested by such phrases as *Mathnawí u Tibyán-i ma'nawí* (V, Pref., l. ١). Cf. also VI 68: *Mathnawí-rá ma'nawí bíní u bas*.

أُصول أُصول أُصول الدّين. The third أُصول is added in G by another hand. الدّين, "the (true) Religion", *i.e.* Islam: see *Qur*. III 17. The term *uṣúlu 'l-dín*, "the roots of the Faith", commonly denotes scholastic and dogmatic theology (*'ilmu 'l-kalám*). Thus the words used by Rúmí assert emphatically that the deepest and innermost "roots of the Faith" are contained, not in the formalism and intellectualism of the orthodox divines, but in the mysticism of the Ṣúfís—and pre-eminently, of course, in the *Mathnawí*. The mention of *fiqh* (l. ٢) shows that an allusion to the technical meaning of *uṣúlu 'l-dín* is intended.

l. ٢ اليقين, the mystic's intuitive certainty, "the evidence of things not seen".

فقه الله الأكبر. The word *fiqh*, originally meaning "insight", came to signify religious knowledge, canon law, dogmatic or speculative theology, and jurisprudence. While jurisprudence was called "the lesser *fiqh*" (*al-fiqhu 'l-aṣghar*), "the greater *fiqh*" (*al-fiqhu 'l-akbar*) was identified with theology: *al-Fiqhu 'l-Akbar* is the title of two early creeds, erroneously attributed to Abú Ḥanífah, which have been translated and explained by Wensinck (*The Muslim Creed*, 102 *sqq*., 188 *sqq*.). The substitution of *fiqh Alláh* for *al-fiqh* implies that the supreme religious science is Ṣúfism (*'ilmu 'l-taṣawwuf*), and that the doctrine of the *Mathnawí* has its source in Divine inspiration.

l. ٣ مَثَلُ نُورِهِ كَمِشْكاةٍ فيها مِصْباحٌ. A bold application of the famous "Light-verse" (*Qur*. XXIV 35), in which the Light of God is compared to a lamp (not "candle", as I have inadvertently translated *miṣbáḥ*) set in a niche. The "light" of the *Mathnawí* is the illuminating spiritual truth contained in it. Since Rúmí regards this truth, emanating from God, as the essence (*ma'ná*) of the *Qur'án*, he can describe the *Mathnawí* in terms taken *verbatim* from God's description of His own uncreated Word (see ll. ٩–١١). Many passages in the poem indicate his belief that it is nothing less than an inspired exposition of the esoteric content of the *Qur'án*. From that point of view the Word of God is but milk of

which the *Mathnawí* is the cream and the butter: cf. an anecdote related by Aflákí (Redhouse, *Mesnevī*, No. 51), where the poet makes this remark concerning the *Iláhí-námah* (*Ḥadíqah*) of his predecessor Saná'í.

l. ٣ تُسَمّى...سَلْسَبِيلًا. The words *tusammá Salsabílan* occur in *Qur.* LXXVI 18. Salsabíl is the name of a fountain in Paradise. Rúmí (VI 3502; *Díwán*, *Tab.* 44, 2) alludes to the fanciful derivation from *sal sabílan*, "ask a way (means of union with God)". Cf. Bayḍáwí on *Qur. loc. cit.*

ابناء هذا السبيل, Ṣúfís who are still travelling (*sálik*) on the way to God and have not yet attained to perfection. We may suppose, with Fa, that the poet is thinking of Mawlawí dervishes.

l. ٥ اصحاب المقامات والكرامات, the adepts who have traversed all the stages of the mystic Way and been endowed with miraculous gifts. For the *maqámát* (virtues gradually acquired by ascetic and ethical discipline), see *MI*, 28 *sqq.*; *Kashf*, *Eng.* 180 *sqq.*, 370 *sqq.*; *Luma'*, 41–54; *Qút*, I 178 *sqq.*; Qush. 53 *sqq.*; and for the *karámát* (χαρίσματα), or miracles of the Moslem saints, *Kashf*, *Eng.* 218 *sqq.*; Goldziher, *MSt*, II 373 *sqq.*

خَيْرٌ...مَقِيلًا, *Qur.* XXV 26, with مُسْتَقَرًّا for مَقامًا, and XIX 74, with نَدِيًّا for مَقِيلًا.

l. ٧ كنيل مصر...والكافرين. Among the plagues sent upon the people of Pharaoh (*Qur.* VII 130) was the plague of blood, so that whenever an Egyptian would drink water, it turned to blood in his mouth. The story is handled characteristically by Rúmí in Book IV, 3431 foll.

l. ٨ يُضِلُّ به الخ, *Qur.* II 24. به refers to the parables which occur in the *Qur'án*. So, as the poet says explicitly (VI 655 *sqq.*), much of the *Mathnawí* will lead into error those who cannot apprehend its mystical sense.

شفاء الصُّدور. The *Qur'án* (X 58) is described as *shifá'un li-má fí 'l-ṣudúr*.

l. ٩ بأيدى...بررة, *Qur.* LXXX 15, referring to the Angels who copy the Divine original of the *Qur'án* preserved in Heaven.

l. ١٠ لا يَمَسُّهُ إِلَّا ٱلْمُطَهَّرُونَ, *Qur.* LVI 78. Fa and GK add LVI 79: "a Revelation from the Lord of the Worlds".

لا يأتيه...من خَلْفه, *Qur.* XLI 42.

l. ١١ خَيْرٌ...الرّاحمين, *Qur.* XII 64.

l. ١٢ ألقابٌ أُخَر. Where are these "other honorific titles" to be found? No doubt, in the *Qur'án*, with which (as the preceding passage has made clear) the *Mathnawí* is regarded as being *essentially* one.

l. ١٣ يقول الخ. The poet now begins to speak of himself and his work in the ordinary fashion of uninspired Moslem authors. He describes its contents and literary style, and states that it was composed at the request of his bosom-friend, Ḥusámu'ddín, whom he extols as the unique hierophant of the age. The contrast with the first part of the Preface, though very striking, does not involve any real contradiction: it only shows that Rúmí's theory of inspiration left room for conscious and free exercise of the poetic faculty. Here he is thinking of his poem (المنظوم المثنوى, l. ١٥) and of the labour it had cost him. References to the pathology of Prophetic inspiration (Fa I 13, 18 *sqq.*) seem to me irrelevant.

P. ٢, l. ٢ مكان الروح من جسدى. We shall see that Ḥusámu'ddín is repeatedly invoked by Rúmí as the inspiring genius of the *Mathnawí*. Their spiritual intimacy—"mystical union" is the fittest phrase to describe its nature—exactly resembles that which existed at an earlier date between the poet and Shamsu'ddín of Tabríz. Just as Rúmí entitled his collection of odes *Díwán-i Shams-i Tabríz*, so he calls his great didactic poem *Ḥusámí-námah*, "the Book of Ḥusám" (VI 2). Both Shamsu'ddín and Ḥusámu'ddín are "Perfect Men", in whom he sees the Divine consciousness made manifest, so that, by losing himself in them, he realises his essential unity with God.

> "That is because we are the spirit of One, though we dwell by turns in two bodies—a marvellous thing!
> Like a single person with two names: thou canst not miss by whichever name thou callest him."
>
> (Jílí, *IK*, I 51, I *seq.*)

l. ٣ يومى وغدى, *i.e.* "in this world and in the world to come".

l. ١٤ مغيث الورى. Ḥusámu'ddín is here described as the Ghawth or Quṭb the head of the mystic hierarchy on which the preservation of the world depends.

وديعة الله. The Perfect Man is "deposited" by God in order that he may display the Divine attributes to mankind. See *SIM*, 106 *seq.* The words beginning with وديعة الله and ending with خباياه عند صفيه occur in *Ta'arruf*, 4, 6 *seq.*, where ودائع takes the place of وديعة.

l. ٥ وصاياه لنبيه الخ, *i.e.* God charged the Prophet (=the Logos) to cherish Ḥusámu'ddín as his spiritual heir, to whom all the mysteries of the universe should be revealed.

l. ٦ حسام الحق والدين. According to Aflákí (Redhouse, *Mesnevī*, p. 113) Chelebi Ḥusámu'ddín succeeded Jalálu'ddín Rúmí as Head of the Mawlawí Order in A.H. 672, having acted as his deputy for ten years previously. He died in A.H. 683.

l. ٧ اخى ترك. Semi-religious brotherhoods of tradesmen, based on the doctrine of *futuwwah* (which is the highest ethical ideal of the Ṣúfís) were a marked feature of social life in Asia Minor during the 13th and 14th centuries. The members (*fityán*) of these guilds lived in hospices under the rule of a superior who bore the title of *Akhí*. The hospice was maintained by the earnings of its inmates, and the *Akhís* entertained visitors lavishly (cf. Ibn Baṭṭúṭah, II 260 *sqq.* = H. A. R. Gibb, *Selections*, 125 *sqq.*). An excellent and fully documented historical study of the subject is given by F. Taeschner in his article "Die islamischen Futuwwabünde", *ZDMG* (1933), 6 *sqq.* (for the *Akhís* in Asia Minor, see especially pp. 40–44).

ابو يزيد. Abú Yazíd (Báyazíd) of Bisṭám, a famous Persian Ṣúfí, died in A.H. 260/A.D. 874. See *EI*, Suppl. under al-Bisṭāmī; Massignon, *Essai*, 243 *sqq.* For his *mi'ráj* (ascent to Heaven), see the Arabic text published, with English translation by the present writer, in *Islamica*, II, fasc. 3, p. 402 *sqq.*

جنيد. Junayd of Baghdád, an eminent mystic of the more orthodox school, died in A.H. 297/A.D. 909. See *EI*, I 1063; Massignon, *Essai*, 273 *sqq.*

l. ٨ صدّيق, a term applied to holy men whose relation to God is one of absolute sincerity in word and deed.

ابن الصدّيق, *i.e.* Akhí Turk, Ḥusámu'ddín's great-grandfather, as the following عنهم (not عنهما) indicates. G and Fa read ابن صدّيق.

ارموىّ الاصل, "originally of Urmiyah", a town and district in Ádharbáyján.

l. ٩ الشيخ المكرّم الخ. Fa explains *mukarram* as I have rendered it, but perhaps we should rather translate: "the Shaykh who was endowed with miraculous grace (*karámah*), inasmuch as he said", etc. This anonymous personage (there is another reference to him, I 3465) is identified (Fa, I 18, 11) with Abú 'l-Wafá of Baghdád. His name is said to have been Kákísh (*Safínatu 'l-Awliyá*, No. 313). IH (II 556, 13) calls him Abú 'l-Wafá ibn 'Aqíl (or 'Uqayl) al-Kurdí and says he was the author of a work entitled *al-Fuṣúl*. According to Sha'rání (*Ṭab.* I 179) Abú 'l-Wafá was a Kurdish saint contemporary with 'Abdu 'l-Qádir al-Jílí (A.H. 470–561). He was a disciple of Abú Muḥammad al-Shanbakí (Sha'rání, *ibid.* 177) and highly venerated by the Shaykhs of the Baṭá'iḥ (the fenland between Baṣrah and Wásiṭ): none before him had received the title of *Táju 'l-'árifín* ("Crown of the Gnostics") in 'Iráq. 'Abdu 'l-Qádir is reported to have said, "At the Divine Court (*Bábu 'l-Ḥaqq*) there is no Kurd like Abú 'l-Wafá." Saná'í (*Díwán*, 80, 6) refers to him in the verse:

qarn-há báyad kih tá az pusht-i Ádam nuṭfa-í
Bú 'l-Wafá-yi Kurd gardad yá shavad Ways-i Qaran.

أَمْسَيْتُ كُرْدِيًّا الخ. Neither this saying nor the story attached to it in Fa is mentioned by Sha'rání. Fa explains the overnight transformation of an illiterate Kurd into an eloquent speaker of Arabic by relating that Abú 'l-Wafá, being jocularly invited to preach a sermon, replied, "If God will"; that after he had spent part of the night in prayer, the Prophet appeared to him in a dream, bidding him discourse concerning the mysteries of the *Qur'án*; and that on the morrow Abú 'l-Wafá mounted the pulpit and addressed those who had come to hear him preach with the words *amsaytu Kurdiyy*[an] *wa-aṣbaḥtu 'Arabiyy*[an]. Jámí (*Nuf.* No. 384) ascribes this saying to Abú 'Abdalláh Bábúní of Shíráz and gives a similar account of its origin, though the details in his version are different. A miracle of the same type is related by 'Aṭṭár in the biography of Abú Ḥafṣ al-Ḥaddád (*TA*, I 326, 6 *sqq.*).

l. ١٣ الرَّبَّانِيِّين, "the men of God", θεῖοι ἄνθρωποι. Qush. (125, 6 fr. foot) describes them as *'ulamá'a ḥukamá'a mutakhalliqína bi-akhláqi 'l-Ḥaqq*. Their hearts are "on the hearts of the prophets" and their qualities are beyond description (*Qút*, I 143, 14).

l. ١٤ السكوت النظّار...انوار الدلائل. This passage is found almost *verbatim* in *Ta'arruf*, 4, 4 *seq.*

الغُيَّب الحُضَّار, *i.e.* they are so rapt in contemplation of God that they retain no consciousness of themselves and created things. Cf. *Kashf*, *Eng.* 248.

l. ١٥ الملوك تحت الأطمار. Cf. *Díwán*, *SP*, VIII 3, and note; *LHA*, 297 *seq.* Fa (I 20, 7 fr. foot) quotes two Arabic verses:

"God bless a party veiled in abasement! He hid them in the garb of poverty that He might exalt them.
Clad in lowly threadbare raiment, they are sultans who trail their skirts over the blue sky."

l. ١٦ The words وهذا دعآء...لأصناف البريّة شامل are verse (*tawíl*) and should have been printed in a separate line. See Introd. to Vol. III, p. xx.

l. ١٧ والحمد لله. This doxology is remarkable both for its brevity and its position at the end of the Preface. Considering that the poem itself begins abruptly without any praise of God (*ḥamd*) or laudation of the Prophet (*thaná*) and even, as will appear presently, without the *basmalah*, we might have expected to find in the forefront of the Preface full compensation for these singular and (in a work of this kind) unprecedented omissions. For the traditional practice see art. ḥamdala in *EI*. So far as I am aware, all the larger Persian mystical *mathnawís* open with praise of God, and all but one (the *Ḥadíqah* of Saná'í) with an encomium on the Prophet, while among the shorter only a very few break this rule,

which claims Prophetic authority (*Itḥáf*, I 53, 5 ff. foot and *sqq.*). By ignoring it Rúmí emphasises the uniqueness of the *Mathnawí* in the most striking manner, and presumably he kept back the *ḥamd* and *ṣalát* till the last sentence of the Preface with the intention that they should serve as a formal introduction to the poem and thus enable him to appeal immediately to the enthusiasm of his readers. The *basmalah*, which stands on p. ٣ of my text, is rightly omitted in GK and also in Fa, where the commentator endeavours to show (I 22, I *sqq.*) that the ب of بشنو takes its place, just as in *Qur.* IX the absence of the *basmalah* is to be explained by the fact that this Súrah begins with the word براءة.

1 The original form of the opening verse is preserved in the 13th-century MSS. (GHN) and also in K. It runs as follows:

بشنو این نی چون شکایت میکند * از جداییها حکایت میکند

"Listen to this reed how it complains: it is telling a tale of separations."

Most editions give the verse in the form in which it appears in the text; and so Jámí in his *Nay-námah*. Fa, Mq and Ṣárí have این نی instead of از نی, but all except HI and Ṣárí read حکایت in the first *miṣrá'* and شکایت in the second. Cf., on the other hand, I 1781: *man niyam shákí: riwáyat mí-kunam*. The point is that while self-conscious lovers complain of separation from the beloved one, and reproach her for her cruelty, the mystic's complaint (*shikáyat*) is really no more than the tale (*ḥikáyat*) of his infinite longing for God—a tale which God inspires him to tell. Cf. also *Badáyi'*, LXIV penult.,

"'Tis the law of Love that they must not complain (*shikáyat*) of the Beloved;

But longing causes the tale (*ḥikáyat*) to be uttered on their tongues."

Ṭayyibát, c. 4,

"If I complain of the Beloved, my words are not sincere:

One who is conscious of himself hath no consciousness (knowledge) of the Beloved."

For the doctrine that weeping and wailing (*záꞋrí*) is incompatible with true self-abandonment, see *infra*, v. ٢١٩٩ *sqq.*

این نی. The *nay* or reed-flute was the poet's favourite musical instrument (cf. *Díwán*, *Tab.* 336, 4 *sqq.*) and has always been associated with the religious services of the Mawlawí Order, in which music and dancing are prominent features [see especially H. Ritter, "Der Reigen der 'tanzenden Derwische'" in *Zeitschrift für vergleichende Musikwissenschaft*, No. 2 (1933), 28–40]. A great deal—much of it, I think, fantastic—has been written about the meaning of *nay* in this and the following verses. There can be no doubt that it symbolises generally the soul of the Saint or Perfect Man lamenting its severance from "the reed-bed" (the spiritual world where it dwelt in the state of pre-existence) and

waking in others the same longing for their true home; and that, in particular, it is used here as an emblem either of Ḥusámu'ddín (with whom the poet is mystically one) or of the poet himself, filled with the Divine spirit which he pours forth in song. How could the mouthpiece of this inspiration be described more fitly? The metaphor occurs again and again both in the *Díwán* and the *Mathnawí*, *e.g.* *Díwán*, *Tab.* 231, 3: "I am the flute and Thou the flute-player"; 293, 12: "My heart said, 'I am His flute, I am caused to wail by His breaths'"; and the beautiful lines (*Math.* VI 2001 *sqq.*) where the relation between Rúmí and Ḥusámu'ddín is similarly depicted. Ḥusámu'ddín is invoked by name at the beginning of all the other Books of the poem, and there is an implicit reference to him in the mention of "this reed-flute" in the opening verse of the present Book; for "the *Mathnawí* is only the wailful music which he has uttered" (VI 2001). It may be added that 'Abdu 'l-Bahá in his *Mufáwaḍát* interprets "a reed like unto a rod" (*Revelation of St John the Divine* xi 1) as "a perfect man whose heart is emptied of all but God" (J. R. Richards, *The religion of the Bahá'ís*, 177). As regards the view of some commentators that *nay* may denote either the reed-pen (*qalam*), *i.e.* the gnostic whom God controls like a pen in His hand, or "the Most Exalted Pen" = Mohammed as the Logos, I will merely point out that the whole context refutes that interpretation. Those who shut their eyes to significant facts can easily convince themselves that *nay* means the Prophet and that the song of the reed is the *Qur'án* (Khaja Khan, *Studies in Tasawwuf*, 192). From what has been said above, it will be clear that, in my opinion, *nay* represents the poet singing the song of the Divine Musician, from whom Ḥusámu'ddín, the "deified" Perfect Man, is hardly distinguishable. Nowhere does the author suggest that he would be likely to celebrate the Prophet as the source whence the mysteries of the *Qur'án*, as revealed in the *Mathnawí*, were imparted to him. Cf. the notes on *vv.* ۱۷۲۷–۱۷۳۳ *infra*.

۲ کز نیستان الخ, referring to the descent of the soul from the sphere of Pure Being and Absolute Unity, to which it belongs and would fain return.

۳–۶ The Perfect Man (prophet or saint) is a stranger in the world, unable to communicate his sorrows or share his mystic knowledge except with one of his own kind; he converses with all sorts of people, worldly and spiritual (بدحالان و خوش حالان) alike, but cannot win from them the heartfelt sympathy and real understanding which he craves. This is the obvious sense of the passage, and adequate so far as it goes, but behind it lies a far-reaching doctrine concerning the spiritual "Descent of Man". Many Ṣúfís have conceived the universe in Neo-platonic fashion as a series of emanations from God, the One Real Being, each successive plane reflecting the one immediately above

it and gradually becoming more and more remote from Reality. The whole series of planes forms the so-called "Circle of Existence", which begins in God and ends in God and is traversed by the soul in its downward journey through the Intelligences, the Spheres, and the Elements and then upward again, stage by stage—mineral, vegetable, animal, and man—till as Perfect Man it completes its evolution and is re-united with the Divine Soul of the world. Why does the soul undergo this experience? Because God desires to be known and behold Himself objectively in the mirror of the sublimated human soul that makes manifest all His attributes. The soul, in virtue of its microcosmic nature, combines the active (necessary) and passive (contingent) aspects of Being; these, which according to Oriental commentators, are denoted by مرد و زن (*v.* ٢), may be said to "lament" in passing from a higher plane of Reality to a lower. The Perfect Man, glorified in the *Díwán*, remains the central figure in the *Mathnawí*, and some acquaintance with the theory of the subject is indispensable for students of Persian mystical poetry. To the references given in *EI*, art. al-insān al-kāmil, add the following: *SIM*, 77–142 (based on Jílí's *IK*, which develops the doctrine in classical form); Andrae, *Die Person Muhammeds*, 290–357; Nyberg, *Kleinere Schriften des Ibn al-'Arabí*, 90–120; E. J. W. Gibb, *History of Ottoman Poetry*, I 41–64.

٧–٨ As the vital spirit, though united with the body, is invisible (cf. II 3253), so the inmost ground of words issuing from an inspired saint cannot be perceived by the physical senses.

٩–١٠ Cf. *Díwán*, *Tab.* 336, 10:

átash futád dar nay u 'álam girifi dúd
zirá nidá-yi 'ishq zi-nay hast átashí.

"The flute is all afire and the world is wrapped in smoke;
For fiery is the call of Love that issues from the flute."

The *Mathnawí* is not mere words; its inspiration comes from God, whose essence is Love. May those yet untouched by the Divine flame be naughted, *i.e.* die to self!" نیست باد should not be taken as an imprecation; the poet, I think, prays that by Divine grace his hearers may be enraptured and lose themselves in God. The repetition of a pair of words (*níst bád*), each word bearing a different signification on its second occurrence, is an example of the rhetorical figure known as *tajnís-i támm* (Browne, *LHP*, II 48).

جوشش عشقست الخ, *i.e.* Love kindles rapture in the heart and makes it like a cup of foaming wine. For the mystical sense of می see *GR*, 805 *sqq.*

١١ The saint, *i.e.* Ḥusámu'ddín, regarded as the inspirer of the *Mathnawí*, is the true comrade and comforter of those who have sacrificed every worldly attachment in order to seek God. His words expose and help

us to remove the sensual and spiritual "veils" that come between us and the object of our quest.

۱۲ He is a bane to the wicked and a blessing to the righteous (cf. v 4232); a touchstone for good and evil (II 2966 *sqq.*); and his enemies are accurst. تریاق = θηριακή.

۱۳ راه پر خون, the thorny path of Love, strown (*Díwán*, *SP*, XLIV, 6) with "thousands slain of desire who manfully yielded up their lives"; for Love "consumes everything else but the Beloved" (*Math*. v 588).

مجنون, the mad lover of Laylá: in Ṣúfí literature, a type of mystical self-abandonment. See *EI*, art. Madjnūn. In this and the two preceding verses *nay* is virtually synonymous with the *Mathnawí* itself.

۱۴ این هوش, the spiritual or universal reason (*'aql-i ma'ád*) and transcendental consciousness of those who have escaped from the bondage of the carnal or discursive reason (*'aql-i ma'ásh*).

مر زبان‌را الخ, *i.e.* every one desires to hear what is suitable to his understanding; hence the mysteries of Divine Love cannot be communicated to the vulgar.

۱۵–۱۶ در عشق ما = در غم ما. The meaning is: "What matter though our lives pass away in the tribulation of love, so long as the Beloved remains?"

۱۷ هرکه جز ماهی الخ. The infinite Divine grace is to the gnostic what water is to the fish, but his thirst can never be quenched. Cf. the story of Yaḥyá b. Mu'ádh and Báyazíd (Qush. 173, 5 *sqq.*; *Kashf*, *Eng.* 187; Massignon, *Essai*, 240 *seq.*; note on II 926–927 *infra*).

هرکه بی روزیست الخ, alluding to the proverb, *harkih bí-sír-ast rúz-ash dír-ast*. Mystics are endowed with greater or less capacity for loving God; sensual men, on whom He has bestowed no portion of love, suffer torment here and hereafter.

۱۹ In his Exordium the poet has touched on the mystical experience of adepts (حال پخته). He now turns to the novice (خام) and, speaking as a spiritual director, bids him learn the first lesson of the Ṣúfí Path (*Ṭaríqah*). Cf. Qush. 214, 10 fr. foot: "Let him (the *murid*) endeavour to do away with (worldly) attachments and preoccupations; for this Path is founded on purging the heart (of all such things). When Ḥuṣrí was a beginner (his Shaykh) Shiblí used to say to him, 'If any thought but of God occur to your mind between this Friday and next Friday, when you come to me again, I forbid you to enter my presence.' The first attachment to be broken is the desire for worldly possessions (*mál*)."

ای پسر, an appropriate form of address, since the novice is the spiritual son (*walad-i ma'nawí*) of his Shaykh. Cf. *'Awárif*, I 230, 4 *sqq.*: "Because of the Divinely established concord between the disciple (*ṣáḥib*) and the master (*maṣḥúb*), the *murid* becomes part of the Shaykh even as the son is part of the father in natural generation; and this birth

(*wiládah*) becomes a spiritual birth, as it is related that Jesus said—God bless him!—'Except a man be born twice, he shall not enter into the kingdom of Heaven'" (cf. St John iii 3). The period of discipleship (*ṣuḥbat*) is compared (*ibid.* 275, 1 *sqq.*) to that of suckling (*irtiḍá'*). Among *the Bektáshís, the murid on being initiated kisses the hand of the Shaykh, who replies, "If you now accept me as your father, I accept you as my son" (Brown, The Darvishes, 209).*

٢٠ *None can get more or less than the portion of "daily bread" (rizq)* allotted to him by God; therefore contentment is true wisdom.

٢١ تا صدف الخ. The origin of pearls is described as follows in the (unpublished) translation by the late Sir A. Houtum-Schindler of a Persian treatise on precious stones (*tansúq-námah*). "Aristotle says: 'During the great storms at the end of winter the shells rise from the bottom of the sea like bubbles and float on the surface, and during the rains in spring they keep their shells open and receive a drop (or several drops) of rain, which being retained for some time in the stomach solidifies and becomes a pearl.' Others say that the origin of a pearl is a particle of sea-water which has become separated from the waves and been thrown into the mouth of the mollusc by the strong north-winds at the end of winter. After swallowing the drop of sea-water, or maybe rain, the animal sinks for a few days to the bottom of the sea and after that comes to the surface for a few days, each day from sunrise to sunset with the exception of a few hours during the middle of the day when the heat of the sun is very great. At sunset the shell returns to the bottom of the sea and remains there until sunrise. Having passed a few days in this manner, it settles altogether at the bottom of the sea and grows roots (spins the byssus), and the watery substance which it received, as explained before, solidifies and ripens into a pearl. Thus it is that by the power of the Almighty a drop of liquid becomes a precious pearl; wherefore blessed be God, the most excellent Creator!"

The writer proceeds to criticise this theory on the ground that it does not explain the fact of the pearl's consisting of different layers; moreover, "the treasury of Yaminu 'l-Dawlah contained the stone of a date and that of an olive, both transformed to the extent of one half into pearls of fine water; whence it follows that other things than drops of water can produce pearls when retained in the shells". The legend is related on the authority of Ibn 'Abbás (Ṭabarí, Comm. xxvii 69, 9 fr. foot and *sqq.*).

In Persian poetry we find many allegories drawn from the rain-drop that is transmuted into a royal pearl. Cf., for example, *Bústán*, iv 5 *sqq.* (ed. Graf, p. 230); *GR*, 568 *sqq.* Here the "contentment" of the oyster refers to the closing of the shell after a few drops of rain have been absorbed.

٢٢ *I.e.* only the rapture of Divine Love can purify the soul that is enveloped

in selfishness. The ی of عشقی is the *yá-yi ta'ẓím* (Ranking, 34, note). According to IH "the ancient and correct" MSS. read جمله عیبی (the ی being superfluous) as in the text. G and Fa read عیبْ کُلّی, *taking kullí* as equivalent to *bi-'l-kulliyyah.*

۲۳ عشق خوش سودای ما, "*our sweet-thoughted Love*". *I believe that sawdá in this epithet (and also in bad-sawdá,* I *2918) is nearly synonymous with fikr (see note on v.* ۱۱۰۹ *infra),* and that *khwash-sawdá* does not mean "one with whom it is pleasant or profitable to have dealings", though Naḥífí in his metrical Turkish translation renders the word by *shírín-kár*. The explanation given by the Turkish commentators, that *khwash-sawdá* is equivalent to Shakespeare's "in a fine frenzy", can only be admitted if we refer *'ishq* here to the *'áshiq* exclusively. But *'ishq* often stands for *ma'shúq* (cf. Káshání on *Fuṣúṣ*, 246, 10 *sqq.*). "Love" personified and invoked in this passage is rather the overwhelming grace of the Divine Beloved, of which the lover's frenzy is an effect.

۲۴ ناموس ما. Cf. *Díwán, SP*, ۲ 1–2, and notes *ad loc.* For Plato as a type of the spiritual physician cf. *Ṭayyibát*, CCXXIV, 12:

"Though a Plato by his medical art (*ḥakímí*) may conceal the malady of love (for awhile), in the end its hidden secret will be revealed."

Arabian and Persian medicine is permeated by Greek philosophy, so that the standard Moslem biographical dictionary of famous physicians naturally includes, by way of introduction, articles on Pythagoras, Socrates, Plato, and other philosophers as well as on Hippocrates and Galen. Plato's own theory of love makes the mention of him here specially appropriate; if further authority for linking him with Galen were needed, we might quote Ibn Abí Uṣaybi'ah, I 49 penult., where it is stated that he wrote "a book on medicine, which he sent to his disciple Timaeus".

۲۵–۲۶ جسم خاك الخ, alluding to Jesus (*Qur.* IV 156) and Mohammed (*Qur.* XVII 1).

کوه در رقص آمد. Cf. VI 2429 *sqq.* This *miṣrá'* and the following verse give a mystical turn to the well-known passage which describes the epiphany (*tajallí*) of God on Mt Sinai (*Qur.* VII 139): "And when Moses came at Our appointed time and his Lord spake unto him, he said, 'O Lord, show me (Thy glory), that I may behold Thee.' God answered, 'Thou shalt in no wise behold Me; but look towards the mountain, and if it stand firm in its place, then shalt thou behold Me.' But when his Lord appeared in glory to the mountain, He shattered it to pieces. And Moses fell down in a swoon." Mystics cannot experience the ecstasy of the Beatific Vision until the "mountain" of their bodily nature has been demolished, *i.e.* entirely spiritualised by Divine Love. Cf. *GR*, 192 *sqq.*

۲۷–۲۸ See notes on *vv.* ۳ and ۱۴. گفتنیها, *dicenda*, as opposed to *tacenda*. The Present Conditional (as جفتمی) is common in Rúmí, *e.g. Díwán*,

Tab. 32, 4; 115, 9; 120 marg., 12; 251 marg., 6 fr. foot; 303, 11; and often in *Math*.

٣٠ The lover's illusion of self-existence is a "veil" which separates him from the Divine Beloved. In mystical union this illusion vanishes and the absolute Unity of God is realised. Cf. I 1785 *sqq.*, III 3669 *sqq.*, IV 2614 *sqq.*, V 4137 *sqq.*, VI 2297 *sqq.*

٣١ The Turkish commentators explain the first *misrá'* as meaning "when he (the lover) has no desire for Love", which is dubious grammar and worse sense. Love of God originates in God, by whose favour it is inspired (cf. *Qút*, II 52); when He "does not care" for His lovers, He withholds His favour, and consequently they have no power to escape from themselves. Notice the *tajnís-i murakkab* (Browne, *LHP*, II 50) in the rhyme-words.

٣٢ Here the poet declares that the source of all spiritual perception is the "inner light". Cf. a saying ascribed to Mohammed, "Beware of the discernment (*firásah*) of the true believer, for he sees by the Light of Allah", and *MI*, 50 *seq.*

٣٣-٣٤ With these verses cf. IV 2469 *sqq.* Love bids the poet proclaim the mysteries revealed to him which are reflected by the pure heart as by a steel mirror. Why does the mirror of the heart fail to reflect the Divine attributes and ideas contained in it? Because it is soiled with the rust of sin, worldliness, self-regard, etc. (see Macdonald, *Religious attitude*, 241 *sqq.*), and needs to be polished by "recollection" of God (*dhikr*) under the guidance of a saintly Pír, as is set forth in the following allegory.

غمّاز, properly "one given to winking", "tell-tale". Cf. *Díwán*, *SP*, XIII 16.

ممتاز. So تميز in the *misrá'* (*ibid.* XIII 15): *chún rúy-i ábaní zi-tamíz ín safá biyáft.*

٣٥ حقيقت, used adverbially here and in several other passages (*e.g.* II 293).

نقد حال ماست, *i.e.* de nobis fabula narratur. Cf. *infra*, *v.* ٢٩٠٠ *sqq.* and notes *ad loc.*, III 971 *sqq.*, 1251 *sqq.* In the oldest MSS. this verse comes after the Heading.

P. ٥, Heading. This Story, which describes allegorically the purification of the soul by love, recalls the *Salámán u Absál* of Jámí (Browne, *LHP*, III 523); and the *Mathnawí* itself supplies a fairly close parallel in the anecdote of the Prince and the Witch of Kábul (IV 3085 *sqq.*). While most of the details seem to be due to the poet's invention, one feature—the diagnosis of lovesickness by feeling the pulse—is borrowed directly or indirectly from a passage in the *Qánún* of Ibn Síná. See note on *v.* ١٤٩ *infra*.

The King represents the spirit or reasonable soul (*rúḥ*); the Hand-

maiden is the sensible or animal soul (*nafs*), whose passion for the Goldsmith (worldly pleasure) is discovered and cured by the Divine Physician, *i.e.* Universal Reason (*'aql-i kull*) embodied in the perfect saint and director of souls (*murshid-i kámil*), so that she turns again to the spiritual King and becomes united with the real object of her love. Cf. *Tadbírát*, 134, 9 *sqq.* = *Kleinere Schriften*, Introd. 132, where the allegory is set forth in terms which suggest that Rúmí may have borrowed it from Ibnu 'l-'Arabí.

Tholuck (*Die speculative Trinitätslehre des späteren Orients*, 52 *sqq.*) quotes from a Berlin MS. of the *Mathnawí* the following gloss written by a Persian commentator, which explains more fully the allegorical meaning of the story. I give it here in an abridged version:

"The King is the spirit (*rúḥ*) in Man, which loves the soul (*nafs*) and desires to purify her because by means of the (purified) soul many works of devotion are performed and much spiritual knowledge is acquired. But though she has a certain affinity with him, she is indisposed to exchange her own world for a better. This indisposition is symbolised by the illness that overtakes her and separates her from the King. Thereupon the intellect (*'aql*), which is the vizier of the spirit, intervenes in the guise of a physician (*tabíb*), but only succeeds in aggravating the soul's malady. The spirit, perceiving that intellectual remedies are of no avail, turns humbly to God, confesses its helplessness, and prays for help. God sends His Beauty (*Jamál*), which appears to the spirit in the likeness of a saint (*walí*). [The saint is the heart in which the Divine Beauty is manifested], and the spirit says to him, 'Thou art my beloved in reality; not the heart (*dil*) that claimed to be able to heal itself' (cf. *v.* ٧٦ *infra*). Then the heart, in agreement with the spirit, gives the soul (*nafs*) in marriage to her beloved, namely, sensual desire (*hawá*); but after a time the heart gradually administers to Desire the potion of gnosis (*'irfán*), so that it wastes away and becomes hateful in the eyes of the soul and finally dies. Thus doth the soul that commands to evil (*nafs-i ammárah*) attain to the blessedness of the soul at peace (*nafs-i muṭma'innah*)."

٣٧ خواصّ, *i.e.* the spirit's faculties, speculative and practical.
از بهر شکار, *i.e.* to seek knowledge of God. Cf. the note on *vv.* ٣–٦ *supra.*

٣٨ شاهراه, *i.e.* the sensible world, in which the spirit is a "traveller" (*sálik*).

٤١ According to Fa the "ass" is the body, the "pack-saddle" worldly fortune, and the "wolf" sickness or death. Most readers will prefer to regard this and the following verse as homely illustrations drawn from every-day life.

٤٣ طبيبان, *i.e.* those who claim to be spiritual guides.

۴۵ دُرّ و مرجان مرا. Cf. *Qur.* LV 22. *Marján* (μαργαρίτης) is variously explained as small or large or fine pearls, or as coral (Ṭabarí, Comm. XXVII 69, 2 *sqq.*).

۴۷ Jesus brings the dead to life by permission of Allah (*Qur.* III 43). G reads *Masíḥ-i 'álimist*, "is a learned Messiah". Fa seems to adopt this reading, while IH and Mq translate *'álamist*.

۴۸ The poet refers to the following passage and expounds it fully in Book VI, 3663 *sqq.*

۴۹ استثنا, the "exception", *i.e.* the formula *in shá' Alláh*, "if God will". Cf. *Qur.* XVIII 23: "Do not say of anything, 'Lo, I will do that to-morrow', *except* (it so be) that God will." For the psychological and social significance of the *istithná*, see Massignon, *Passion*, 583 *sqq.*

مُرادم. Turkish commentators give an absurd variant reading مَر آدم.

قسوتیست. Cf. *Qur.* II 69. "Hardness of heart" denotes self-confidence and blind presumption.

۵۰ The mystic who loves God so selflessly that his will is lost in the Divine Will has attained to the essence of the *istithná*, whether he pronounce it or not. Such an one knows and feels that God is the only real Agent in the universe. Cf. *Fíhi má fíhi*, 108, 8 *sqq.*

۵۳ سرکنگبین, honey (*angubín*)—or sugar or grape-juice—mixed with vinegar (*sirkah*). When cooked, they form a syrup which is used as a remedy for biliousness (Achundow, 376; Ibn Bayṭár, I 380). The text of this verse is that of C; all my other MSS. and Fa have *ṣafrá fuzúd* and *khushkí mí-numúd*.

هلیله. Myrobalans, especially the yellow and black varieties (fruit of *terminalia citrina* and *terminalia chebula*), were much in favour as tonics and purgatives (cf. I 2933, IV 2352). *Al-halílaj al-aṣfar khâṣṣatuhu ishálu 'l-ṣafrá* (*Firdawsu 'l-Ḥikmat*, 417, 8). See also Ibn Bayṭár, II 572 *sqq.* and Achundow, 337.

۵۷ فنا. "The naughting of the attributes of the conscious self" (*faná'u 'l-ṣifát*), which results from intense concentration of every faculty on God in the performance of the ritual prayer, is often described by Ṣúfís. See, for example, *Kashf*, *Eng.* 300 *sqq.*; *Luma'*, 153, 4 *sqq.*, 155, 4 *sqq.*

خوش, used adverbially, as in *bi-grist khwash*, IV 935. Translate: "he loosed his tongue with a will (vehemently)." The best MSS. read *madḥ ú du'á*.

۶۰ Cf. *Qur.* XL 62: "Call unto Me and I will answer you", and *Math.* II 992 *sqq.*

۶۲ دید در خواب. For Moslem views on intercourse with the Unseen World in sleep, see Macdonald, *Religious attitude*, 70 *sqq.*

۶۶ Saná'í uses *anjum-súz* as an epithet of the sun.

۶۸ آفتابی الخ, *i.e.* a manifestation of the Divine Light in a phenomenal form.

٦٩ مانند هلال, *i.e.* like a subtle and unsubstantial apparition.

نیست بود الخ, *i.e.* no trace of the grossness of mortality was left in him. Concerning *khayál* (phantasy) see *Mishkát*, tr. Gairdner, 81 and 84 *seq.*; it is "such stuff as dreams are made on" (*SIM*, 90 *sqq.*, 118): its proper sphere is "the World of Similitudes" (*'álam-i mithál*), of which everything in the sensible world (*'álam-i shahádah*) is a reflexion and copy.

٧٠ The rational soul (*raván*) belongs to the world of Reality, while phantasy, which records and preserves sense-data in the form of mental images, "resembles a thing of naught", being the mainspring of our illusory existence (v 319 *sqq.*, 2648 *sqq.*).

٧٢ مهرویان, *i.e.* the attributes of Absolute Beauty (*Jamál*); these are reflected as visionary forms in the heart of the saint (cf. III 3773 *sqq.*, VI 1810 *sqq.*).

٧٤ فا پیش, equivalent to فرا پیش. Cf. فا پیش نهادن (III 4264). Nearly all the Oriental editions have در پیش.

٧٥ آشنا آموخته, *i.e.* initiated in the mysteries of Divine Unity.

بی دوختن بر دوخته, *i.e.* knit together by a pre-existent spiritual affinity, according to the Ḥadíth: *al-arwáḥ junúdun mujannadah fa-má ta'árafa minhá i'talafa wa-má tanákara minhá ikhtalafa*. Cf. *Asráru 'l-Tawḥíd*, 399, 14 *sqq.* (transl. in *SIM*, 56) and *Mirṣád*, 183, 12 *sqq.* = 207, 5 *sqq.*

٧٦ کار از کار خیزد. In this world God usually works by means of secondary causes (v 1543 *sqq.*). The King's passion for the Handmaiden was the cause of his suffering tribulation, which in turn was the cause of his imploring God for help, so that the Divine Sage (the organ of Universal Reason) appeared to him.

P. ٧ The Heading is omitted in the oldest MSS.

٧٨ ادب may be defined as the character, feelings, and manners which are the fruit of spiritual culture; like St Paul's ἀγάπη (I Corinthians xiii), "it doth not behave itself unseemly". The reverence shown by the King to the Sage and by 'Umar to the Prophet (*v.*٧٧) naturally suggests this brief homily on a subject so important for novices in Ṣúfism [see *Kashf*, *Eng.* 334 *sqq.*, 341; Qush. 177, 15 *sqq.*, 214 last l. and *sqq.*; and *Luma'*, 141 *sqq.* (on the *ádábu 'l-mutaṣawwifah*)].

٨٠ This verse refers to the manna and quails which God sent down to the Israelites (*Qur.* II 54, VII 160).

٨١ کو سیر و عدس. See *Qur.* II 58.

٨٢ واسمان. We must, I think, regard مان as a pronominal suffix and translate: "there remained for us (their successors) the toil of sowing, etc." No other meaning of مان gives a tolerable sense here.

٨٣ حق خوان فرستاد, as is related in the *Súratu 'l-Má'idah* (*Qur.* V 112–115). Cf. *Qiṣaṣ*, 249, 6 *sqq.*

٨۴ It was not unusual (though considered ungentlemanly: *Qábús-náma*, 53, 5) for greedy guests to collect and carry away the food left over from a feast. Such a person was called *zalláb-band*.

٨٦ حرص‌آوری, like دردآوری (II 3376), a very rare word, formed by means of the adjectival suffix *-áwar*. I have rendered خوان مهتری by "the table of Majesty" (not "the table of a prince") because in the *Mathnawí* the rhyming of *yá-yi ma'rúf* (í) with *yá-yi majhúl* (é) is very seldom beyond all doubt. I was mistaken in citing I 1605 as an exception to this rule (Introd. to Vol. I, p. 9, n. 3), since there *jarí* is a false reading for *jiré*.

٨٧ According to a Tradition of the Prophet they were punished by transformation (*maskh*) into apes and swine.

٨٨ The commentators quote from Traditions: *wa-lá mana'ú l-zakáta illá hubisa 'anhumu 'l-qaṭr* and *idhá ra'aytumú 'l-wabá'a qad fashá fa-'lamú anna 'l-ziná qad fashá*.

٩٠ رهزن مردان شد, *i.e.* his lack of self-control is the cause of calamities in which the true men (*mardán*)—those who have mastered their passions —are involved.

٩١ With the first *miṣrá'* cf. Wordsworth's lines in the *Ode to Duty*:
"Thou dost preserve the Stars from wrong;
And the most ancient Heavens, through Thee, are fresh and strong."

٩٢ زگستاخی. The poet imagines the sun's eclipse to be a chastisement which God inflicts upon it whenever it presumes to deviate from its appointed course. Cf. VI 930. Hence the first *miṣrá'* is completely parallel to the second. *Gustákhí* does not refer, as some commentators suppose, to acts of irreverence and disobedience on the part of the wicked.

شد عزازیلی الخ. 'Azázíl was the name of Iblís before his fall. The story of his defiance when God commanded the angels to bow down to Adam is related in *Qur*. XXXVIII 71–79, etc.

٩٣ کنارانش. This is the only example known to me of *kanárán*, a plural formed on the analogy of *chashmán*, *labán*, and other double members of the body.

٩٦ The two oldest MSS. have ای نور حق. For الصبر الخ see *Arabum Proverbia*, I 751, No. 131; this adage occurs repeatedly in the *Mathnawí*.

٩٧ *Liqá* in Persian means (1) meeting face to face, (2) countenance (cf. III 851), as I have translated it here. In view, however, of the emphasis which Ṣúfís lay on the benefit of meeting eminent Shaykhs (*liqá'u 'l-shuyúkh*) the former meaning is to be preferred. It is believed that a Shaykh can read the thoughts and feelings of his disciples and miraculously remove every doubt and difficulty from their minds. For anecdotes illustrating this clairvoyance, see Qush. 125, I *sqq*.

٩٩ جاء القضا الخ. These words are taken from a saying attributed to 'Alí (Fleischer, *Ali's hundert Sprüche*, p. 89, No. 13): *idhá já'a 'l-qaḍá ḍáqa 'l-faḍá*, "when God's doom comes to pass, one is reduced to sore straits".

۱۰۰ مولی القوم. See *Kashf*, *Eng.* 210 *sqq.*; *SIM*, 64 *seq.*, 78; Andrae, *Die Person Muhammeds*, 355 *seq.*

کلا الخ, *Qur.* XCVI 15, referring to a Meccan idolater who forbade his Moslem slave to perform the ritual prayers (Nöldeke-Schwally, 83): "Verily, if he do not refrain, We will drag him by the forelock."

P. ۹ The Heading is omitted in the two oldest MSS.

۱۰۳ قاروره, a phial made of clear white glass or crystal for the purpose of urinoscopy. See *Chahár Maqálah*, *Eng.* 142; Gruner, 323 *sqq.*

۱۰۷ بوی هر هیزم الخ, *i.e.* the hidden nature and quality of a thing is indicated by the effects which it produces.

۱۱۰ اسطرلاب (ἀστρολάβος), an instrument for measuring the altitude of the stars and solving the problems of spherical astronomy. Various types are described in *EI*, art. asṭurlāb. For the metaphor cf. IV 3685.

۱۱۱ The poet explains that what was said of love in the preceding verse bears a general application. Love, whether its immediate object be Divine or human, real or phenomenal, leads ultimately to knowledge of God and union with Him. All earthly beauty is but the reflexion of Heavenly Beauty, and as the reflexion fades away we turn our eyes towards the Light whence it came (*al-majáz qanṭaratu 'l-ḥaqíqah*). Cf. *Díwán*, *Tab.* 15 marg., 10 fr. foot and *sqq.*, where the educative value of love is illustrated by comparing it with the wooden sword which a soldier puts in the hands of his young son and with the rag-dolls given to girls; Jámí, *Yúsuf ú Zalíkhá*, 18 (transl. by E. G. Browne in *A Year amongst the Persians*, 139); Gibb, *Hist. of Ottoman Poetry*, I 20 *seq.*, 63 *sqq.*

۱۱۳ روشن‌گر, "polisher", "elucidator". In I 3350 it is used of the angels, who keep their hearts pure and unsoiled with sin.

عشق بی‌زبان, *i.e.* the signs of love, such as agitation, pallor, and tears, speak for themselves. Cf. the saying, *lisánu 'l-ḥál anṭaqu min lisáni 'l-maqál*, "the tongue of inward feeling is more eloquent than the tongue of discourse".

۱۱۴ Cf. *Díwán* of Aḥmad-i Jám, 5 *a*, 9:

> *khwástam sharḥ-i gham-ash-rá ba-qalam bi-nwísam;*
> *átash andar qalam uftád kih ṭúmár bi-súkht.*

۱۱۵ The discursive reason (*'aql-i ma'ásh*), which maintains a distinction between the subject and object of thought, cannot possibly comprehend or describe the nature of mystical union. This is a mystery that Love reveals to the lover by immediate experience (*man lam yadhuq lam yadri*).

۱۱۶ A famous and oft-quoted verse. "I know my Lord through my Lord" (*'araftu Rabbí bi-Rabbí*). To mystics their "inner light" is its own evidence. Cf. I 3643 and III 2719 *sqq.*; *GR*, 114, 122.

۱۱۷ سایه, *i.e.* the intellectual faculties and the phenomenal world in which they move; شمس, *i.e.* God or Divine Love.

١١٨ خواب. Mystics are awake to the presence of God; the others are asleep and oblivious of Him (cf. *SIM*, 91 *seq.*).

چون بر آید شمس الخ. When God reveals Himself and illumines the heart with the risen glory of Love, the intellect, which derives a shadowy light from Him, as the moon from the sun, is pulverised. The splitting of the moon in twain (*Qur.* LIV 1) is a portent of the Resurrection; at an early date it was explained as a miracle wrought by the Prophet, and this is the view generally taken by Moslems.

١١٩ The first *miṣrá'* refers to the physical sun (*shams-i jahán*), the second to the spiritual Sun (*shams-i ján*): the former, though unique, belongs to the world of Time, while the latter is timeless and everlasting—a contrast which the next three verses develop. In the second *miṣrá'*, however, GL give the reading *shams-i ján-i báqi-yi k-ash ams níst*. If this be correct, we must agree with Fa (who retains the reading in the text) that the whole verse is a description of the spiritual Sun, *i.e.* the Divine Spirit made manifest in the Perfect Man, which is contrasted with the physical sun in *vv.* ١٢٠-١٢٢. IH, Mq, and Ṣárí interpret the verse in the same way as I have done.

١٢١ اثیر, the ether (αἰθήρ), the outermost of the nine celestial spheres.

١٢٣ شمس الدّین, "the Sun of the Faith", *i.e.* Shamsu'ddín of Tabríz. To him, as afterwards to Ḥusámu'ddín, the poet stood in a mystical relation that might be described in terms of Alexandrian theology as union with a personal Logos. See note on p. ٢, l. ٢; *Díwán, SP*, Introd. xviii–xxv; and *EI*, art. Tibrīzī. "The face of Shamsu'ddín" denotes the manifestation by the Perfect Man of all the names and attributes of the Divine Essence.

چارم آسمان. The sphere of the sun is the fourth of the "seven heavens" (*Qur.* II 27) or planetary spheres of the Ptolemaic system.

١٢٠ جان, the poet's soul, identified by the commentators with Ḥusámu'ddín, whom in the Preface to this Book (p. ٢, l. ٢) he calls *makánu 'l-rúḥ fí jasadí*.

دامنم بر تافتست, *i.e.* "has earnestly besought me."

بوی پیراهان یوسف یافتست, *i.e.* "has been quickened by spiritual influences emanating from Shamsu'ddín or the Divine Beloved, just as Jacob smelt from afar the perfume of Joseph's vest (*Qur.* XII 94)."

١٢٧ دیده, *i.e. oculus cordis*.

١٢٨ فی الفنا. *Faná*, an untranslatable word, which, like other technical terms used by Ṣúfís, may bear various meanings. See Qush. 43, 13 *sqq.* = Hartmann, *Darstellung*, 89 *sqq.*; *Kashf*, Eng. 242 *sqq.*; *Ta'arruf*, Eng. 120 *sqq.*; *MI*, 60; Massignon, *Essai*, 74 *seq.*, 255, 272, 276. In its full pantheistic sense *faná* is the disappearance and extinction of the individual in the Universal; but here as in *v.* ٥٧ *supra* it signifies the mystic's "passing away" (entwerden) from his thought of God through absorption in the

Object of thought (*al-faná bi 'l-Madhkúr 'ani 'l-dhikr*). *Faná* is seldom a purely negative conception: its complement is the positive state (*baqá*), in which the "self" that has "passed away", by transmutation rather than "annihilation" of its unreal attributes (see note on *v*. ۱۹۳۹ *infra*), "subsists" or "persists" in the Divine attributes with which it has become endued. Cf. II 1173 *sqq*., III 3669 *sqq*., IV 399 *sqq*., V 2020 *sqq*., 4138 *sqq*.

كَلَّتْ أَفْهامی. For the metrical licence see Wright, II 375 (§ 234*b*).

لا أُحْصی ثنا. These words are quoted from the Tradition that when God said to the Prophet on the night of his Ascension (*mi'ráj*), "Praise Me" (*ithni 'alayya*), the Prophet answered: *lá uhṣí thaná'an 'alayka*, *i.e.* "I cannot reckon up Thy bounties and the infinite praise and thanksgiving due to Thee from me" (*Lisán*, XVIII 201, 4).

۱۲۹ المُفیق. The *mufíq* is one who has returned from the "intoxication" (*sukr*) of ecstasy to the "sobriety" (*ṣaḥw*) of a normal or supernormal state of consciousness. Cf. *Tá'iyyah*, 10 = *SIM*, 200; *IP*, 19; Qush. 45; *Kashf*, *Eng*. 184 *sqq*.

إن تَكَلَّف الخ. The Ṣúfí should be entirely unaware of any ecstatic utterances (*shaṭhiyyát*) that may flow from his lips. Personal initiative, self-activity, and pretension are incompatible with true inspiration. Cf. the verse of Saná'í:

mard-i Ṣúfí taṣallufí na-buwad,
khwad taṣawwuf takallufí na-buwad.

۱۳۱ این هجران الخ, *i.e.* the poet's mystical passion for Shams-i Tabríz, who probably died about fifteen years before these lines were written.

۱۳۲ Read جایعْ and قاطعْ. With the second *miṣrá'* cf. *bádir fa-inna 'l-waqta sayfun qáṭi'un* (*Díwán* of Abú Isḥáq al-Ghazzí, cited in *Jahán-gushá*, I 197, I: see the editor's note *ad loc*.).

فالوقت الخ. *Waqt* is used here in one of its technical senses, viz. the moment of immediate experience of being under Divine control (*taṣríf*), and this moment is compared to a sharp sword because "it cuts the root of the future and the past and obliterates care of yesterday and to-morrow from the heart" (*Kashf*, *Eng*. 369; cf. Massignon, *Passion*, 556 *seq*.), or because it comes irresistibly to execute the Divine decree (Qush. 37, 19).

۱۳۳ The Ṣúfí is "the son of the moment", *i.e.* subject to and dependent on the dominant state, mood, or emotion of the "moment." Cf. III 1426 *sqq*., VI 2714 (Heading). The former passage describes one who has not yet attained, the latter an adept who lives in the eternal Now. Shiblí said (*TA*, II 179, 10 *seq*.), "A thousand past years multiplied by a thousand years to come are present (*naqd*) to thee in this 'moment' (*waqt*) in which thou art. Try not to be deceived by appearances."

نیست فردا گفتن الخ. Cf. Qush. 219, 13 fr. foot and *sqq.*: "It is the business of the *muríd* to keep his expectation within narrow bounds (*qaṣru 'l-amal*); for the dervish is 'the son of his moment'. If he provide for the future and look eagerly for what lies beyond his actual state and hope for any object of anticipation, nothing good will come of him." See also Hartmann, *Darstellung*, 28 *seq.*; *MI*, 44; *Iḥyá*, IV 439–447.

۱۳۴ هست‌را الخ. Cf. 'Umar-i Khayyám, ed. Whinfield, No. 108: *in naqd bi-gír u dast az án nasyah bi-dár*, the original of FitzGerald's "Ah, take the Cash and let the Credit go".

۱۳۵ To divulge the mysteries of gnosis is an act of irreverence: "whoever knows God is dumb" (*man 'arafa 'lláha kalla lisánuhu*). Moreover the great Ṣúfí saints and teachers, being well aware of the dangerous nature of the doctrine, emphasise that it is for the elect alone and must be discreetly veiled.

۱۳۶ The translation of *sirr-i dil-barán* by "the lovers' secret" is not strictly correct: it should be "the secret of those that are beloved". But cf. note on *vv.* ۱۷۳۶–۱۷۴۱ *infra*.

در حدیث دیگران, *i.e.* allegorically. In the preface to the *Ibtidá-námah* Sulṭán Walad quotes this verse as evidence that what Rúmí relates concerning the saints of old is really a description of the mystical experiences of himself and his intimate friends such as Shams-i Tabrízí and Ḥusámu'ddín Chelebi.

۱۳۷ برهنه و. For the elision of ه (*há-yi mukhtafí*) before و, cf. I 607, 681, 1554, 2029, IV 3042.

۱۳۸ Cf. III 1743 *sqq.*; *Díwán*, *Tab.* 180 marg. 10 fr. foot; 182, 2–5.

۱۳۹ از عریان الخ, *i.e.* if the mystery of Absolute Unity (*sirr-i tawḥíd*) be revealed.

۱۴۱ This verse may be regarded merely as an illustration; in which case آفتابی will denote the physical sun.

۱۴۷ علاج الخ. See *Qánún*, 45 = Gruner, 204–210 (§§ 318–332), and cf. *Firdawsu 'l-Ḥikmat*, 570, 6 *sqq.*: "He (the physician) must know what food and drink and nutriment is suitable for every climate, since often those living in any (particular) country require a treatment quite different to that which is good for others. A diet that restores the former to health may make the latter ill."

۱۴۹ دست بر نبضش نهاد الخ. E. G. Browne (*Arabian Medicine*, 84–88) mentions three sources whence the poet might have derived the following episode, which ends at *v.* ۲۰۰ *infra*, with the wedding of the Handmaiden to the Goldsmith: (1) *Qánún* of Ibn Síná, 316, Section on Love (the text is quoted in the notes to *Chahár Maqálah*, 249, penult. and *sqq.*, and translated by Browne, *op. cit.* 86). (2) Sayyid Ismá'íl Jurjání, *Dhakhíra-i Khwárizmsháhí*, Book VI, Guftár 1, Juz' 2, ch. 3, translated in *Chahár Maqálah*, Eng. 89, note 1. (3) *Chahár Maqálah*, 78,

penult. and *sqq.* = 88, 9 *sqq.* in Browne's translation. While the *Qánún* and the *Dhakhírah* explain the method of psychotherapy in general terms, the author of the *Chahár Maqálah* gives us a full account of a case in which this method was successfully applied by Ibn Síná himself to a young kinsman of Qábús ibn Washmgír who had fallen in love with a girl in Gurgán. Ibn Síná does not converse with his patient—he only observes the movements of his pulse: the naming of streets, houses, etc., is done by a third person; but otherwise the details correspond closely with the *Mathnawí* story. The difference to which I have alluded is not, of course, accidental. Rúmí takes care to eliminate every circumstance that would be derogatory to the character of a saintly physician of souls or incongruous with the intimate spiritual relation which exists between the *murshid* and the *muríd*.

جور فلك, *i.e.* the illness with which she had been stricken. For the astrological theory that caused the ninth celestial sphere to be regarded as an evil power, see Gibb, *Hist. of Ottoman Poetry*, I 44, note 3.

١٥٣ *I.e.* if the vulgar were spiritually clairvoyant, they could heal themselves.

١٥٩ In the second *miṣrá'* the 13th-century MSS. (GHN) have شهر و باش, which is also the reading of C. For *básh* as an abstract noun = dwelling, residence, cf. *jáy-i básh*, "dwelling-place", II 761; *bahr-i básh*, "for the purpose of staying (there)", II 3356. If MS. authority is worth anything, this must be the original reading; yet all editors and commentators ignore it and give instead either شهر و تاش or شهرتاش. *Shahr u tásh*, the reading printed in my text, is said to mean "the town and the countryside adjoining it", *tásh* being explained as a Chaghatáy (Eastern Turkish) word equivalent to *aṭráf-i shahr* (Fa, I 82, 22 *seq.*; Surúrí cited in IH, I 263, 7 *sqq.*). The reading *shahr-tásh*, "fellow-townsman" (cf. *khwájah-tásh*, *khayl-tásh*, *sabaq-tásh*, etc.), is more plausible, but there is no reason why we should accept it against the unanimous testimony of the oldest MSS.

١٦٥ نان و نمك, *i.e.* the hospitality which she had received and remembered with gratitude.

١٧٠ كدام اندر گذر (B) is a correction made by a copyist who wished to improve the metre of the original reading كدامست در گذر (ACGHN). The older Ṣúfí poets sometimes neglect the metrical *nímfatḥah*, especially after *-ast* or *-and*. Cf. II 2166, note, III 602; *Díwán* of Saná'í, 212 marg., II fr. foot (*burdah-and bar bám-i 'álam rakht az baytu 'l-ḥaram*); *Díwán* of Pír-i Herát, XX 8; *GR*, 305, 347. "Ghátafar street" still exists (*Arabian Medicine*, 88, note). G has Ghátifar.

١٧٥ Cf. the Arabic proverb, *qulúbu 'l-aḥrár qubúru 'l-asrár*.

١٧٦ Perhaps referring to the Tradition, *man katama sirrahu malaka amrahu*.

١٧٨ Here Rúmí alludes to the old belief that all life and growth in the sublunary world are due to the influence of the planets. Elsewhere

(I 3780, III 705, IV 252) he says explicitly that gold is produced by the "nutrition" which rocks in the interior of the earth receive from the sun "through an invisible channel". According to the view of Moslem natural philosophers, metals are based on a substance compounded of quicksilver and sulphur which assumes various forms when subjected to heat or cold in the mine (see *RIS*, II 83 *sqq.*, 91 *seq.*, summarised in *SI*, II 388 and *EI*, art. al-kīmiyā).

١٨٠ تاسه گیر, *i.e. kih ba-mújib-i án-há tu-rá tásah gírad* (cf. II 84). This word, from *tásah*, "constriction of the throat", "difficulty of breathing", does not appear in the dictionaries.

١٨٥ عُدُول, pl. of عدل or عادل. The combination of بس with a plural is anomalous.

١٨٦ All my MSS. except A, as well as all the editions known to me, give this verse in another form. See *app. crit.*

١٩٣ Cf. *Arabum Proverbia*, III[1] 1363: *sa'á bi-qadamihi ilá iráqati damihi*, "he ran with his own feet to shed his own blood".

١٩٤ آری بری. IH takes *árí* as a verb and *barí* as a noun, *i.e.* "you will get some fruit (enjoyment)"; but this explanation involves a bad rhyme and is unacceptable on stylistic grounds.

١٩٦ طراز, a city in Turkistán, east of the Jaxartes, famed for the beauty of its inhabitants. *Sham'* denotes a tall, beautiful, and smiling woman.

٢٠٢ شربت بساخت. The "potion" administered to the Goldsmith by the Divine Physician virtually represents the slow process of self-mortification whereby the carnal soul is purged of its sensual passions and desires under the direction of a spiritual Guide (*murshid*).

٢٠٦ کاش کآن. The pronoun refers to رنگ, *i.e.* outward beauty. WM says it refers to عشق, *i.e.* the King's love for the Handmaiden. This love, he argues, was essentially spiritual; had it been "altogether a disgrace", *i.e.* entirely sensual, the King would have ceased to care for the girl as soon as she lost her looks, and therefore would have had no motive for killing her lover. IH also makes *'ishq* the subject of *búdí*, but gives a different explanation. Neither view seems to me to express the poet's meaning. The final ی in یکسری is the *yá-yi nisbatí*, as is shown by the rhyme (cf. I 3458).

٢٠٧ دشمن جان الخ. Cf. the Arabic verse *inna 'l-ḥisána maẓannatun li-'l-ḥussadi.*

٢٠٨-٢١١ This passage has many parallels in Persian literature. Naṣru'lláh, *Kalílah*, 112, 2 *sqq.*, quotes the following verses:

wabál-i man ámad hamah dánish-i man
chu rúbáh-rá múy u ṭá'ús-rá par;

and

shud náf-i mu'aṭṭar sabab-i kushtan-i áhú,
shud ṭab'-i muwáfiq sabab-i bastan-i guftár.

٢١٢ ما دون من, "what is other than I", *i.e.* "my external and fleeting beauty" (cf. *v.* ٢٠٧).

می‌نداند الخ. The "Goldsmith" deems himself innocent: he does not see that as the Soul's seducer and the destroyer of her spiritual life he is justly condemned to die. Hence his warning that the King will be held responsible for his murder.

٢١٣ Though the victim of injustice feels its first effects, its ultimate consequences fall on the wrong-doer.

٢١٥ Cf. note on *v.* ٧٦ *supra*. The same illustration is used at II 2188.

٢١٦ Read زعشق و رنج with Mm.

٢١٧ عشق مردگان, *i.e.* phenomenal love (*'ishq-i majází*), which does not survive its object.

٢١٨ عشق زنده, love for one who is spiritually alive (cf. VI 1549 *sqq.*), *i.e.* real love (*'ishq-i ḥaqíqí*).

٢٢٢–٢٤٦ Concerning the doctrine set forth in this passage, see *MI*, 71–101, 127 *sqq.*, and the references given in the note on *vv.* ٣–٦ *supra*.

٢٢٣ الهام, inspiration of a saint; وحی, revelation to a prophet (see *EI* and Macdonald, *Religious attitude*, 252 *sqq.*). Rúmí does not always observe the distinction (cf. *vv.* ٢٢٥ and ١٤٦١ *infra*).

٢٢٤ The story of Moses and Khaḍir (*Qur.* XVIII 64 *sqq.*) is frequently quoted by Ṣúfís in justification of their maxim that a holy man can do no wrong. For Khaḍir, a mysterious personage who appears in many characters, see art. in *EI*. He is not mentioned by name in the *Qur'án*, but early commentators identify him with "a servant of God whom He taught a Divine knowledge" (*'ilman min ladunná*, *Qur.* XVIII 64). Hence, though himself sometimes ranked among the prophets, in relation to Moses he stands pre-eminently for the inner light of saintship as opposed to the intellectual, legalistic, and apostolic aspects of prophecy (cf. II 3260 *sqq.* and note on *v.* ٢٣٧ *infra*). Like the Ṣúfí Pír, he claims silent and unquestioning obedience to his authority and approval of all his actions, however incomprehensible and seemingly immoral these may be (cf. I 2969 *sqq.*). Khaḍir's murder of a youth (*Qur.* XVIII 73), which excited the indignation of Moses, was justified by his knowledge that the lad would eventually have corrupted his parents and brought them to perdition (*ibid.* 79); it was in reality a Divine decree which he was commanded to execute. The parallelism of this incident with the poisoning of the Goldsmith may be illustrated by a Ṣúfí comment on *Qur.* XVIII 79: "I think the youth was handsome and had in him a splendour derived from the garment of God's beauty (*ḥusn*), so that Khaḍir was afraid lest the followers of the Real (*ahlu 'l-Ḥaqq*) should look upon him and rejoice in what they saw in him of the Light of God and be diverted from contemplation of God Himself; so God's jealousy caused Khaḍir to slay him and remove (all) intermediaries between

Himself and His friends and prophets and saints" (Rúzbihán al-Baqlí, *'Ará'isu 'l-Bayán*).

۳۲۶ نایبست الخ. The Perfect Man is the vicar (*ná'ib*) and vicegerent (*khalífah*) of God in the world (*Qur.* II 28). The Divine powers with which he is invested are exercised by God acting in and through him: *má ramayta idh ramayta wa-lákinna 'lláha ramá*, "thou didst not throw when thou threwest, but God threw" (*Qur.* VIII 17). See also *v.* ۲۹۷۲ *infra*.

۳۲۷ Cf. III 4174 *sqq.* and see *Qur.* XXXVII 100 *sqq.* = Genesis xxii. The *Qur'án* does not name Isḥáq (Isaac) in connexion with the sacrifice, but he is mentioned just afterwards (*v.* 112), and some early Moslem interpreters of the passage agree with the O.T. in making him the victim, while others decide in favour of Ismá'íl (Ishmael). Cf. Goldziher, *Richtungen*, 79 *sqq.* Moslems generally have embraced the latter view. Ibnu 'l-'Arabí is an exception (*Fuṣúṣ*, 80 *sqq.*).

۳۲۸ احمد (*laudatissimus*), a name of the Prophet (*Qur.* VI 61) nearly equivalent to محمّد (*valde laudatus* or *laudandus*). Both names are pre-Islamic. See A. Fischer, *Ber. d. Sächsischen Akad. d. Wissenschaften* (*phil.-hist. Klasse*), Vol. LXXXIV, Pt. 3, p. 1 *sqq.*

For the mystical significance of the second *miṣrá'*, cf. *GR*, 19–20:

Aḥad dar mím-i Aḥmad gashtah ẓáhir:
dar-ín dawr ámad awwal 'ayn-i ákhir.

The letter *mím*, having the numerical value of 40, symbolises the forty grades of Divine emanation, from Universal Reason to Man; and the first emanation becomes identical with the last in the sense that the Perfect Man, of whom the Prophet Mohammed is the supreme type, is the essence of Universal Reason.

az Aḥmad tá Aḥad yak mím farq-ast,
jahání andar án yak mím gharq-ast.

"The only difference between Aḥmad and Aḥad is a single *mím*", *i.e.* the Perfect Man, though eternal and Divine in his essence, is not God absolutely, but God *as manifested in a phenomenal form*. Cf. *Passion*, 833. The following verses of 'Aṭṭár, describing the unitive experience of the Prophet (*Qur.* LIII 9), are quoted by Ṣárí (V 443, 2 *sqq.*):

namí-gunjíd án-já mím-i Aḥmad:
Aḥad shud dar zamán bí khwad Muḥammad.
Muḥammad maḥw shud tá mánd Alláh:
kujá mánad kasí in-jáy ágáh?

On the Spirit (*Rúḥ*) or Reality (*Ḥaqíqah*) of Mohammed see *SIM*, 108 *sqq.*

۳۲۹ کُشتند, *i.e.* by causing them to "pass away" (*faná*) from themselves. In this verse the reading of B is supported by the two oldest MSS.

۲۳۱ در صفا. *Ṣafá* or *ṣafwat* is defined as "to be pure from all existing things" and as "the essence of *faná*": it is "one of the names of perfection" (*Kashf*, *Eng.* 58). The *ṣáfí* is superior to the Ṣúfí (III 1426 *sqq.*). For غَش read غِش; the pronunciation with *fatḥah*, however, occurs in rhyme (Ḥáfiẓ, ed. Brockhaus, No. 180, *vv.* 1 and 3).

پالودگی. Cf. II 2882.

۲۳۲ وین جفا. Cf. the repeated use of *jafá* in a similar passage, III 4008 *sqq.*

۲۳۳ تا بجوشد. Cf. III 4159 *sqq.*, 4203 *sqq.*

۲۳۶ See *Qur.* XVIII 70, 78.

۲۳۷ Many Ṣúfí authors, while asserting the superiority of the prophets as a class to the saints, believe that an individual saint may *in some respects* be superior to an individual prophet, or indeed to any prophet with the exception of Mohammed. Their theory (summarised in *SIM*, 141) is stated by Ibnu 'l-'Arabí (*Fuṣúṣ*, 168 *seq.*). Saintship (*wiláyah*), *i.e.* mystical realisation of oneness with God, is the inward aspect (*báṭin*) of prophecy (*nubuwwah*), and therefore every prophet is a saint (*walí*), though every saint is not a prophet (*nabí*). While prophecy, regarded as an institutional and apostolic office, is finite—for Mohammed has said, "there is no prophet after me" (*lá nabiyya ba'dí*)—it is infinite and everlasting in so far as it rests on the basis of a saintship derived immediately from God or from the Spirit of Mohammed (the Logos). *Wiláyah* being the general term in which *nubuwwah* and *risálah* are comprised as particular modes, it may be said that the prophet *quâ* saint is superior to the prophet *quâ* apostle (*rasúl*) and lawgiver (*musharri'*). Khaḍir typifies the esoteric side of prophecy; he possessed a knowledge that was denied to Moses, for "sometimes God withholds from the apostle knowledge of the mystery of the Divine decree (*sirru 'l-qadar*), because, if he knew it, he might fail in his duty, viz. delivery of the Message with which God has entrusted him" (*Fuṣúṣ*, 257).

تو بی پر مپر, *i.e.* "do not you, who are devoid of mystical knowledge, faith, and inspiration, presume to understand or criticise the actions of the saints". One of the morals which Bayḍáwí (on *Qur.* XVIII 81) draws from this narrative is that "no man should be in a hurry to condemn what he does not approve, since it may have some occult explanation unknown to him". Such advice, implying not only suspense of judgement but also confession of incapacity to judge the actions of holy men, was followed by many theologians (cf. Goldziher, *MSt*, II 291) and represents the popular attitude of Sunnite Islam.

۲۳۸ مست عقلست, *i.e.* under the sway of Universal Reason (the Logos).

۲۳۹ *Musalmán* (*musulmán*), a word of hybrid origin = *muslim*, "true believer", not necessarily a "Moslem" in the ordinary sense (cf. I 965; III 2372, 2394, and *Qur.* V 48).

٢٤٠ می بلرزد عرش الخ, referring to the Tradition: *idhá mudiḥa 'l-fásiqu ghaḍiba 'l-rabbu wa-'htazza li-dhálika 'l-'arsh*. Examples of things that cause the Divine Throne to tremble, either with delight or indignation, are given by Goldziher, *Richtungen*, 108, note 3.

٢٤١ Read *sháb-i bas ágáh*, with *iḍáfat*.

٢٤٢ Cf. I 2973.

٢٤٣ آن لطف مطلق, *i.e.* the Divine Physician and Spiritual Guide by whom the attributes of God are displayed. God is absolute mercy: His wrath is really mercy in disguise (*luṭf-i khafí*). All pain and punishment that He inflicts upon us is for our good. Cf. *SIM*, 159 *sqq.*; *Math.* II 2261 *sqq.*, III 4166 *sqq.*, IV 107 *sqq.*, VI 4360 *sqq.*

٢٤٤ The ceremonies which take place in connexion with the circumcision of Moslem boys are described by Lane, *Modern Egyptians*, I 71 *sqq.*, II 244 *sqq.* For the omission of the *tashdíd* in *ḥajjám* cf. *ṣayád* for *ṣayyád* (VI 436) and *saqá* for *saqqá* (*Díwán*, *SP*, IX 19, note). The two oldest MSS. read *dam* instead of *gham*.

٢٤٥ Read نیم جان (without *iḍáfat*). For the contemptuous use of *ním* cf. I 1155, III 468, 2608, VI 3352. The "half-soul" is (the life of) the animal soul.

صد جان دهد, *i.e.* manifold spiritual regeneration. Cf. II 892, III 3835 *seq.*, IV 2963 *sqq.*, VI 4067; *Díwán*, *SP*, XVIII 1 *seq.* and notes *ad loc.*

آنك الخ. One would expect آنچ here, but cf. *v.* ٣٥٠ *infra*; the MSS. are divided. This *miṣrá'* refers to the Holy Tradition (*Ḥadíth-i qudsí*) in which God says *a'dadtu li-'ibádí 'l-ṣáliḥína má lá 'aynun ra'at wa-lá udhunun sami'at wa-lá khaṭara 'alá qalbi basharin*. Cf. I Corinthians ii 9.

٢٤٦ قیاس, as a technical term of Moslem law, denotes the use of analogical reasoning to interpret and supplement the *Qur'án* and the Sunna of the Prophet. See *EI*, art. ḳiyās. Here and in many other passages of the poem *qiyás* is the mental process by which uninspired persons form judgements concerning matters of Revelation; hence "false analogy", "mere opinion and conjecture". Cf. I 1083 *sqq.*, 3359 *sqq.*, 3396 *sqq.*, III 3583 *sqq.* In the second *miṣrá'* read دور دور (with *iḍáfat*).

P. ١٧, Heading. This Story, of which the *Mathnawí* is the only Oriental source known to me, has found its way into Western literature and folk-lore. Many versions of it are mentioned by Clouston, *Flowers from a Persian Garden*, 115 *seq.*, and Christensen, *Contes persans en langue populaire*, 64.

٢٤٨ بر دکان. *Dukán* is the bench of stone or brick (Ar. *maṣṭabah*) in front of the shop. The grocer sits on it (*v.* ٢٥١) and it also serves as a counter on which bottles, etc., may be placed.

۲۴۹ After this verse L, a 15th-century MS., inserts two verses (see *app. crit.*) of which the translation is as follows:

"One day the merchant had gone home, while the parrot kept watch in the shop.
Suddenly a cat sprang into the shop after a mouse: the little parrot in fear for its life"....

As is stated in a marginal note in IH, I 388, these verses do not appear in the ancient MSS. They were added by some copyist in order to explain the cause of the parrot's fright; yet, unless I am mistaken, every Oriental editor of the *Mathnawí* has retained them in his text.

۲۵۵ بودی, used here in an optative sense (cf. *v.* ۲۳۷۷ *infra* and II 403). بشکسته may be a participial adjective or the first member of a rare compound tense (pluperf. + conditional suffix). Cf. *v.* ۲۱۲۴ *infra*, II 501, III 2323; other examples are *yáftah búdí*, *TA*, I 53, 15; *na-kardah búdamí*, *ibid.* II 166, 5–6.

چون, interrogative or causal, *not* temporal. Persian for "at the time when I struck" is *án zamán kih zadam*, which is actually the reading of G.

۲۵۸ شگفت, instead of the usual *shigift*, occurs again, rhyming with *guft*, at I 361. The two oldest MSS. read *nihuft*, "hidden thing".

۲۵۹ جولقی (not vocalised in G) is explained by Vullers (*Lex. Persico-Latinum*, I 541) after the *Burhán-i qáṭi'* as "a monk (*qalandar*) clad in sackcloth", and according to him it is derived from *júlaq* or *jawlaq*, the Arabicised form of *júlakh*. This derivation must be rejected, because (1) Persian خ is never represented by ق in Arabic loan-words (cf. A. Siddiqi, *Studien über die Persischen Fremdwörter im klassischen Arabisch*, Göttingen [1919], 72); (2) if *jawlaq*, meaning "sackcloth", occurs in Arabic, its existence is probably due to Persian lexicographers who assume that *jawlaqí* is derived from *jawlaq* as *Ṣúfí* from *ṣúf*. What the author of the *Burhán* should have said is that *jawlaqí* comes from *juwáliqí* or *jawáliqí*, *nisbas* formed respectively from *juwáliq*, "sack" (an Arabicised word, to which Pers. *guwál*, *juwál*, are nearly related) and its anomalous plural *jawáliq*. The change of *jawáliqí* into *jawlaqí* is natural enough, in view of the fact that the plural *jawáliq* would normally presuppose a singular *jawlaq*; but the change of meaning—for *jawáliqí* in ordinary usage signifies "a maker or seller of sacks"—requires explanation. IH says (I 407) that *jawlaqí* is a "lightened" (*mukhaffaf*) form of *jawáliqí* and that in his time (*circa* A.D. 1700) the plural *jawáliq* was commonly used as a singular in the sense of *khirqah* (dervish-cloak); then he continues: "Jawáliqí, in truth, is (the name of) a class of so-called Ṣúfís (*mutaṣawwifah*) who wear cloaks made of sackcloth (*chuwál*) and shave their beards and are known as Qalandarís and Ḥaydarís." He adds that it is the custom of these dervishes to leave their heads bare and that the

Ḥaydarís carry iron rings on their necks. Maqrízí (*Khiṭaṭ*, ed. Búláq, II 433, 9) mentions a fraternity of Qalandarís, whose chief, Shaykh Ḥasan al-Jawáliqí, a Persian dervish holding the tenets of the Jawáliqís (*'alá ra'yi 'l-Jawáliqah*), founded a monastery for his followers near Cairo and died at Damascus in A.H. 622/A.D. 1225 (see art. Ḳalandarī in *EI*, where the date given in the Búláq text of Maqrízí is corrected). Shaykh Ḥasan at one time used to shave his beard and go about bare-headed, and these heretical practices, though he himself afterwards abandoned them, were kept up by his followers, who also wore a peculiar dress described as "the garb of Persians and Magians" (Maqrízí, *ibid.* 433, 25). This passage suggests that the Jawáliqís may have derived their name from the *nisbah* of their founder, Shaykh Ḥasan al-Jawáliqí (the Sack-maker or Sack-merchant), in the same way as, for example, the Khayyáṭiyyah, a Mu'tazilite sect, derived their name from Abú 'l-Ḥusayn ibn Abí 'Amr al-Khayyáṭ (Tailor); such *nisbas* and surnames of industrial origin correspond to English names like Taylor, Tanner, Mercer, etc. The Oriental derivations of Jawáliqí and Jawlaqí may perhaps reflect popular belief and usage at a time when only the name survived and its history had long been forgotten. There would seem to be no contemporary (13th-century) evidence for the use of *jawáliq* in the sense of "a garment of sackcloth"; and for this reason I hesitate to accept the explanation given by IH five centuries later. If that explanation be correct, *musúḥí* (from *misḥ*, pl. *musúḥ*), which occurs as a *nisbah* in *Ḥilyah* (Leiden MS. II 80*a*), supplies an exact parallel both in form and meaning.

با سر الخ. G. Rosen (*Mesnewi*, 33, note 92) calls attention to the picture of a "Santone or Holy man" with shaven crown and eyebrows in Rycaut's *The History of the present state of the Ottoman Empire* (London, 1668, p. 145 London, 1682, p. 278).

٢٦٣ شیر و شیر, *i.e. shér u shír*, as shown by the rhyme. These words, though written (and now usually pronounced) alike, were formerly distinguished in pronunciation, as they still are by Indians.

٢٦٥ ابدال, pl. of *badal*. See *Kashf*, *Eng.* 214 and arts. Abdāl and Badal in *EI* and Suppl.

٢٦٦ ما بشر الخ. Cf. *Qur.* XIV 12–13, and for the second *miṣrá'*, *Qur.* XXV 8.

٢٦٨ هر دو گون زنبور, *i.e.* the hornet or wasp and the honey-bee (*zanbúr-i 'asal*).

٢٦٩ هر دو گون آهو, *i.e.* the gazelle and the musk-deer.

٢٧٠ The sugar-cane is called *nay-shakar* in Persian. In the second *miṣrá'* Fa and the oldest MSS. read *u ín purr az shakar*.

٢٧٢ Cf. II 3568 *sqq.* The forcible expression *palídí...judá* is used metaphorically and is explained by the first *miṣrá'* of the following verse.

۲۷۳ The three 13th-century MSS. and Fa read *núr-i Aḥad*, which serves better to convey the idea of absolute spiritualisation.

۲۷۴ Cf. *Gulistán*, 18, last l.,

bárán kih dar laṭáfat-i ṭab'-ash khiláf níst
dar bágh lálah rúyad u dar shúrab-búm khas.

۲۷۷ The subject of *kardah* is taken from *v.* ۲۶۵ *sqq.*, *i.e.* the infidel or sceptic who disbelieves in the evidentiary miracles (*mu'jizát*) of the prophets (like the Meccans who called Mohammed a magician). While no unbeliever can work a real miracle, "extraordinary" acts resembling miracles may be performed by impostors (*Kashf*, *Eng.* 224). For Moslem views on magic see Macdonald, *Religious attitude*, 111 *sqq.*, and *EI*, art. siḥr. Rúmí couples *siḥr* with *makr* (III 1192).

۲۷۸ See *Qur.* XX 59 *sqq.*

از استهزورا. For the construction cf. *az dard-rá* (II 2688) and *azírá* (*zírá*) = *az ín-rá*, "for this reason", "because".

۲۸۱ مری, *miré*, for Ar. مِرآء by *imálah* (Ranking, 11, *Rem.* c.). The same contrast between holy and "apish" men occurs at VI 1828 *sqq.*

۲۸۵ موافق, "one who is in accord with the Divine command", *i.e.* entirely sincere in his profession of the Faith = *mukhliṣ*. Cf. *Passion*, 671, 714.

از پی استیزه, *i.e.* when the hypocrite takes part in public worship with the true believer, he virtually opposes and mocks him by performing the same actions without the same inward faith and yearning (*niyáz*).

۲۸۶ بُرد و مات. Vullers gives *burdan*, "to carry off (a prize)", "to win (a game)", but omits the verbal noun *burd*. *Mát*, of course, is "mate", "checkmate".

۲۸۸ هر دو باهم مروزی و رازیند. Translate: "(and though) both (in the present life) are (travelling) together (like) the man of Merv and the man of Rayy"; *i.e.* notwithstanding their temporary association with each other, they are in reality far asunder, as will become evident in the end. Verses ۲۸۸ and ۲۸۹ form a single sentence. Cf. IV 3814, VI 2379 (in which passages the dialectical form *Marghazí* is used instead of *Marwazí*); and especially *Díwán*, *SP*, XXII 8 *seq.*, and notes. N has *Marghazí* here. Similarly Baghdád and Qutú (III 1414) express spiritual antagonism in terms of spatial remoteness.

۲۸۹ مَقام with *fatḥah* is the better reading; *Díwán*, *SP*, XXII 9 has *khána-i khwad báz ravad bar yakí*. The hypocrite's "place" is the lowest limbo of Hell (*Qur.* IV 144).

بر وفق نام خود, *i.e.* according to his name as it exists in the eternal knowledge of God, where everything is designated by the name that corresponds to its real nature and ultimate destiny. Cf. I 1234 *sqq.*

۲۹۰ مومنش. The pronoun refers to the hypocrite, who is pleased with what *in his case* is a mere name devoid of meaning.

کوبی. Cf. II 1587. The oldest and most correct MSS. of the *Mathnawí* occasionally admit the shortening of final ی before a consonant, *e.g.* G at II 3549; III 41, 1719, 3504. Here, however, GN have *tīz u* instead of *gūyí*.

۲۹۳ Translate: "If you call him (the hypocrite) hypocrite." The name stings because the qualities which it indicates are really in the hypocrite now and will become scorpions to torment him in Hell hereafter.

۲۹۶ عِنْدَهُ أُمُّ ٱلْكِتَابِ, *Qur.* XIII 39: "with Him (God) is the Mother of the Book", *i.e.* the heavenly original of the Scriptures revealed to the prophets, inscribed on the "Preserved Tablet" (*al- lawḥ-al-maḥfúẓ*). But *Ummu 'l-Kitáb* is also the Book of Divine Knowledge and Foreordainment: it contains everything past, present, and future from eternity unto everlasting. Names like *múmin* and *munáfiq* derive their essential meaning from that which God has eternally known and decreed concerning the souls to which these names belong. He has made the true believer a vessel of His mercy and the hypocrite a vessel of His wrath: the one is predestined to felicity (*sa'ádah*), the other to damnation (*shaqáwah*).

۲۹۷ This verse refers to *Qur.* LV 19–20: "He (God) hath let the two seas meet; between them is a barrier which they do not seek to cross." The salt and fresh waters, *i.e.* the wicked and the righteous, meet in this world but do not mingle: a *barzakh*, *i.e.* their predetermined character and capability (*isti'dád*), keeps them spiritually apart. Cf. I 2570 *sqq.*, where the same verses of the *Qur'án* are expounded. According to Sahl b. 'Abdalláh al-Tustarí (quoted in *'Ará'isu 'l-Bayán*), "one of the two seas is the heart (*qalb*), which contains diverse jewels—faith, gnosis, and unification; and the other is the carnal soul (*nafs*), wherein abide such vices as hatred, envy, unbelief, avarice, and anger". Cf. II 1371.

۲۹۸ God, who has no like or opposite, is the ultimate source of good and evil, faith and infidelity, and all other opposites, since these are nothing more than reflexions of the Divine attributes of Beauty and Majesty, Mercy and Wrath, etc., *i.e.* aspects in which God reveals Himself to human minds. Such contradictions, though proper to the world of Appearance, are transcended and unified in the mystic's vision of Reality (cf. *Díwán*, *Tab.* 54 marg., 5 *sqq.* = *Díwán*, *SP*, 221; *MI*, 94 *seq.*; *SIM*, 100). The mystic, "seeing by the Light of God", knows that the infinite Divine perfections include all that we describe as good or evil. Rúmí bids his readers "break through to the Oneness", abandon their evil selves and the world in which evil is at war with good, and seek union with the Absolute Good.

۲۹۹ Intellect is blind to the real essences of things: only mystical knowledge and clairvoyance can discern them.

۳۰۰ Read هر يقينرا with Mm and Fa.

۳۰۱–۳۰۳ Just as bodily health and worldly success depend on the life and activity of the physical senses, so the health and salvation of the

soul depend on purifying the spiritual senses by means of which the mystic attains to knowledge of God.

۳۰۴ حبیب, "the Beloved (of God)", *i.e.* the Perfect Man, the saintly healer of souls, contrasted here with the *ṭabíb* who cures diseases of the body.

۳۰۵ ویرانی بدن, in scansion *wírání badan*: cf. *v.* ۱۱۳۸ and note on *v.* ۶۱۴۲ *infra*. *Takhríb-i badan*, the reading of Fa and the two oldest MSS., improves the metre and may have been a correction made for that purpose. The phrase implies self-mortification, destruction of the lusts of the flesh, and the passing away (*faná*) of attachment to bodily existence. Cf. *Díwán*, *SP*, VII 2 and 5 and notes *ad loc.*

۳۰۶ Cf. II 1442.

۳۰۷ گنج زر, *i.e.* the Divine spark, the spiritual essence of Man, which is buried in his earthly nature like a treasure beneath the floor of a house. Cf. IV 2540 *sqq.*

۳۰۸ This verse describes the purification of the heart. The first thing to do is "to cut off the water" of lust and passion and all sensuous ideas. For the analogy see *Iḥyá*, III 21, 1 *sqq.* = Macdonald, *Religious attitude*, 264.

۳۰۹ The Prophet is said to have called self-mortification (*mujáhadatu 'l-nafs*) "the greater Holy War" (*al-jihádu 'l-akbar*); hence it is appropriately compared to the extraction of a barb from a wound received in battle.

۳۱۰ Another analogy borrowed from Ghazálí (*Iḥyá*, III 7, 9 fr. foot and *sqq.* = Macdonald, *op. cit.* 235). The body is like a fortress in which God has placed the spirit or rational soul with orders to defend it against "the infidel", *i.e.* the carnal soul. When it is occupied by evil passions, the spirit must destroy it, expel the invaders, and then rebuild it and make it impregnable. Cf. II 2545 *sqq.*

۳۱۱–۳۱۲ The Divine action is *bilá kayfa*, *i.e.* it cannot be explained, defined, or limited in any way. Having illustrated one side of it so far as was necessary for his argument, the poet now adds that those who contemplate devoutly the diverse forms in which it manifests itself must fall into utter bewilderment, since in the light of reason it is incomprehensible. Cf. I 1480 *sqq.*, a passage which suggests that the two opposite modes of Divine action referred to in the first *miṣrá'* of *v.* ۳۱۲ are *hidáyat* and *iḍlál* (*Qur.* VI 125, XVI 95, etc.). Most commentators, however, explain that the attainment of union with God through *sulúk* and *mujáhadah* is contrasted with union attained through *jadhbah* and *mushábadah* (see *Kashf*, *Eng.* 200 *sqq.*).

۳۱۳ نی چنان حیران, *i.e.* the religious hypocrite, lost in a maze of ignorance and error.

بل چنین حیران, *i.e.* the gnostic, dazzled by nearness to the Divine

Light. See *TA*, I 127, 16 *sqq.*, 160, 19 *seq.*; *Tá'iyyah* 83 = *SIM*, 208; *GR*, 120 *sqq.*

٣١٤ Those who interpret the antithesis in *v.* ٣١٢ as referring to *mujáhadah* and *musháhadah* regard the present verse as a description, not of true and false "bewilderment", but of the mystic's journey towards God (*ṭaríqah*) in contrast with full realisation of oneness with Him (*ḥaqíqah*). In that case the second *miṣrá‘* must be translated "while the face of the other is really His Face". The context seems to me to support the translation which I have preferred.

٣١٥ زخدمت, *i.e.* by obedience to God and the spiritual director. Ṣúfís place *khidmat* above ritual worship (*‘ibádat*). Cf. Massignon, *Essai*, 96 *seq.*; *Passion*, 776.

٣١٦ In the Dervish Orders the *muríd* is called upon to take a covenant of allegiance (*bay‘ah*) to the Shaykh, and "laying on of hands" (cf. *Qur.* XLVIII 10) is generally a feature of the ceremony of initiation. See, for example, Brown, *The Darvishes*, 207.

٣١٨ نيش. Cf. *Luzúmiyyát*, I 209, last l. = *Studies in Islamic Poetry*, p. 287, No. 321:

fa-lá tabkuran yawm^an bi-kaffika mudyat^un
li-tublika farkh^an fí mawáṭinihi dajjá.

٣٢٠ مردان, men *par excellence*, *i.e.* holy men.

٣٢١ شير پشمين. According to IH (I 522, 10) figures of lions, made of wool, were exhibited with others of the same kind on festal occasions for the purpose of getting money. Vullers (*Lex. Pers.* II 493, col. 1) gives a list of similar phrases beginning with *shír*: one of these (*shír-i qálí*) is applied to a braggart and impostor. Cf. *shír-i ‘alam* (*v.* ٦٠٣ *infra* and note *ad loc.*). *Gad* = *gadá-yí*; see a verse quoted by Vullers, *s.v.*, where the word is an antithesis to *salṭanah*. G reads *kad* (Arabic *kadd*), "importunity".

بو مُسَيلِم (cf. IV 1695 *seq.*) stands for Musaylimah, the prophet of the Banú Ḥanífah.

٣٢٢ Mohammed is said to have addressed his rival as "Musaylimah al-kadhdháb" in a letter which he sent to him (Ṭabarí, I 1749, 10 *sqq.*), and the epithet stuck. The Qur'ánic phrase *ulú 'l-albáb*, "men of understanding", is used here as an epithet signifying the opposite of *kadhdháb*.

٣٢٣ ختامش مشك ناب, referring to the pure wine (*raḥíq*) "sealed with musk" (*khitámuhu misk^un*), drunk by the righteous in Paradise (*Qur.* LXXXIII 25–26). Such is the everlasting spiritual delight that ensues from drinking the wine of Divine truth and wisdom, while the wine of sensuality and worldliness ends in woe hereafter.

P. ٢١ Heading. The wiles of religious hypocrites and the deadly consequences of associating with these wolves in sheep's clothing are now illustrated by a Story which takes us back to the early days of Christianity.

In outline it runs as follows. A fanatical Jewish King resolved to extirpate the Christians. Seeing that many secret adherents of the proscribed faith eluded his vengeance, he took counsel with his Vizier, who suggested that the King should condemn him to execution on the charge of being a Christian in disguise but should finally spare his life, mutilate him, and drive him into exile; then he would flee to the Christians, win their confidence, and compass their destruction. The plot succeeded only too well. By making a show of piety and asceticism the Vizier gradually brought the whole community under his supreme rule. When the time was ripe, he summoned the twelve leaders chosen by himself as assistants and handed to each one a scroll appointing him his successor, which was alleged to contain the true gospel of Christ, though in fact the doctrines set forth were different and entirely irreconcilable. Then he killed himself, leaving the Christians a prey to bitter strife which at once broke out among the twelve claimants to the succession.

The Turkish commentators identify this Vizier with the apostle Paul, a view confirmed by a passage in a Persian *Qiṣaṣu 'l-anbiyá* (see *Descriptive Catalogue of Oriental MSS. belonging to the late* E. G. *Browne*, 138 *sqq.*, where the text is printed; Browne had already published the text with English translation in *Islamica*, II, fasc. 1, pp. 129–134, and described it as "a parallel to, and a possible source of, Jalálu'ddín's narrative"). Here we read (Browne's translation, p. 132): Saith God Most High: *So the sects differed amongst themselves* (*Qur*. XIX 38, XLIII 65). Historians say that after God Most High had brought Jesus into Heaven, the Christians followed a good path until Paul misled them. Now he was a man of the Jews who was evilly disposed towards Jesus and those of His Church, and was ever speaking ill of them and showing enmity towards them. Now when he was grown old he said: "I do not wish that my malice should be cut off from them." So he put out one of his eyes and asked the Christians: "Do you recognise me?" They answered: "Yes, thou art the worst of God's creatures." He replied: "Last night I saw Jesus in a dream. He struck me a blow on the eye, which blinded me, and said: 'How long wilt thou afflict my Church?' I leapt up trembling from sleep. One of my eyes was out of action. I have come to you to adopt your Faith and Church, so that Jesus may be satisfied with me, for I cannot bear His reproaches." So the Christians received him and took him into a house (of theirs), and he adopted the monastic life, fasting all day and praying all night, so that the people were charmed with him.

The remainder of the prose version may be summarised in a few words. Paul is depicted as approaching various groups of Christians, using plausible arguments to corrupt their beliefs, and sowing dissension among them. Finally he summons three leading doctors of the Faith, and having imparted to each of them in private a different doctrine concerning the nature of Christ, commits suicide. The writer absurdly

supposes that these three were Nestorius, Jàcobus Baradaeus, and "Malká". Thus does he explain the origin of the principal sects of Oriental Christianity.

The rôle which the *Qiṣaṣ* explicitly and the *Mathnawí* tacitly assign to the Apostle may, in some measure, reflect hostile criticism of St Paul by Christian theologians favourable to St Peter (cf. Shahrastání, 172, last l. and *sqq.*). In the pseudo-Clementine "Apocalypse of Peter" (ed. and partly transl. by Mingana in *Bulletin of the John Rylands Library*, xv, No. 1, p. 179 *sqq.*) Paul is accused of tampering with the twelve books which contained the profession of faith of each of the twelve Apostles (p. 236). At any rate the story can hardly be, as Browne seems to think, altogether a Moslem invention. It is told in full and described as popular by Isfará'iní (*ob.* A.H. 471: Brockelmann, I 387) in his *Kitábu 'l-tabṣír fi 'l-dín* (see Friedländer, *The Heterodoxies of the Shiites*, II 17, note 4); and Ibn Ḥazm (*Fiṣal*, I 221, 13 *sqq.*) declares that in his time the Jews themselves believed that Paul was bribed by Jews to profess Christianity and foist the doctrine of Christ's divinity upon the new religion. Both Persian narratives introduce the Zopyrus *motif*, but while in the *Qiṣaṣ* this is connected with Paul's blinding vision of Christ, the mutilation of the Vizier in the *Mathnawí* lies outside of the historical setting and recalls a like act of devotion celebrated in old Arabian legend whereby Qaṣír, the trusted counsellor of Jadhímah, avenged his master whom Zabbá had put to death (*LHA*, 36 *seq.*). Although Rúmí preserves one original feature—the twelve scrolls of the twelve Amírs (Apostles)—which has disappeared in the *Qiṣaṣ*, his Ṣúfistic version is much further removed from the source. We can only say that it must have been founded on some relic of anti-Pauline tradition resembling the passage in the *Qiṣaṣ*. For its allegorical meaning see note on *v.* ٣٦٥ *infra.*

٣٢٥ Since all the prophets are Perfect Men, by whom the hidden nature of God is revealed, they are essentially one with God and with each other (cf. *Qur.* II 130). They differ in so far as individually they manifest diverse attributes of Deity, and only from that point of view can one prophet be regarded as superior or inferior to another (cf. *Qur.* II 254). See also I 673 *sqq.*, 1106.

٣٢٦ دور راه خضرا, *i.e.* he separated them, though both were prophets engaged in the same Divine mission (*da'wah*).

٣٢٧-٣٣٢ This apologue occurs in the *Marzubán-námah*, 83, 17 *sqq.* (*dástán-i pisar-i aḥwal-i mizbán*) and in the *Asrár-námah*, 100, last line (*ḥikáyat-i ustád u shágird-i aḥwal u firistádan-i ú ba-jáy-í*). No doubt Rúmí, who often shows how familiar he was with the *Asrár-námah*, had the following verses in mind when he wrote:

yakí shágird-i aḥwal dásht ustád,
magar shágird-rá jáy-í firistád,

kih má-rá yak qarábah rawghan án-jást:
biyáwar zúd: án shágird bar khást.
chu án-já shud kih guft ú (او) dídah bi-gmásht;
qarábah chún du díd aḥwal ʻajab dásht.
bar-i ustád ámad: guft ay pír
du mí-bínam qarábah man: chih tadbír?
zi-khishm ustád guft-ash ay bad-akhtar,
yakí bi-shkan, digar yak-rá biyáwar.
chu ú dar dídan-i khwad shak namí-díd,
bi-shud, ín yak shikast: án yak namí-díd.

۳۳۱ In Fa and most MSS., including G, *v.* ۳۳۲ precedes *v.* ۳۳۱, but there is ancient authority (CN) for the arrangement followed in the text.

۳۳۲ The faculties and affections of the lower self (*nafs*) form a distorting medium through which everything is "seen double". By destroying this illusion the mystic perceives the real unity of all existence.

۳۳۴ Whatever causes the heart to turn away from contemplation and knowledge of God is a "veil" (*ḥijáb*). Cf. *Díwán, SP*, 226 and 322.

۳۳۵ The heart under the sway of self-will, self-regard, etc., is as incapable of true discernment as a corrupt judge.

۳۳۸ The expression *girih bar áb* (or *bar bád*) *bastan* is used of a person who displays extraordinary skill in overcoming the greatest difficulties.

۳۴۰ *I.e.* "you cannot extirpate Christianity by the sword, since there is no means of detecting the inward faith of those who profess Judaism outwardly."

۳۴۱ In the second *miṣráʻ* the oldest MSS. and most of the others read *ẓáhir-ash bá tust u báṭin bar khiláf.* So Fa, but IH and Ṣárí have the text-reading.

۳۴۴ Mm and Fa read *bíniyam bi-shkáf u lab dar ḥukm-i mur.*

۳۴۶ *Munádá-gáh* (Arabic *n. loci* + Pers. *gáh*), like *muṣallá-já* (*TA*, 1 62, 4) and *manzil-gáh.* With *chár-sú*, market and centre of traffic, cf. English carfax (from *quadrifurcus*), a word and place well known to any one who has visited Oxford.

۳۴۷ *Shahr-i dúr* may be understood allegorically as the believer's heart and its spiritual faculties which the Devil and the Flesh, typified by the King and the Vizier, seek to destroy.

۳۵۲ The second *miṣráʻ* translates the Arabic proverb *min al-qalb ilá 'l-qalb rawzanat*.

۳۵۳ نئوشیر, from *núshidan*, a contracted form of *niyúshidan.*

۳۵۴ جهودانه, *i.e.* fanatically and ruthlessly. Cf. *v.* ۷۰۰ *infra.*

۳۵۹ The word *zunnár* (ζωνάριον) as applied to the early Christians is, of course, an anachronism. By the so-called ordinance of ʻUmar, the second Caliph (which, however, belongs to a later period), Christians under Moslem rule were required to wear a girdle round their waists and a distinctive dress (Arnold, *The Preaching of Islam*, 57 *sqq.*).

٣٦١ خلق اندر ڪار او الخ. This reading is peculiar to C. The three dated 13th-century MSS. have *khalq hayrán mándah z-án makr-i nihuft*. See note on *v.* ٢٥٨.

٣٦٥ Here Fa explains that in the physical world the Jewish King represents the Devil, and his Vizier the hypocrite who poses as a religious leader. In the psychical world, however, the King represents the carnal soul (*nafs*), his Vizier the vain imaginations of the intellect, Jesus the spirit, and the Christians the spiritual faculties.

٣٦٦ The *nafs* is aptly compared to a *ghúl*, the demon which can assume any shape she pleases in order to waylay travellers and lure them to destruction.

٣٦٧ HN read *k-az chih* (not *garchih*, as stated in Vol. III, Appendix I, p. 5) for *kú chih*. Fa reads *gú chih* and gives the text-reading as a variant.

٣٦٨ *I.e.* those Companions who desired to worship God with entire sincerity were devoting themselves to self-mortification and self-purification; they did not inquire curiously about the merit attaching to an exaggerated observance of their religious duties, or seek to discover how far their external acts (as opposed to their inward motives) might fall short of the highest standard. But though the reading in the text is unobjectionable, it is very poorly supported. Of my older MSS. only one (B, written in the 14th century) has *na-justandí* in both hemistichs. The authority for *na-justandí* in the first hemistich and *bi-justandí* in the second is overwhelming, and most commentators give the verse in this form. Accepting *bi-justandí kih kú*, as I think we must, I take *'ayb-i záhir* to refer to evil dispositions shown by the Companions and perceived by the Prophet, which are also "manifest" in the sense that every intelligent person is aware of their existence in himself and seeks to remove them; they are what the poet calls *sharr-i músh* (*v.* ٣٨٠ *infra*), and until they are tracked down and cleared out of the heart, no amount of pious works (*fadl-i tá'at*) can save it from corruption. In my opinion the ancient MSS. are right. The fact that the reading *na-justandí* is easier and allows us to interpret *'ayb-i záhir* in the ordinary sense is not an argument for the genuineness of that reading, but rather the contrary.

٣٧١ For the construction of *tamám* see Ranking, 70. *Taqlíd* is submission to the yoke of custom, conventional belief as opposed to real faith.

٣٧٣ دجّال, impostor. According to Moslem tradition, the advent of the Dajjál, a one-eyed Antichrist, who after reigning for forty days will be destroyed by Jesus, is one of the signs that announce the Resurrection.

٣٧٤–٤٠٦ The Vizier's success in duping the Christians prompts this discourse on the temptations and dangers which assail even the most devout believer. "We are betrayed by what is false within, and our selfish passions too often rob us of the fruits of our good works. Let

us pray God to deliver us from all thoughts of self and bring us to rest in Him. During sleep the spirit is set free for a while to wander in its own sphere; but only those who have attained to union with God enjoy perfect freedom and bliss in their waking hours. There are many such hidden saints in the world: if you were not spiritually blind and deaf, you would see them and hear God communing with them."

۳۷۵ گر باز الخ, *i.e.* even if we rise to spiritual eminence.

۳۷۷–۳۸۰ In this parable the barn is the heart, the wheat the fruit of good works, the mouse the evil suggestions of the Devil and fleshly appetite which creep into the heart and devour its stock of faith and godliness. Here Rúmí assumes, what he demonstrates by argument in many passages of the *Mathnawí*, that men have free-will and are morally responsible. It is their duty to collect and preserve the spiritual provisions (*arzáq*) which God has bestowed upon them. Cf. *Passion*, 488 *seq.*

۳۸۱ The second *misrá*ʿ is a metrical version of the Ḥadíth *lá ṣaláta illá bi-ḥudúri 'l-qalb.* G reads *tamma* which, though ungrammatical, is probably the correct reading. For *ḥuḍúr*, the presence of the heart with God, cf. *Kashf*, *Eng.* 248 *sqq.*

۳۸۲–۳۸۶ Another parable to the same effect. As a steel-and-flint fire-lighter emits sparks which cause the tinder to catch fire, even so good works done in a spirit of sincere devotion produce flashes of Divine love which would inflame the heart, were it not that the Devil, prowling like a thief in the darkness of sensuality, at once puts them out in order to prevent the heart from being filled with heavenly light. Cf. the parallel passage, VI 353–363.

۳۸۷ No sensual impressions or worldly thoughts disturb the mystic who knows and contemplates God alone. The verse which follows this one in the Oriental editions explains that *chún tu bá má-yí* means "when Thy favour abides with us". It is a fairly old interpolation, since it occurs in K, which was written about a century after the death of the poet.

۳۸۸ می‌کنی الواحرا, *i.e.* Thou makest their minds a *tabula rasa. Alwáḥ-rá kandan = nuqúsh ú khawáṭir-rá az alwáḥ-i dhihn-há kandan.* IH explains *alwáḥ* as *abdán* (bodies), which are like traps constructed of wooden boards; in sleep these are destroyed, *i.e.* the bodily faculties cease to function. This, however, is more ingenious than convincing.

۳۸۹ The best MSS. have قفس, and in the second *miṣráʿ* Fa and all the older MSS. except C read *fárighán nah ḥákim ú maḥkúm-i kas.*

۳۹۲ Cf. I 3187 *sqq.*, II 37 *sqq.*, III 3553 *sqq.*, VI 217 *sqq.*, 4463 *seq.*, where the same analogy is drawn between the mystic who, though seemingly awake to the things of this world, is really absorbed in God and uncon-

scious of his actions, and the Aṣḥábu 'l-Kahf (see art. in *EI*), *i.e.* the Seven Sleepers of Ephesus, with whose story, as related in *Qur.* XVIII 8–25, all Moslems are familiar.

هُم رُقُود, *Qur.* XVIII 17: "And thou wouldst have deemed them to be awake though they were asleep (*wa-hum ruqúdun*), and We were causing them to turn (*nuqallibuhum*) to right and left, while their dog stretched out his paws on the threshold (of the cave)." Najmu'ddín Kubrá (cited in Mq, I 112) expounds this verse as follows: "*And thou wouldst have deemed them to be awake* because of the light (of saintship) which thou sawest on their faces, *though they were asleep*, signifying that they had died (*faná*) to their existence and had been made everlasting (*ibqá*) with the life of God, *and We were causing them to turn* between being naughted (*ifná*) and being made everlasting (*ibqá*) and ascending from a lower station to a higher, *while their dog...*, *i.e.* their carnal souls were slumbering and inactive."

زين مرم, literally "do not flee from this", an allusion to the words which conclude *Qur.* XVIII 17: "hadst thou looked upon them, thou wouldst have turned from them in flight and been filled with awe of them." Here the poet warns his readers against incredulity.

۳۹۳ For *taqlíb* cf. note on the preceding verse. The second *miṣrá'* refers to the Tradition *qalbu 'l-mu'mini bayna iṣba'ayni min aṣábi'i 'l-Raḥmán*, "the true believer's heart is between two fingers of the Merciful God". The "two fingers" are the Divine attributes of Majesty (*Jalál*) and Beauty (*Jamál*). According as God reveals Himself in one or other of these aspects, the mystic's heart contracts with grief (*qabḍ*) or expands with joy (*basṭ*). See *Kashf*, *Eng.* 374 *sqq.*

۳۹۴ *I.e.* those who do not perceive that God is the mover (*muqallib*) of the mystic and the author of all his changing states suppose his feelings and actions to proceed from himself.

۳۹۶ صحرای بی‌کیف, *i.e.* the spiritual world, which is illimitable and unconditioned.

۳۹۷ صفیری. For the metaphor cf. *v.* ۳۱۷ *supra*.

در داد و در داور. Although *dar dáwar kashidan* might possibly mean "to bring before the judge" (cf. *Manṭiq*, 805), I think the correct translation is, "to justice and judgement". That *dáwar* can be used as an abstract noun = *dáwarí* is proved by v 758, where we find the compound *dáwar-kun*, "dealer of justice", "judge". See also v 3076. The dictionaries omit this meaning of *dáwar*. Here the phrase *dád u dáwar* denotes the present world regarded as a court of Divine justice in which mankind are on trial, all being subject to religious obligations (*taklíf*) and liable to penalties for disobedience.

After this verse most MSS., including GN (correct Vol. III, Appendix I, p. 5, l. 10 accordingly), insert the following verse:

chúnkih núr-i ṣubḥ-dam sar bar zanad,
kargas-i zarrín-i gardún par zanad.

"When the light of dawn shoots up (from the horizon)
(And) the golden vulture of heaven (the sun) flaps its wings."

This, notwithstanding its antiquity, looks very like an interpolation made by someone who failed to perceive that no *explicit* reference to the hour of dawn is needed, since the poet has indicated the time subtly and artistically by introducing the Qur'ánic phrase *fáliqu 'l-iṣbáḥ* in the next verse. Moreover, the fanciful diction seems to me to strike a false note and mar the effect of the passage.

۳۹۸ فالقُ الإصْباح, *Qur.* VI 96. The action of God is compared to that of the archangel Isráfíl, whose trumpet-blast at the Resurrection will give the signal for the spirits of the dead to rejoin their bodies.

۳۹۹ آبستن کند, *i.e.* through the connexion of the spirit with the body the latter is impregnated and brings forth its daily burden of religious and secular works.

۴۰۰ Although the spirit is not saddled with the body during sleep, only death releases it permanently. God "taketh the souls unto Himself" (*yatawaffá 'l-anfusa*) at death and also in sleep; those taken in sleep "He lets go again (*yursilu*) till an appointed term" (*Qur.* XXXIX 43). The comparison of the released spirit to an unsaddled horse left in free enjoyment of its pasture-ground, but tethered so that it cannot escape, is drawn from nomad life.

۴۰۱ پابند دراز, *i.e.* carnal reason (cf. *Díwán*, *SP*, XXXVII 13, note) and phantasy (*khayál*). Cf. *Díwán*, *Tab.* 349, 2:

chún mí-parí bar páy-i tu rishta-i khayálí bastah-and,
tá wá kashand-at ṣubḥ-dam tá bar na-parrí yak-sarí.

"When thou fliest, a cord of phantasy is tied to thy foot
To pull thee back at dawn, lest thou should'st soar away altogether."

۴۰۲ مَرْغزار, a place abounding in grass (*margh*) for horses and cattle, used here metaphorically in the same sense as *ṣaḥrá*, *v.* ۳۹۶, note. GN write *murghzár*, which is impossible in this context.

۴۰۵ *I.e.* there are now living amongst us many saints who have found refuge in the "cave" of self-abandonment and withdrawal from all that is other than God (*al-'uzlatu 'an ghayr Alláh*).

۴۰۷–۴۰۸ An illustration of the preceding verse. One must have mystical perception in order to see things as they really are. Majnún, made clairvoyant by love, beheld in Laylá a reflexion of the Divine Beauty, while to others she appeared, as Sa'dí says (*Gulistán*, Book V, Story 18), swarthy and puny.

۴۰۹ In proportion as the mind and bodily senses are active the spirit loses its power to contemplate Reality. Self-consciousness is the greatest

of sins. To be "awake" in this sense denotes spiritual lethargy (*khwáb-i ghaflat*), *i.e.* worldliness with all its evil consequences; and, to quote Sa'dí once more (*Gulistán*, Book 1, Story 12):

ẓálimí-rá khuftah dídam nímrúz:
guftam ín fitnah-ast: khwáb-ash burdah bih.

۴۱۰ دربندان. Wálih of Herát (cited by Vullers, *Lex. Pers. s.v.*) describes the closing of shops in Ramaḍán as *dar-bandán*; but here it may be the plural of *dar-band*, *i.e.* "prison-bars". In IV 2445, 2809 it means "frontier-passes".

۴۱۴–۴۱۶ It is interesting to compare and contrast these verses with a passage in Lucretius (IV 1030 *sqq.*) illustrating the effects of *rerum simulacra* which strike upon the mind in sleep.

۴۱۷ The worldly man, in his ignorance of the relation between Real Being (the bird) and phenomenal being (the shadow), attributes an independent existence to the latter. For the metaphor cf. I 2808 *sqq.*

۴۲۲–۴۳۶ Deliverance from these illusions cannot be won without the help and guidance of a true saint, who will lead you to God if you shun envy and spiritual pride.

۴۲۲ سایهٔ یزدان. For the original meaning of *Ẓill Alláh*, "Shadow of God" (*i.e.* one who extends the protection which God provides), as a title of the temporal Caliph, see Arnold, *The Caliphate*, 50. By mystical writers this designation is applied to the Perfect Man invested with Divine attributes which he exhibits as God's vicegerent (*khalífah*) in the world. Thus the whole world is under his protection and is preserved by him (see note on *v.* ۱۰۰ *supra*).

۴۲۳ بندهٔ خدا, *par excellence* (cf. note on *v.* ۱۹۳۶ *infra*), *i.e.* he serves none other than God and loses himself in the Object of his devotion; hence the paradox (Qush. 118, 9 fr. foot) that perfect "servitude" ('*ubúdiyyah*) is the essence of freedom (*ḥurriyyah*). "You are not truly His slave ('*abduhu*)", said an eminent Ṣúfí, "till you become free" (*Tamhídát*, 123 *a*).

۴۲۴ در دامن آخر زمان, *i.e.* at the end of the world or, allegorically, at the end of the mystic's journey to God.

۴۲۵ كَيْفَ مَدَّ ٱلظِّلَّ, *Qur.* XXV 47–48: "Hast not thou looked on (the work of) thy Lord, *how He extended the shadow*, though, had He willed, He would have made it stationary? Then We made the sun to be a guide to it; then We withdrew it gradually towards Us." The poet compares the existence of the saints to a shadow pointing the way to the sun. The universe itself is the shadow of God, and the saints, as they appear in the world, are the outward form of "the Light of the Divine Sun", by which (as the *Qur'án* indicates) they are made visible, and which they in turn reveal to successive generations of men. This

is the Light of Mohammed (*Núr-i Muḥammad*), *i.e.* the Logos. See *IP*, 57 *sqq.*; *SIM*, 87; Andrae, *Die Person Muhammeds*, 319 *sqq.*

۴۲۶ اندرین وادی, *i.e.* the Valley of Love and Tribulation through which the mystic must pass, the *ráh-i pur khún* of *v.* ۱۳ *supra*.

لا أُحِبُّ الخ, *Qur.* VI 76. *I.e.* abandon all except God, like Abraham, who said he would not worship heavenly bodies that rise and set. According to *Qur.* IV 124, God took Abraham as a friend (*khalíl*); hence his title Khalíl Alláh or simply Khalíl.

۴۲۷ "Let a shadow (saint) lead you to a sun (the Light of Reality or the *Núr-i Muḥammad*): beseech the spiritual king, Shams-i Tabrízí (to shed his holy influence upon you)." See note on *v.* ۱۳۱ *supra*.

۴۲۸ این سور و عرس, referring to the mysteries of gnosis and mystical union. For the imagery cf. the saying of Báyazíd (Qush. 139, last line), *awliyá Alláh 'ará'is Alláh wa-lá yará 'l-'ará'isa illá 'l-muḥarramún*, "God's saints are His brides, and brides are not seen except by kinsmen whom it is unlawful for them to marry".

ضیاء الحق. In bestowing this title on Ḥusámu'ddín, the poet alludes to *Qur.* X 5: *Huwa 'lladhí ja'ala 'l-shamsa ḍiyá'an*. See Book IV 16 *sqq.*

۴۲۹–۴۳۱ These lines convey a warning which is frequently repeated in the *Mathnawí*; none knew better than Rúmí how much it was needed. His intimate friendship with Shams-i Tabrízí, Ḥusámu'ddín, and others, aroused intense jealousy amongst less favoured members of the brotherhood. Iblís showed fanaticism (*ghuluww*) in his envy of Adam, to whom the angels paid homage.

۴۳۱ For this use of *'aqbah* (properly *'aqabah*) cf. *Qur.* XC 11 *sqq.* and *TA*, I 100, 14 *sqq.*

۴۳۲ خاندان, *i.e.* the bodily senses and mental faculties which are infected by the carnal soul (*nafs*).

۴۳۳ آن جسد, *i.e.* the bodies of prophets and saints.

۴۳۴ طَهِّرا بیتی, the Divine command addressed to Abraham and Ishmael (*Qur.* II 119), bidding them purge His Temple (the Ka'bah) by casting out the idols. The mystical application of these words to purification of the heart is made explicit in the second *miṣrá'*. The body resembles a talisman of clay guarding a hidden treasure of light, *i.e.* the Divine spark and spiritual essence of Man. When the charm is broken, "his speech is light and his works are light and he moves in light", and God alone dwells in his heart. Cf. IV 2540 *sqq.*

۴۳۷ باد داد. The omission of prepositions is a feature of Rúmí's unconventional style. Cf. I 35, 579, 724, 898, 973, 1013, 1312, 1626, 1648, 1856, 2310, 2696, 2792, 2794.

۴۳۹ *I.e.* the envious man, while injuring others, destroys his own spiritual sense.

۴۴۰ بوی اورا الخ. The *loci classici* quoted by Ṣúfís in this connexion are *Qur*. XII 94, *inní la-ajidu ríḥa Yúsufa* and the Ḥadíth *inní la-ajidu nafasa 'l-Raḥmáni min qibali 'l-Yaman*. In Persian poetry *kú* or *kúy* often signifies the dwelling-place of the beloved.

۴۴۱ *I.e.* the case of those who lack spiritual perception is like that of a man who, having lost his sense of smell through catarrh or other disease, is virtually noseless.

۴۴۲ Mystical experience is a Divine gift, and any one who fails to thank the Giver is deprived of the capacity for receiving it. The preterites *na-kard* and *khward* are gnomic.

۴۴۳ شاکران را, *i.e.* the saints, who acknowledge that God's bounty infinitely exceeds the utmost thanks they can render.

مرده, *i.e.* entirely submissive and quiescent "like a corpse in the hands of the washer".

۴۴۴ رهزنی, a metaphor commonly applied to the action of the Devil (cf. II 2700 *sqq.*) and religious impostors who waylay the pilgrims travelling to God.

نماز, *i.e.* the humble and sincere devotion which is the essence of ritual prayer. Cf. note on *v.* ۳۸۱ *supra*.

۴۴۵ Here and at II 1148 G reads گوزینه, a sweetmeat made with walnut kernels. The expression "garlic in the almond-cake" is proverbial. Cf. *Ḥadíqah*, III 136*b*:

níst mihr-i zamánah bí kínah:
sír dárad miyán-i lawzínah.

"The World's affection is not devoid of malice: it has 'garlic in the almond-cake'."

See *Amthál u Ḥikam*, III 1001, under *sír dar lawzínah dáshtan = firíftan*, where many examples are cited.

۴۵۲ در گردن او طوق بود, *i.e.* they embraced his doctrine with all their hearts. For this phrase cf. *taqalladahá ṭawqa 'l-ḥamámati* (*Arabum Proverbia*, I 250, No. 131), "he wore it (a favour bestowed on him) as the ring of the ringdove", *i.e.* as something that can never be laid aside or forgotten. Further examples in Lane *s.v.* طوق.

۴۵۵ Fa explains the meaning of the second *miṣrá'* to be that the Jewish King sent comforting messages to the Vizier. I do not think the words will bear this sense; moreover, it is not the sense required. Evidently the King was becoming anxious and impatient. As the following verses state, he sought from the Vizier an assurance (which was given) that all preparations had been made for a crushing blow against his enemies.

P. ۳۰. Heading (1). The poet's division of the Christians into twelve tribes, each governed by an Amír, seems to have sprung from a combination of the twelve *asbáṭ* of the Jews (*Qur*. VII 160) with the twelve Apostles.

۴۵۸ دار و گیر. Cf. IV 727, 1096.

۴۶۰ بدنشان. Cf. *Qur.* LV 41: *yu'rafu 'l-mujrimúna bi-símáhum*. The character of the Vizier was no less hideous than his appearance. The best MSS. read *band-i*, in bondage to, for *banda-i*, enslaved to.

۴۶۳–۴۶۹ The doctrines mentioned in this passage are distinctively Moslem, though in some cases their early development was influenced by Christian theory and practice.

۴۶۵ *Tawbah ú rujú'* (see *MI*, 30 *sqq.*; *Kashf*, *Eng.* 294 *sqq.*) denote here the first stages on the way to God; *riyáḍat ú júʻ* the ascetic discipline to which the novice is subjected.

۴۶۶ *Júd* is used as an antithesis to *riyáḍat*. This verse expresses the view of those Ṣúfís who felt that the externals of asceticism have no worth or meaning apart from the inner spiritual life, and that charity, generosity of soul, and self-sacrifice are the things that matter. WM quotes the Ḥadíth, *al-sakhí ḥabíb Alláh wa-law kána fásiqan*, "the generous man is beloved of God, even were he an evil-doer".

۴۶۷–۴۶۸ Acts of asceticism and generosity alike involve polytheism (*shirk*), if they are attributed to one's self, *i.e.* to an agent other than God, or done from a selfish motive, *i.e.* regard for anything except God. See *SIM*, 51 *sqq.* and, for the doctrine of trust in God (*tawakkul*), which the ancient Ṣúfís based on this principle, *MI*, 41 *sqq.*; Goldziher, *Vorlesungen*, 153 *sqq.*; *Kashf*, *Eng.* 146; *Talbís*, 296 *sqq.*

۴۶۹ *Khidmat* consists in doing obediently what God has commanded and shunning what He has forbidden (see note on *v.* ۳۱۵ *supra* and delete note 1 on p. 28 of the Translation). *Tawakkul* in its extreme form, viz. *tarku 'l-kasb wa-ta'ṭílu 'l-jawáriḥ 'ani 'l-amal* (*Talbís*, 300, 4 fr. foot), is incompatible with religious and social duties which no good Moslem can neglect.

۴۷۰–۴۷۱ This is the heretical doctrine of necessitarianism (*jabr*). We have no power over our actions, which are created, willed, and decreed by God. Since obedience and disobedience are determined by Him alone, the Divine commandments would be futile if they did not serve to demonstrate the fact that man is helpless and that God is Almighty.

۴۷۲–۴۷۳ Here the poet refers to an orthodox *via media* between *jabr* and *qadar* (free-will) which he explains and preaches in many parts of the *Mathnawí*, *e.g.* I 618 *sqq.*, 938 *sqq.*, 1480 *sqq.*; III 2909 *sqq.*, 3286 *sqq.*; IV 1393 *sqq.*, 2914 *sqq.*; V 625 *sqq.*, 649 *sqq.*, 2912–3250, 4103 *sqq.*; VI 200 *sqq.*, 401 *sqq.* See *Muslim Creed*, 156 *sqq.*, 212 *sqq.*

هوست. *Huwa* (*Hú*) signifies the One Real Being in respect of His hidden nature (see *SIM*, 96; *Passion*, 637). Fa on VI 3320 says that the dervish-cries *yá Hú* and *yá man Hú* mean *yá man lá huwa illá Huwa*. Cf. Goldziher, *Richtungen*, 261.

۱۴۷۴ Every object of sensible or intellectual perception is an "idol", unless you regard it as an aspect of Deity. Those who think of themselves either as having or not having power to act are self-conscious and therefore guilty of polytheism in their hearts (*shirk-i khafí*).

۱۴۷۵-۱۴۷۶ The physical and mental faculties of Man are means whereby he is enabled to fulfil the purpose for which he was created: without them he could never attain to perfect knowledge of God (see *Mirṣád*, 58, 6 fr. foot = 62, 3 fr. foot). Although they belong to this world and cannot accompany the mystic to his goal, yet such light as they give must not be discarded too soon; for "the phenomenal is a bridge to the Real", and one who is crossing the bridge needs the eye of worldly sense and well-directed speculation (*al-naẓar al-ṣá'ib*) to help him on his way. See Qush. 98 fr. foot and *sqq.* = Hartmann, *Darstellung*, 102. In the second *miṣrá'* of *v.* ۱۴۷۵ *jam'* may have the mystical meaning which I have assigned to it in the Translation; but I should now prefer to translate it literally: "For this sight (perception) is like a candle (giving light) to the assembly", *i.e.* illuminating all who possess it. *Sham'-i majlis* and *sham'-i anjuman* are common expressions, and Ḥáfiẓ (ed. Brockhaus, No. 404, *v.* 7) has: *sham'-i bar jam' ma-shav war-nah bi-súzí má-rá.*

كشته باشى الخ, *i.e.* you will have brought your spiritual quest to a premature end before "the morn of blessedness hath dawned" (*Díwán*, *SP*, IX 13).

۱۴۷۳, ۱۴۷۷ *I.e.* close the eye of sense and intellect, that you may be endowed with spiritual vision.

۱۴۷۸ ليلى‌ات الخ, your beloved will become your lover, *i.e.* if you refrain from false objects of desire, your true object of desire will be achieved.

۱۴۷۹ An illustration of the preceding verse. We are the masters of that which we have freely renounced. Cf. the saying of the Prophet, "O World, be a servant to them that serve me, and a mistress to them that serve thee."

۱۴۸۰, ۱۴۸۱ I cannot assent to the view of most commentators that these verses refer to religious indulgences (*rukhaṣ*) which God has granted to the weaker brethren. The words *ásán kard* are the Persian equivalent of *yassara* in such passages as *Qur.* XCII 7 and 10: *fa-sa-nuyassiruhu*, "We will predispose him", *i.e.* the righteous man to good, and the wicked man to evil. Cf. the Ḥadíth (against quietism), *i'malú fa-kullun muyassarun li-má khuliqa lahu*, "Work, for every one is predisposed by God to that for which he was created", *i.e.* it is made easy for him to choose either good or evil according to God's knowledge of his destiny. Therefore the meaning seems to be, "God has given you certain predispositions which constitute your original nature and are the means by which you attain to perfection. Follow these and you cannot go wrong. Do not

struggle in vain: by acting agreeably to your God-given nature you are in reality identifying yourself with the Divine purpose in creation and worshipping Him as He wills that you should worship Him, *i.e.* by actions which (whether they be good or bad from the standpoint of the religious law) are absolutely good in so far as He brings them into existence in you to the end that His diverse attributes may be manifested" (see *SIM*, 131).

۴۸۳–۴۸۴ Here, instead of pantheistic monism, we have religious dualism. The doctrine that one's own nature should be followed is detestable; for all infidels and heretics have adopted beliefs which are the result of self-will, and every one is devoted to his own form of belief. Consequently their beliefs do not lead them to knowledge of God: this is gained only by the Faithful who take the Way of self-mortification and self-purification. It is a moot point whether *vv.* ۴۸۳–۴۸۴, and also *vv.* ۴۸۶–۴۸۹ *infra*, are comments of the poet on the doctrine or part of the doctrine itself.

۴۸۵ An alternative translation of this verse is: "In one he said, 'The *muyassar* is that (alone) which is the life of the heart (and) the food of the soul'," *i.e.* the everlasting spiritual joy bestowed by God on those whom He has predisposed to love Him and to enter the Paradise of mystical union. *Muyassar* stands for *taysiru 'l-Ḥaqq li-'l-yusrá* (cf. *Qur.* XCII 7), or for the spiritual enjoyment (*al-dhawqu 'l-báṭin*) to which, as contrasted with sensual pleasures, the righteous are predisposed.

۴۸۷ The two oldest MSS. and Fa have *pish nárad.*

۴۸۸ معسّر, *i.e. muyassar* (or *taysír*) *li-'l-'usrá* (cf. *Qur.* XCII 10).

۴۹۰ استادی طلب. This is the cardinal principle by which the development of Ṣúfism as an organised system, a rule of life and a school for saints, was made possible. It is expressed with great emphasis in such *dicta* as *man lá ustádha lahu fa-ustádhuhu 'l-shayṭán*. Cf. Hartmann, *Darstellung*, 99; *Mirṣád*, 115, 5 fr. foot = 126, 3 fr. foot; *Math.* I 2943 *sqq.*, 2959 *sqq.*; V 1053 *sqq.*, etc.

عاقبت‌بینی, mystical second-sight. The saint, to use Rúmí's favourite illustration (II 167, V 3275, VI 2026), sees in the unpolished iron brick what others cannot see except in the steel mirror, *i.e.* he sees everything *sub specie aeternitatis*. Cf. I 3500 *sqq.*, II 167, III 3371, V 3275.

۴۹۱ *I.e.* men fall into error through regarding their own form of religious belief as final.

۴۹۲ دست‌باف (not in the lexx.) occurs in three other verses of the *Mathnawí*. At II 915 it means literally either hand-loom or the act of weaving by hand (cf. *khún-ríz*, bloodshed, III 120); at II 2651 and VI 4016 either hand-loom or hand-woven. Here and at VI 4016 the word signifies "ready to hand", "easy to acquire", "something that one can do for one's self". The hemistich (*Díwán*, *Tab.* 223, 4 fr. foot), *salṭanat ú qahr-imán*

níst chunán dast-báf, appears to mean: "Our sovereignty and might are not so easy to handle", *i.e.* the Divine Majesty demands absolute submission and will not be put off with half-measures. 'Aṭṭár (*Asrár-náma*, 68, 3 fr. foot) has *dast-báf-i 'ankabút*, "the spider's web". Real vision of the end cannot be gained from study and intellectual speculation: it is the knowledge of the Divine Unity revealed to prophets and saints. If this were common knowledge, the truth would be evident that all religions are ultimately one. Cf. III 2124 *sqq.*, VI 3667 *sqq.*, 3755 *sqq.*; *SIM*, 130 *sqq.*, 157 *sqq.*

۴۹۳ *I.e.* "if you can recognise the true adept, you must be an adept yourself: why, then, seek his guidance and submit to his authority instead of relying upon the intelligence and spiritual capacity with which God has endowed you?"

۴۹۶ **مردان**. See note on *v.* ۳۰, *supra*.

۴۹۸ *Zahr* and *shukar* denote the realm of opposites, the phenomenal world where the Divine attributes of Majesty (*Jalál*) and Beauty (*Jamál*) appear under the form of externality. Only by transcending all the diverse aspects in which the One Essence presents itself to our perceptions can the mystic's experience of Unity be realised. The text-reading of the second *miṣrá'* is peculiar to C; my other MSS. and Fa have *kay tu az gulzár-i waḥdat bú bari.*

۴۹۹ Read *dah ṭúmár u dú* with Mm and Fa.

۵۰۰ **یکرنگی عیسی**, *i.e.* the purity and singlemindedness of the prophet Jesus, the Spirit of God (*Rúḥ Alláh*) created by the Divine Word (*Kun*). Káshání on *Fuṣúṣ*, 172, 6, says: "God purged his body of all natural grossness, for he is a spirit incorporated in an immaterial body (*badan mithálí rúḥání*), and that is why he has remained in it for more than a thousand years (*i.e.* from his birth to the present time, A.H. 781)." Hence Jesus often represents the Moslem ideal of spiritual poverty and detachment from the world. In these verses, however, he typifies the Perfect Man whose "otherness" has been sublimated and absorbed in the essential unity of the Godhead.

۵۰۱ Among the miracles which Moslems ascribe to Jesus is the following story (Tha'labí, *Qiṣaṣu 'l-anbiyá*, 244, 21 *sqq.*). When his mother took him away from school she apprenticed him to a dyer. After a while his master said to him: "Now you have learned this craft, and I am setting out on a journey. Here are some garments. I have marked on each one the colour with which it is to be dyed, and I should like you to finish the work before my return." As soon as he departed, Jesus threw all the garments together into the same dyeing-vat, saying to them, "By God's leave do ye become according to my desire!" Ten days afterwards the master returned and asked Jesus what he had done. Jesus told him. "You have ruined the garments", he exclaimed; but

Jesus bade him come and see. Then he drew the garments out of the vat, one by one, and the master saw that each was dyed a different colour, just as he had ordered. Thereupon he marvelled exceedingly. He and his pupils believed on Jesus, and they are the Apostles (*Ḥawáriyyún*).

Rosen (*Mesnewi*, 65, note 200) mentions a variant of the story (which agrees better with the present verse) that when Jesus dyed many-coloured garments in his vat they became one-coloured, *i.e.* pure and white. Cf. Saná'í, *Ḥadíqah* (Stephenson), 20, 6 *sqq.*

خُمّ صفا. Being pure itself, the heart of the Perfect Man purifies all that comes into touch with it, leaving not the least stain of phenomenal existence. See a fine passage, VI 1855 *sqq.*, where the theme is developed.

چون ضیا. Fa and the best MSS. read *chún ṣabá*, "like the zephyr", *i.e.* formless.

٥٠٢–٥٠٣ Monotony is painful to the worldly; but mystics who live and move in the realm of Divine Unity feel themselves to be in their proper element, like fish in water (cf. note on *v.* ١٧ *supra*). Spirit is their very life: consequently the world of Form, with all its manifold variety, excites in them repugnance and loathing. Cf. Augustine's saying: "anima certe, quia spiritus est, in sicco habitare non potest."

٥٠٤ An apology for using created things as symbols for the Eternal. Ṣúfí pantheists constantly depict God, the One Real Being, as an infinite ocean in which the fleeting forms of existence rise like waves, only to fall back again and disappear. Rúmí is fond of this metaphor, which occurs in the oldest Persian mystical poetry, *e.g.* *Díwán* of Bábá Kúhí, 121*b*:

tú muḥíṭí u barchíb mawjúd-and
gharqah dar baḥr-i mawj-i bí-páyáb.

٥٠٦ See note on *v.* ٢١ *supra.*

٥١٢–٥١٣ جمادی‌را بداد این خبرها. Cf. *Qur.* XCIX 4–5. The *Qur'án* declares that everything in the universe obeys the command of God and glorifies Him (XVII 46, XLI 10, etc.). Cf. *Ṭawásín*, 127 *seq.* "Now glorification", says Mullá Ṣadrá (*Asfár*, cited in *Maṭá'inu 'l-Ṣúfiyyah*, 108*a*), "is inconceivable without knowledge; and God's Word, *When We will a thing We only say unto it 'Be' and it is* (*Qur.* XVI 42), is a clear proof that all existent things are reasonable, and that they apprehend their Lord and know their Creator and hear His speech, since obedience to the Command depends on hearing and understanding it in proportion to the hearer's perceptiveness." The doctrine that all things, as modes of Divine being, are endowed with life (cf. Nyberg, *Kleinere Schriften*, Introd. 43) and know and worship God according to the necessity of the original nature of each, is stated by Ibnu 'l-'Arabí (*Fuṣúṣ*, 82 penult. and *sqq.*) in a characteristically paradoxical way. Minerals are the highest form of creation; after them come plants, and then animals. All these know their Creator through mystical revelation (*kashf*). Man, on the

other hand, is in bondage to intellect, thought, and religion [Rúmí, it will be observed, draws the same contrast here; cf. also I 2118, II 2370 *sqq.*, III 1020 *sqq.*, IV 2819 *sqq.*]. This paradox can be deduced from the first principles of Ibnu 'l-'Arabí's philosophy. If God is the essence of all that exists, and if His attributes are identical with His essence, it follows that where existence is, there is life, perception, knowledge, reason, etc. But though God pervades with His Oneness every particle of the universe, these attributes are not *manifested* everywhere. The fact that they are *latent*, *i.e.* existent *potentially*, in minerals and plants is known only to mystics. Man, having sensation and consciousness, possesses a "self" (*nafs*) and consequently is veiled from God by his egoism and the exercise of his faculties (*taṣarruf*), whereas the mineral, and in a lesser degree the plant, in virtue of their external insensibility and unconsciousness, *implicitly* acknowledge the Divine omnipotence and glorify the Creator with the tongue of their "inward state". Hence they are superior, not indeed to the Perfect Men, but to the great majority of mankind.

عاقلان‌را الخ. Cf. note on *v.* ۱۱۵ *supra*; also *infra*, *v.* ۲۱۲۴ *sqq.*

۵۱۴ آن جوش. See note on *v.* ۱۰ *supra.*

۵۱۵-۵۱۶ These lines describe the marvellous transformation wrought by Divine grace, which converts knowledge derived from hearsay and tradition (*naql*) into mystical revelation (*kashf*), audition (an inferior mode of mystical perception) into intuitive vision (cf. VI 1920 *sqq.*), and causes the common stone of sensual ignorance to become a gem of spirituality.

كيمياسازست. Translate: "He is the Maker of the elixir." For the metaphor, cf. V 780 *sqq.*; *Díwán*, *SP*, IV 7.

معجزه‌بخش است. Translate: "He is the Giver of (prophetic) miracles." For *símiyá* (σημεῖα), "white magic", see art. in *EI* and cf. note on *v.* ۲۷۷ *supra.*

۵۱۷ Real praise of God involves *al-faná bi 'l-Madhkúr 'ani 'l-dhikr* (cf. note on *v.* ۱۲۸ *supra*). One who regards himself as existing and acting individually is, in effect, denying the Divine Unity.

هستی خطاست. Cf. the verse quoted by Junayd (*Kashf*, *Eng.* 297; see also the fuller citation in Ibn Khallikán, ed. Wüstenfeld, vol. I, fasc. 2, p. 67):

idhá qultu má adhnabtu qálat mujíbat^an,
hayátuka dhanb^un lá yuqásu bihi dhanb^u.

"When I say, 'What sin have I committed'? she says in reply,
'Thy life is a sin with which no sin can be compared'."

Instead of *qálat* and *hayátuka* others read *qulti* and *wujúduka*, "thy self-existence". In this form (*wujúduka*, etc.) the second *miṣrá'* is sometimes related as a saying of Junayd. Cf. also Ibnu 'l-Fáriḍ, *Tá'iyyah*, *vv.* 98–102.

۵۱۸ Cf. *Kashf*, *Eng.* 275. The expression *kúr ú kabúd* occurs frequently in the *Mathnawí*, *e.g.* I 924 (used as noun), 3906, II 2943, 3121, 3413, IV 1099 (noun), V 2328 (noun), VI 3412 (noun). Generally it may be rendered by "miserable" or "misery". The literal meaning of *kabúd* in this phrase is the same as that of *azraq*: blind by reason of a bluish or grayish opacity (cataract) in the crystalline lens (Lane, I 1228, col. 1).

۵۱۹–۵۲۰ The world of phenomenal existence is an objectification of Divine attributes and is permeated by the Divine Essence. Hence it may be described as "ice" which is essentially "water". See Jílí, *IK*, 39, 18 *sqq.* = *SIM*, 99. So long, however, as it remains in the state of "congelation", *i.e.* conditionality and contingency, it is separated from God and ignorant of its true nature. Dark blue (*níl*) is the garb of mourning in Persia. Cf. *Mantiq*, 972 *sqq.*

۵۲۲ بدم. The commentators take *ba-dam*, as I have done, to be synonymous with *ba-yak dam* or *ba-damí* (cf. *dar nafas* at II 2712). But I think a better translation is: "by the breath (of the Creative Word, *Kun*, *i.e.* 'Be!')". Cf. *GR*, 5 and the use of *nafasu 'l-Raḥmán* to denote the universe (*Fuṣúṣ*, 182 = *SIM*, 153).

۵۲۳ The God-illumined mystic contemplates the *malakút* and *jabarút*, the infinite realm of the Divine Attributes and Essence.

۵۲۵ صحرای شماست. See note on *v.* ۳۹۱ *supra*, and cf. I 2089 *sqq.*, IV 2081; *GR*, 843 *sqq.*

۵۲۷ This passage illustrates the omnipotence of God as exemplified by the miracles of the prophets. The subject of در شکست is آن معنی, the Divine Reality mentioned in the preceding verse. Some Oriental editions have *án Músí-yí*, but there is no good MS. authority for this reading. Moses' rod could assume the shape and qualities of a terrible dragon (III 1099 *sqq.*).

۵۲۸ عیسی و دمش. Cf. *Qur.* III 43; *Math.* II 141 *sqq.*, III 298 *sqq.*, etc.

۵۲۹ حرف اُمّیی, *i.e.* God's Word revealed to Mohammed, who in the *Qur'án* (VII 156, 158) is called *ummí*. The epithet is generally explained by Moslems as meaning "unable to read or write". European scholars who do not accept this view have interpreted *ummí* as "unlearned, *i.e.* unfamiliar with the ancient Scriptures" (Nöldeke-Schwally, *Gesch. des Qorāns*, 14) or "gentile" in the sense that Mohammed "was the Arabian Prophet of the gentiles, speaking to the gentiles to whom no Apostle had ever been sent before" (Wensinck, *The Muslim Creed*, 6). اش after اُمّیی refers to دفتر اشعار. Rúmí may have had in mind the legend that a celebrated pagan bard, Labíd b. Rabí'ah, whose *Mu'allaqah* is said to have been hung on the door of the Ka'bah, read the opening verses of the *Súratu 'l-Baqarah* and was so impressed by their eloquence that he forthwith declared Mohammed to be truly inspired and became a Moslem.

٥٣١ مرغ زیرك. Cf. *Haft Paykar* (Wilson), p. 26: "The sharp sagacious bird in search of food finds both its feet entangled in the net." Man proposes, God disposes.

٥٣٢ جز شکسته الخ, according to the Ḥadíth-i qudsí, *Ana 'inda 'l-munkasirati qulúbuhum min ajlí*, "I am with them whose hearts are broken for My sake".

٥٣٣ کُنج‌کاو. This compound (not given in the lexx.) occurs again at II 504, III 2512 and V 319. *Rish-i gár* or *rish-gár* denotes a fool and simpleton, *e.g.* "one who goes out of his house every morning and says to himself, 'I will find a treasure and do such and such a thing'" (*Burhán-i qáṭi'*).

٥٣٤ گاو كه بود الخ, *i.e.* "what is the carnal soul that you should be infatuated with it?" For the comparison of the *nafs* to a cow, see II 1445 *seq.*, III 2454, 3900, V 2866 *seq.* *Ḥashísh* is herbage, either green or dry.

٥٣٥ This is a reference to the story of Hárút and Márút (see art. in *EI* and Horovitz, *Koranische Untersuchungen*, 146 *sqq.*), which is partially told in the *Mathnawí* (I 3321 *sqq.*, 3414 *sqq.*, III 797 *sqq.*). When the angels in Heaven boasted of their superiority to the wicked children of Adam, God made two of their number Hárút and Márút, subject to lust and passion and sent them down to the earth, where they fell in love with a beautiful woman and tried to seduce her. She would not, however, yield to their desire till they taught her the word of power that enabled them to ascend to Heaven. Having learned it, she ascended, and God transformed her into Zuhrah (the planet Venus). Hárút and Márút were imprisoned in a pit at Babylon, choosing to expiate their sin in this world rather than suffer everlasting torment hereafter. Further details will be found in *Qiṣaṣu 'l-anbiyá*, 32, 11 *sqq.*; *Rawḍatu 'l-Ṣafá*, tr. Rehatzek, Pt. I, Vol. I, 75 *sqq.* The term *maskh* implies degradation; it is used, for instance, of the transformation of human beings into apes or swine.

٥٣٦ *I.e.* if it is a "foul disfigurement" for a woman to be changed into a star, what must it be for a man, by the corruption and gradual extinction of his spiritual nature, virtually to be transformed into a mere clod of earth? Mm and Fa have *nah maskh-ast* for *chih bashad*.

٥٣٧ در اسفلین. Cf. *Qur.* XCV 5.

٥٣٨ زآن وجودی الخ. Adam was created in the image of God (*Passion*, 599 *sqq.*), and in the Perfect Man all the Divine attributes are united and displayed. Hence he is an object of envy to the Angelic Intelligences (*'uqúl*), who lack the universality of the human nature. Cf. *Fuṣúṣ*, 14-15; *Kashf*, Eng. 259 *sqq.*

٥٤٠ سوی اختر. Here the astronomer (*munajjim*), whose highest speculations are bounded by the stars, serves, as often in the *Mathnawí* (*e.g.* VI

90 *sqq.*), to point the contrast between materialism and mysticism, worldliness and spirituality.

آدم مسجودرا الخ. *I.e.* "you have ignored the fact that God revealed Himself (*tajallí*) in Adam, whose 'image' (*súrat*) was therefore adored by the angels before he was created". Cf. *Ṭawásín*, 129 *seq.* = *IP*, 29; *Mirṣád*, 164, 5 *sqq.* = 183, 10 *sqq.*

٥٤١–٥٤٤ As Divine Wrath can in a moment cause all worldly dominion and eminence to vanish like snow under the sun, so one spark of Divine Mercy can burn up and annul the guilt of innumerable sinners.

٥٤٥ The action of God is absolutely unconditioned. He does what He pleases (*Qur.* XI 109). He is the Causer of causes (*musabbib-i asbáb*) and the Transmuter of essences (*mubaddil-i a'yán*). Cf. III 3151 *sqq.*, V 780 *sqq.*, 1537 *sqq.*, 1699 *sqq.*, VI 1317 *seq.*

٥٤٧ Abraham, having broken the idols of his people, was cast by order of Nimrod into a fire, which God changed into a delightful rose-garden (I 790, III 1016, VI 4291). Cf. *Qur.* XXI 69.

٥٤٨ Although, as a rule, God, the Creator of all causes and effects, acts through secondary causes (*asbáb*), it depends entirely on His will whether the ordinary sequence of cause and effect is maintained or not. Whenever a "breach of custom" (*kharqu 'l-'ádat*) occurs (cf. III 2515 *sqq.*, 3150 *sqq.*), the mystic is brought face to face with the One Real Agent in the universe: his reason is bewildered, and as some Sceptics deny the real existence of anything either sensible or intelligible (*lá yuthbitúna ḥaqá'iqa 'l-ashyá*), so he, contemplating the immediate Divine action and seeing nothing but God, deems all secondary causes, *i.e.* all phenomena, to be illusions (*khayálát*) which God has created.

در خیالاتش. These words, I think, refer to the world of Appearance, in which *kár az kár khízad* (*v.* ٧٦ *supra*), and the Translation should be corrected accordingly. Phantasy (*khayál*) is the stuff of the Cosmos. Cf. notes on *vv.* ٦٩ and ٧٠ *supra*. For the views held by various schools of "Sophists", see *Kashf*, *Eng.* 15; *Muslim Creed*, 251 *seq.*; Horten, *Systeme*, 73 *sqq.*; Rosen, *Mesnewi*, 72, note 225.

٥٤٩ در خلوت نشست. Concerning the religious seclusion (*khalwat*) practised by Ṣúfís, novices and adepts alike, see Qush. 59 *sqq.* = Hartmann, *Darstellung*, 120 *sqq.*; *'Awárif*, II 176 *sqq.*; and cf. *The Modern Egyptians*, I 309.

٥٥٠ چهل پنجاه روز. It was usual for Moslem saints to keep a fast of forty days (*arba'íniyyah*, *chillah*) or longer and pass the time in solitary meditation (*muráqabah*) and recollection of God (*dhikr*). See *'Awárif*, *loc. cit.*; *Kashf*, *Eng.* 324.

٥٥٧ The commentators interpret *shaná'at* as "self-reproach". According to this view, the Vizier's disciples accuse themselves of having offended him. But from what follows it seems evident that their attitude towards

him is that of lovers complaining of the unkindness of their beloved who has capriciously withdrawn his favour. Cf. *babánah* (*v.* ٥٥٩), *jafá* (*v.* ٥٦١), and *vv.* ٥٩٥, ٥٩٦.

٥٦١ اللّه اللّه, *i.e.* "fear God!" (*ittaqi 'lláh*) or "for God's sake!" (*az bahr-i lilláh-rá*).

٥٦٣ بی حاصلان, *i.e.* uninstructed and devoid of spiritual attainments.

٥٦٥ As GNK (correct the crit. note in Vol. III, Appendix I) have وعظ و گفتار, this reading may claim superior MS. authority. The futility of learning and study as a means of imparting real knowledge is a commonplace for mystics. Cf. a well-known passage in the *Munqidh* of Ghazálí, p. 20 = *IP*, 39 *seq.*, and two sayings of Abú Sa'íd b. Abí 'l-Khayr which are translated in *SIM*, 9 and 21; see also Macdonald, *Religious attitude*, 255 *sqq.*

٥٦٦ Another familiar maxim: "close the doors of the senses, clear the mind of images, in order that the light of Divine inspiration may flash upon the heart". Cf. I 3445 *sqq.*, III 2101 *sqq.*

چشمِ خود, *i.e.* the spiritual eye (*baṣar-i baṣírat*, *oculus cordis*).

٥٦٧ گوشِ سر. In Ṣúfí psychology the *sirr*, as the inmost ground of the spirit, ranks higher than the heart (*qalb*) and the spirit (*rúḥ*). Cf. Qush. 53, 15 *sqq.* = Hartmann, *Darstellung*, 74 *sqq.*; *Passion*, 478, 484. Here, however, *sirr* is opposed to *sar* as "inward" to "outward".

٥٦٨ ارجعی, from *Qur.* LXXXIX 27–28: "O soul at peace, return unto thy Lord, well pleased (thyself) and the object of His pleasure."

٥٦٩ بیداری, self-consciousness. For *khwáb* see note on *v.* ٣٩٢ *supra*.

٥٧٠ سیرِ باطن, the *introrsum ascendere* of medieval Christian mysticism.

٥٧١ *Khushkí* is opposed to *daryá* as intellectual knowledge, phenomenal form, and multiplicity to inspiration, reality, and unity. Among the miracles of Jesus recorded by Moslem writers are several which refer to his walking on the sea. Cf. *Qiṣaṣ*, 247, 25 *sqq.*, 248, 11 *sqq.* The former passage concludes with a saying of the Prophet, that if the faith (*yaqín*) of Jesus had been greater, he would have walked on the air.

٥٧٣ آبِ حیوان. The legend of the Fountain of Life discovered in the Land of Darkness by Khaḍir, who drank of it and was made immortal, is a well-known feature of the Alexander Romance. See *EI*, art. Khaḍir; Gibb, *Hist. of Ottoman Poetry*, I 281 *sqq.*

٥٧٥ محو. See Qush. 46, 15 *sqq.* = Hartmann, *Darstellung*, 89 *sqq.*

سکر. See Qush. 45, 13 *sqq.* = Hartmann, *Darstellung*, 86 *sqq.*; *Kashf*, 230, 1 *sqq.* = *Kashf*, Eng. 184 *sqq.*; *IP*, 19 *seq.*

٥٧٧ چون غبار, *i.e.* speech, involving self-consciousness and self-assertion, darkens the heart in the same way as dust prevents a mirror from receiving and reflecting light. Silence, in the mystical sense of the word, denotes bewilderment (*ḥayrat*) and self-abandonment (*faná*). See

III 1305 *sqq.*, V 2143 *sqq.*, 3240 *sqq.*, VI 4624 *sqq.*; *Díwán*, *SP*, I 18, note. Here *khámúsh* is used as a noun; cf. *khámúsh kardan*, *tacere*, I 2393, 2837.

٥٧٨ رخنه‌جو may mean "fault-finding". Other compounds, not given in the lexx., are *rakhnah-jíb* (*Díwán*, *SP*, XXXVI 11) and *rakhnah-gar* (*Makhzan*, 1806).

٥٧٩ Cf. *Qur.* II 286: *wa-lá tuḥammilná má lá ṭáqata laná bihi.*

٥٨٠ طعمهٔ هر مرغ الخ, *i.e.* not every one is capable of absorbing the highest mystical truth. The disciples try to convince the Vizier that they need his guidance in the Path and are not yet ripe for gnosis (*ma'rifah*) and pure contemplation (*mushāhadah*). For the metaphor cf. I 2763, VI 760, and *Amthál u Ḥikam*, II 1071.

٥٨٢ In the second *miṣrá'* the two oldest MSS. and Fa have *gardad dil-ash júyá-yi nán*, a reading (or emendation) which removes the difficulty of taking *nán* as the grammatical object of *ṭálib shavad.* Cf., however, II 2947, III 2133.

٥٨٦ See note on *v.* ٥٧١ *supra.*

٥٨٧ سمك, the legendary Fish that is supposed to uphold the earth. See Gibb, *Hist. of Ottoman Poetry*, I 38 *seq.*; Ṭabarí, *Ta'ríkh*, I 49, 20 *sqq.*; *Qiṣaṣ*, 3, 22 *sqq.* Here the Vizier is addressed as the Perfect Man who is the Light of the world. Cf. *IP*, 61.

٥٨٨ با تو. These words are perhaps better translated, "(when thou art) with us". So IH, but Fa and Ṣárí interpret them as I have done.

٥٨٩ روان پاکرا, the spirit of the Perfect Man, *i.e.* the Logos, the origin and final cause of creation, according to the Ḥadíth-i qudsí, "But for thee I would not have created the heavens" (*lawláka la-má khalaqtu 'l-afláka*).

٥٩٠ Body in relation to spirit is the name (*ism*) which veils the reality (*ma'ná*) of the object named (*musammá*).

٥٩٢ Cf. I 3909 *sqq.* Every word and action of the Perfect Man is inspired by God.

٥٩٧ طفل با دایه. Cf. V 135 *sqq.*

٥٩٨ Most commentators regard the following passage as spoken by the Vizier's disciples, who address their *murshid* in terms of "deification". This view (adopted in the Translation) is defensible, but the words *tú wujúd-i muṭlaq-í* (*v.* ٦٠٢) would naturally indicate that the poet is speaking in his own person and describing the utter dependence of the creature on the Creator. As such dependence may be held to justify an immoral necessitarianism (*jabr*), in *vv.* ٦١٧–٦٢١ he takes care to emphasise that it does not exclude free-will and responsibility.

٦٠٠ بُرد و مات. See note on *v.* ٢٨٦ *supra.*

٦٠٢ In so far as Man belongs to the phenomenal world, he is not-being (*'adam*), which derives from Absolute Being a transient existence no more substantial than that of a shadow. God, the One Real Being, causes

phenomena to appear, or appears in the form of phenomena (cf. IV 3047), in order that His attributes and actions may be manifested (IV 1668).

۱۰۰۳-۱۰۰۰ There is a very close parallel to these verses in Book IV, 3051 *sqq.*, where the spirit, as the mover of the body, is compared with the wind which sets in motion a lion pictured on a banner (*shír-i 'alam*). This was a sight the poet must often have witnessed during his residence at Qóniyah. Rosen (*Mesnewi*, p. 80, note 249) refers to a passage in the *Mukhtaṣaru 'l-duwal* of Abú 'l-Faraj Barhebraeus (ed. Pococke), I 487, 6 fr. foot and *sqq.*, which shows that the silver coins struck by the Seljúq Sultan of Rúm, Ghiyáthu'ddín b. 'Alá'u'ddín (A.H. 634–645), on the occasion of his marriage with the daughter of the King of Georgia, bore the device of a lion surmounted by a sun. That this monarch displayed the same device on his banners is equally certain; see Ibn Bíbí, ed. Houtsma, 174, 7: *u shírán-i 'alam chún dil-i shaḥíḥ bar naqsh-i diram dar larzah uftádand*. Banners decorated in this way are mentioned in connexion with an earlier Seljúq prince: a *qaṣídah* addressed by the poet 'Imádí to Sultan Ṭughril II of 'Iráq (A.H. 573–590) contains the description of a battle-scene, in which we read (*Ráḥatu 'l-Ṣudúr*, 213, 15):

az dúd chunán shavad kih gúyí
shír-i 'alam-ast shír-i mijmar,

i.e. the dust of battle makes the lion on the banner like the smoke-blackened figure of a lion engraved on a chafing-dish. Saná'í (*Díwán*, 209, 11) contrasts *shír-i 'alam* with *shír-i falak*. For wind as a symbol of the infinite, unseen Power underlying all phenomenal existence and activity, see II 185, 1280 *sqq.*, 1300 *sqq.*, V 3311, VI 1459 *seq.*

۱۰۰۴ The two oldest MSS. and Fa have *bargíz* instead of *az má*. N reads *gum má-bád*.

۱۰۰۵ باد ما و بود ما. Fa explains *bád-i má* as "the intellect and spirit by which we are moved (*muḥarrikimiz*)". But the phrase *bád u búd* (V 401; *Díwán*, *Tab.* 308, last line) seems rather to mean "existence fleeting and empty as wind".

۱۰۰۹-۱۰۰۶ The leading ideas in this passage come from Ibnu 'l-'Arabí, though their provenance is disguised (as usual) by the poetical form in which they are presented. His system postulates a universal Being which may either be regarded as the Essence of phenomena (*al-Ḥaqq*, the Real, God, the One) or as the phenomena manifested by that Essence (*al-Khalq*, Appearance, the World, the Many). This Being is all that exists; there is nothing else. The term "not-being" (*'adam, nisti, nist*) should therefore be applied only to what is absolutely non-existent and cannot possibly exist; but Ibnu 'l-'Arabí, and Rúmí after him, frequently make use of the same term to denote things which, though non-existent in one sense, are existent in another, *e.g.* the external world, which exists as a form but not as an essence, or the intelligible world, which exists as a concept but not as a form. Cf. *Muslim Creed*, 212.

٦٠٦ Here "not-being" (*níst*) signifies "relatively non-existent" (= potentially existent), *i.e.* the world existing as an idea in God's knowledge before the latent essences of things (*a'yán-i thábitah*) were brought into actual and objective existence (*hastí*). God caused this "not-being" to love Him, *i.e.* He made every *'ayn-i thábitah* capable (= desirous) of receiving the concrete existence which He bestowed upon it. See *Fuṣúṣ*, 222 *sqq.* and note on *v.* ٦١٠ *infra.*

٦٠٨ Read كِهت for كيست, *i.e.* "who will scrutinise Thee (and call Thee to account)?"

٦١٠ ما نبوديم الخ, *i.e.* "We did not exist (actually), nor did we (explicitly) request Thee to bring us forth from potential into actual existence."

لطف تو الخ, *i.e.* "it was through Thy grace that in response to our (implicit) prayer (cf. *Qur.* LV 29) we received actual existence and thus realised our potentialities". According to Ibnu 'l-'Arabí, there is no creation *ex nihilo*: "creation" is the emergence of the world from relative non-existence (= potential existence in God's knowledge) into concreteness and self-consciousness; and this evolution is due to the desire of the world-ideas (*a'yán*) themselves. See Nyberg, *Kleinere Schriften*, Introd. 71 *sqq.* and cf. *SIM*, 151. Existence (*wujúd*) is the gift of God, and Divine gifts are bestowed only on request (*su'ál*). The request may be either explicit (*bi-'l-lafẓ*) or implicit, *i.e.* in virtue of the state or capacity of the asker (*su'ál bi-'l-ḥál* or *su'ál bi-'l-isti'dád*), as for example the state of a parched plant is virtually a request for water, while a seed buried in the earth is virtually *asking* to grow and spring up (*Fuṣúṣ*, 29 *seq.* and comm. *ad loc.*). Hence "not-being" may be said to "love" God who endows it with being, just as the beggar loves the bountiful giver (I 2743 *sqq.*); for "everything was created at the demand of need" (III 3204 *sqq.*).

٦١٢ كارگه, the material on which a painter or embroiderer works. Cf. Ḥáfiẓ (Brockhaus), 432, 1: *khayál-i rúy-i tu bar kárgáh-i dídah kashídam*. In a context similar to that of the present passage (*Marzubán-námah*, 35, 19 *seq.*) *kárgáh* has its more usual meaning, "workshop": *naqsh-i 'álam-i ḥudúth dar kárgáh-i jabr ú qadar chunín bastah-and.*

٦١٣ For *naqsh-i dív* read *naqsh-ash dív*.

٦١٤ Mm and Fa read *dar* instead of *az*.

٦١٥ مَا رَمَيْتَ الخ, *Qur.* VIII 17. At the battle of Badr the Prophet threw a handful of gravel in the faces of the Quraysh, who immediately fled before the Moslem onset. The *Qur'án* declares that the gravel was really thrown by God, "that He might give the true believers a good proof of His favour". Here the text is applied generally as an illustration of the doctrine that God is the source of all action in the universe (cf. II 2530, III 3658 *sqq.*, IV 1724 *sqq.*), while in other passages (IV 2947,

VI 1523, 2246, 3197, 4579) it refers to the mystical union of the prophet or saint "whose hand is the Hand of God".

۹۱۶ ما هکمان, *i.e.* Man is the *locus* (*maḥall*) or instrument (*álat*) for the operations of Divine omnipotence which are "appropriated" (*maksúb*) by him.

۹۱۷ این نه جبر. For the doctrine of *jabr* and references to the poet's discussion of this question, see note on *vv.* ۶۲۰–۶۲۳ *supra*. He takes the orthodox view "that the creature does not create his own actions and is not forced, but that God creates the actions which issue from the creature, along with the creature's having a free choice (*ikhtiyár*) in them" (*Creed* of al-Faḍálí, tr. by Macdonald, *Development*, 345; cf. *ibid.* 192; *Ta'arruf*, *Eng.* 32 *sqq.*; Wensinck, *Muslim Creed*, 213 *seq.*). H (II 420, 4 fr. foot) compares human action to the work of an artist's pupil in colouring a pencil-sketch of which the outlines have been drawn by his master.

ذکر جبّاری الخ. God has described Himself as *al-Jabbár*, "the Compeller" (*Qur.* LIX 23), in order to remind us that we are His slaves, entirely subject to His will, and have no resource but to throw ourselves on His mercy with humble supplication.

۹۱۸ خجلت ما الخ. Cf. VI 403 *sqq.* For a similar inference from the anger a man feels against one who has offended him, see V 3039.

۹۲۱ G has *jabr* without the *iḍáfat*, and in the second *miṣrá'* the oldest MSS. read: *máh-i Ḥaq pinhán kunad dar abr rú.* The Necessitarian may argue that our consciousness of freedom is due to ignorance: "God's moon", though concealed by the illusion of free-will, never for a moment ceases from shining.

۹۲۱–۹۲۳ Reply to the Necessitarian. When you are ill and suffering pain, your conscience is awakened, you are stricken with remorse and pray earnestly that your sins may be forgiven. Are these the feelings and actions of an involuntary sinner? Moreover, if you are conscious of acting under compulsion, you show no signs of it. Are you humble and lowly? Do you refrain from oppressing the helpless? Not at all: you act freely in gratifying your own selfish desires and only plead "compulsion" when you are called to works of righteousness. The prophets do just the contrary of this.

۹۲۳ دین. See note on *v.* ۹۱۷ *supra*.

۹۲۴ *Bimárí* in this verse may bear a double sense: (1) bodily illness, (2) heart-sickness, *i.e.* mystical love (cf. *v.* ۱۰۹ *supra*). The penitent, roused from the slumber of heedlessness (*ghaflat*), is a lover of God (*Kashf*, *Eng.* 296).

۹۲۷ ترا in the second *miṣrá'* is superfluous.

۹۲۸ هرکرا دردست الخ, *i.e.* "every one who feels the passion of love is clairvoyant". This is the principle to which reference is made in the

first *miṣráʿ* and which is stated conversely in *v.* ۶۲۹. Love and gnosis go together. *Bú burdan*, to smell, *i.e.* perceive spiritual truth. In the Translation I have regarded the second *miṣráʿ* of the present verse as a parenthesis and the following verse as the first and only statement of the principle in question, but I am now convinced that this view is mistaken.

۶۲۹ The more any one is aware of God and imbued with knowledge of Divine mysteries, the more ardent his love and the greater the passion which consumes him. Hence the Necessitarian, if he were really conscious of God's compulsion, would turn to Him in awe and humility like a pale, sorrowful lover.

۶۳۰–۶۳۱ Cf. IV 1396 *sqq.*

۶۳۵–۶۳۶ Cf. IV 1401, V 3066 *sqq.*

۶۳۷–۶۴۱ All desire and seek that which is congenial to their real natures as known and determined by God. The heavenly nature of prophets must necessarily loathe the works of this world which infidels choose and strive after, while the hellish nature of infidels must abhor the works of the other world, *i.e.* spiritual actions and qualities, which the prophets choose and strive after. Elsewhere (IV 401 *sqq.*, V 3095 *sqq.*) Rúmí asserts that although the power to choose good and reject evil is not annulled by Divine omnipotence, complete freedom belongs only to the Perfect Men whose self-will has been extinguished and submerged in the will of the Beloved. Cf. *IP*, 55 *seq.*

۶۳۹ Every one is moved by his spirit and follows its lead. As birds fly to their mates, so the blessed and the damned desire what accords with their spiritual predispositions. For *píṣh píṣh* cf. I 2649, 2665, II 209, 2564.

۶۴۰ سجّين, the book in which the deeds of the wicked are recorded (*Qur.* LXXXIII 7–9) or the place in Hell where it is kept. Here the word signifies Hell itself (cf. *Nihâyah*, I 160, I) or materiality, *ṭabíʿah* (*Fuṣúṣ*, 171, I).

سجن دنيارا. Cf. the Ḥadíṯh, *al-dunyá sijnu 'l-mu'min wa-jannatu 'l-káfir*, "the World is the true believer's prison and the infidel's Paradise".

۶۴۱ علّيين (*Qur.* LXXXIII 18–20), the opposite of *Sijjín*.

۶۴۲ تمامی with *fakk-i iḍáfat* (cf. *v.* ۶۹۴ *infra*). The oldest MSS. read تمام.

۶۴۵ وز وجود خويش الخ. True *ḵhalwat* consists in being devoid (*ḵhálí*) of egoism and self-consciousness.

۶۴۷ من مرده‌ام الخ, *i.e.* "I am dead to self, and my spirit has journeyed to Heaven in order to escape from the tribulations of the lower world."

۶۴۸ چرخ ناری, sometimes called *falaku 'l-aṯhír*, the highest of the four sublunary "spheres", viz. earth, water, air, and fire. See Nyberg, *Kleinere Schriften*, Introd. 89, and Jílí, *IK*, II 89, 5 *sqq.*

٦٤٩ In Persian and Turkish poetry references to the Fourth Heaven (the sphere of the sun) as the abode of Jesus after his Ascension are not uncommon. Jílí also places Jesus in the Fourth Heaven with Idrís, David, Solomon and most of the other prophets (*IK*, II 85, 10 *sqq.*), while according to Ibnu 'l-'Arabí (*Futúḥát*) he dwells in the Second Heaven.

٦٥٦ Read *inak* for *in-kib*.

٦٥٩ المراد, equivalent to *wa-huwa 'l-murád* (cf. II 3690), *i.e.* "the volumes were contradictory to each other—which was just what he desired and intended". Some commentaries, including Fa, translate incorrectly: "the purport of each volume was contradictory".

٦٦٠ جملگی. See note on *v.* ٦٤٢ *supra*. The oldest MSS. have *matn-i án ṭúmár-há* in the first *miṣrá'* and *chún ḥurúf án jumlah tá yá az alif* (a more logical reading) in the second. tH reads *bá tá alif* (the first three letters of the Arabic alphabet) for *yá tá alif*, but there is no ascertainable MS. evidence for this.

٦٦١ پیش ازین. See *v.* ٣٤٣ *supra*.

٦٦٣ قیامتگاه. Concerning the terrors of the Last Judgement see Wolff, *Muhammedanische Eschatologie*, 115 *sqq.*; Ghazálí, *al-Durrat al-fákhirah*, ed. and tr. Gautier.

٦٦٥ داند شمرد. For *dánistan* with the meaning and construction of *tawánistan* cf. I 1015, 2425, 2582, etc.

٦٦٦ درمان‌جای خویش, "the place where (the means whereby) they would find relief for their pain". Violent grief is its own cure: *expletur lacrimis egeriturque dolor*.

٦٦٨ Mss have *khalq guftand ay mihán*.

نشان, *i.e.* the living sign and token of the authority bequeathed by the Vizier to his successor.

٦٦٩ امام rhyming with دهیم. B has امیم with *imálah*, but in ancient MSS. of the *Mathnawí* the long vowel *á* is frequently rhymed with *é* (*yá-yi majhúl*).

دست و دامن‌را الخ, *i.e.* "that we may lay our hands on his (take the oath of allegiance, *mubáya'ah*, to him), and put our skirts in his hand (submit to his guidance and direction)".

٦٧٠ GN read *bar maqám-ash az chirágh*, and Fa has the same reading, with *juz* instead of *az*. This is one of the cases in which it is difficult to explain the reading of C (given in the text) as a copyist's alteration. The meaning of the latter is not immediately obvious and might be expressed more clearly, but there would seem to be no reason whatever for tampering with the hemistich as it stands in GN.

٦٧٣ Rúmí, no doubt, was thinking of a well-known verse by Mutanabbí (ed. Dieterici, 301, 4 fr. foot):

fa-in yaku Sayyáru 'bnu Mukrim^in inqaḍá,
fa-innaka má'u 'l-wardi in dhababa 'l-wardu.

"If Sayyár ibn Mukrim' is deceased, still thou (his descendant) art (like) the rose-water, though the rose (itself) is gone."

Cf. another line by the same poet, *fa-inna 'l-miska ba'ḍu dami 'l-ghazáli* (*op. cit.* 394 penult.), "musk is part of the musk-deer's blood", though in this instance the idea conveyed is not "the very essence of the ancestor survives in his descendant" but "the part is more excellent than the whole".

۶۷۳ The topic of spiritual succession leads to a discourse on the Divine vicegerency of the prophets and its nature. Cf. notes on *vv.* ۲۲۶ and ۳۲۵ *supra*. For the views of Ibnu 'l-'Arabí, see Andrae, *Die Person Muhammeds*, 343 *sqq.*; Nyberg, *Kleinere Schriften*, 103 *sqq.*

۶۷۴–۶۷۵ Since the statement that the prophet is God's vicar might be thought to imply a real difference between the *ná'ib* and the *manúb* (= *manúb 'anhu*), Rúmí, correcting himself, declares them to be essentially one notwithstanding their formal diversity. Dualism is the result of paying attention to the outward forms of things. In reality all the prophets are one with God and with each other. Cf. *Qur.* IV 82: *man yuṭi'i 'l-rasúla fa-qad aṭá'a 'lláh*, "whoso obeys the Apostle has obeyed Allah", and III 78: *qul... lá nufarriqu bayna aḥad^in min rusulihi*, "Say,... we make no distinction between any one of His Apostles". See also *Math.* IV 406 *sqq.*, VI 3214 *sqq.*

۶۷۶–۶۷۷ دُست, *i.e.* دو است. As the eyes are two, but their light one and indistinguishable, so the bodies of the prophets are many, but the spirit which illumines them is one and the same.

کز چشم رُست. Moslem oculists generally adopted the theory of Galen and other Greeks that vision is produced by rays of light emitted from the eyes. Cf. Ṣaláḥu'ddín al-Ḥamawí, *Kitábu núr al-'uyún wa-jámi' al-funún*, Book II, ch. 1 (tr. in *Die arabischen Augenärzte* by Hirschberg, Lippert, and Mittwoch, 206 *sqq.*), and *Legacy of Islam*, 334 *seq.* Rúmí says (I 1126) that the light of the eye is derived from the light of the heart.

۶۸۲ Form, *i.e.* all that appears under the aspect of individualisation, limitation, and plurality, is repugnant to unity. Notice the word-play in *páy-i ma'ní* and *sar-kash*.

۶۸۳–۶۸۴ Let the mystic spare no pains to break through to the Oneness which is the hidden ground of all phenomena. Though he strive in vain, yet Divine Love will do what he cannot do by his own efforts. Cf. the Ḥadíth, *jadhbat^un min jadhabáti 'l-Raḥmán tu'ází 'amala 'l-thaqalayn*, "a single pull of the Merciful God is equivalent to the (combined) exertions of men and Jinn". In these verses the poet alludes to the *sálik-i majdhúb* and the *majdhúb-i sálik*. See note on *vv.* ۳۱۱–۳۱۲ *supra* and *EI*, arts. sulūk and madjdhūb.

۱۸۵ God bestows on His lovers the gift of contemplation (*mushāhadah*) and thereby heals the sore wounds which they have suffered through separation from Him, *i.e.* re-unites them with Himself.

۱۸۶ **يك جوهر**. These words, if they bear a technical sense as the commentators suppose, probably refer to the original substance of all created things, the so-called "white Pearl or Corundum" [*al-Durrah* (or *al-Yāqūtah*) *al-bayḍā*], which is often identified with the Light of Mohammed (the Logos) or Universal Reason, the spiritual essence of Man. Cf. *SIM*, 121 *seq.* and *Mirṣād*, 20, 12 *sqq.* = 21, 13 *sqq.*: "God regarded the Light of Mohammed with the eye of love, and it was overcome with shame, so that drops of sweat appeared. From these drops God created the spirits of the prophets; then from the lights of the prophetic spirits He created the spirits of the saints, and from these the spirits of the true believers, from which in turn He created the spirits of the disobedient, and from these again the spirits of infidels and religious hypocrites. Then from the lights of the human spirits He created the angelic spirits; from these the spirits of the Jinn; from these the spirits of satans and rebellious demons. From the dregs (*durd*) of the last-named spirits He created the spirits of animals; then plants and minerals, compounds and elements, and all grades of existence in the world of bodies."

۱۸۸-۱۸۹ The multitudinous forms of phenomena produced by the manifestation of the diverse attributes of the One Real Being may be compared to shadows which owe their existence to sunlight falling on a wall. Demolish the wall of selfhood and illusion: all these phantoms will disappear, and you will see nothing but the Sun of Unity.

۱۹۰ **از مری**, *i.e.* "in despite of legalists and sceptics who challenge the mystical doctrine of *tawḥīd*, I would expound it fully, were I not afraid that many persons unfit to receive these mysteries and incapable of understanding them might be led into heresy". Cf. note on *vv.* ۱۴۷۰-۱۴۷۱ *supra*. For **مری** see *v.* ۲۸۱, note. It is quite inadmissible to take the words *az mirī* with the second *miṣra'*, as H and WM do.

۱۹۱-۱۹۲ This doctrine of Unity is destructive to the faith of those who are not shielded from error by the grace of God and the guidance of a *murshid*.

۷۰۰ **خشم جحود**. Cf. note on *v.* ۳۰۵ *supra*.

۷۰۵ N has *kashtah* for *kishtah*. Examples of *kasht* in rhyme occur at I 1531, 2288, 3168, 3594, II 1269.

۷۰۶ For the metaphor, cf. *Mirṣād*, 177, 1 *sqq.* = 199, 5 *sqq.* "The walnut that possesses the kernel" is the body of the true Unitarian (*muwaḥḥid*). When the walnut-shell is broken, its contents are revealed; similarly, when death shatters the body of the *muwaḥḥid*, his spirit is found to be pure and immortal, since it is illumined with gnosis, faith, and love and has realised its essential oneness with God; otherwise the spirit is good-for-nothing.

۷۰۷–۷۰۹ A variation of the same metaphor.

۷۰۸ ناردانگ, also written ناردنگ, pomegranate-syrup, said to be so called because the weight is reduced to (or by) a fourth or sixth (*dáng*) in the process of boiling (IH, II 538, 2 *sqq.*).

نبوَد غیر بانگ, *i.e.* it is like an empty drum: its seeds rattle but its core is rotten. Cf. III 4020 *sqq.*, V 2143 *sqq.*

۷۱۰ بر تن صورت پوست, *i.e.* by means of real knowledge and faith man is enabled to rise to the state of perfection.

۷۱۱ The Ṣúfís commonly describe themselves as *ahl-i ma'ní*, *ahl-i ḥaqíqah*, and *ahl Alláh*, but the statement (*MI*, 1) that "they are fond of calling themselves *Ahl al-Ḥaqq*, 'the followers of the Real'", is perhaps rather too strongly expressed. This designation, though sometimes used by Ṣúfís (*e.g.* *ahl-i Ḥaqq* in *Kashf*, 52, 9; 68, 18; 525, 7; *Math.* II 3307; and *ahlu 'l-Ḥaqq wa-ma'rifatihi* in Baqlí, *'Ará'isu 'l-Bayán*, comm. on *Qur.* XVIII 79, translated in the note on *v.* ۲۲۴ *supra*), seems to occur comparatively seldom, the reason being, no doubt, that it was associated with various heretical sects (see Minorsky, art. Ahl-i Ḥaḳḳ in *EI*, Suppl.).

عطا, *i.e.* the spiritual gifts and graces which God bestows on the mystic.

فتا, a self-sacrificing devoted friend or lover. For *futuwwah* as a social and ethical ideal cf. note on p. ۲, l. ۷ *supra*, and for mystical definitions, Qush. 122 *sqq.* Among these are: "the true *fatá* is the man who resists his self-will (*hawáhu*)", and "*futuwwah* consists in turning one's back on the two worlds". The *fatá* would fain abandon even Divine gifts by regarding which he is "veiled" from the Giver.

۷۱۲ تیغ چوبین. The poet uses the same illustration in a passage (V 3591 *sqq.*) describing the unregenerate spirit which is engrossed with "childish things" and blind to realities. Here "the wooden sword" has throughout a secondary reference to religious hypocrites, like the Vizier in this Story, and to the trust placed in them by their deluded followers.

۷۱۳ سوختن‌را آتشست, *i.e.* such a spirit, when disembodied, is only fit for Hell-fire.

۷۱۴ *I.e.* "before going into the battle (*kár-zár*) where your fate will be decided (on the Day of Judgement), or entering upon the *jihádu 'l-akbar*, the holy war against the flesh and the Devil, see that you are armed with a real sword; else you will fare miserably". For the word-play in the rhyme cf. *v.* ۱۴۲۱ *infra*.

۷۱۶–۷۲۶ The saints alone can provide you with the needful weapons. Love and honour the men of God and become like them.

۷۱۶ کیمیاست. Those who see the saints as they really are and follow them devotedly will experience a spiritual transmutation. Cf. IV 3073 *sqq.*

۷۱۷ دانا, the gnostic (*'álim-i rabbání*) who, according to the Ṣúfí interpretation of the Ḥadíth *al-'ulamá warathatu 'l-anbiyá*, is the spiritual heir of the prophets and of the Prophet Mohammed in particular.

رحمةً للعالمين. "We (God) sent thee (Mohammed) as a mercy for the people" (*Qur.* XXI 107). On the meaning of *al-'álamín* in the *Qur'án* see Snouck Hurgronje, *Mohammedanism*, 46, note; the view that the word has only a limited application, though possibly correct, is opposed to Moslem belief and tradition.

۷۱۸–۷۱۹ *I.e.* "if you are seeking a guide on the Way to God, attach yourself to a saint from whose lips flow the words that reveal a heart illumined with Divine love and mystic knowledge, just as the bursting (*khandah*) of a ripe pomegranate displays the seeds enveloped in its red pulp".

۷۲۰. The religious hypocrite, when unmasked, resembles a full-blown Persian tulip showing "the blackness of its heart", *i.e.* the dark centre of its calyx.

۷۲۱ *I.e.* "as fruits bursting with ripeness make the orchard gay and delightful, so the spiritual feelings and qualities derived from companionship with holy men will cause the garden of your heart to bloom and rejoice".

۷۲۲ Cf. note on *v.* ۷۱۹ *supra*. *Sáhib-dil*, one possessed of spiritual apprehension, *i.e.* an adept in mysticism. For the "heart" (*dil*, *qalb*) in Ṣúfí psychology see *Passion*, 477 *sqq.*; Macdonald, *Religious attitude*, 221 *sqq.*

۷۲۵ To despair of God's grace is an act of infidelity (*Qur.* XII 87).

۷۲۷ *Muqbil*, one whose heart is turned towards the Truth; the opposite of *mudbir*.

P. ۴۵, Heading. The blessings which ensue from devotion to holy men are now exemplified by the legend that some early Christians, finding the prophethood of Mohammed predicted in the Gospel together with a description of his outward and inward qualities, venerated his name and believed on him; wherefore they were delivered from the temptation of the Vizier and refused to accept the Scriptures which he had fabricated. As is well known, the Prophet's theory that all Revelation is derived from a Heavenly Book led him to assert the essential identity of the *Qur'án* with the teaching of his predecessors, and to accuse the Jews and Christians of having disguised this fact by corrupting or expurgating the original text of the Torah and the Gospel.

۷۳۸ See *Qur.* LXI 6: And when Jesus the son of Mary said, "O children of Israel, verily I am sent to you by God to confirm the Torah that was before me and to give tidings of an apostle that will come after me, whose name is Aḥmad." For Aḥmad = Mohammed see note on *v.* ۲۲۸ *supra*. It is impossible to admit the view of Marracci and other European scholars that "Aḥmad" here is a translation of περικλυτός, which they imagine to have been a false reading of παράκλητος in St John xiv 26 (cf. Nöldeke-Schwally, 9, note 1). Bírúní (*Chronology*, 22 *seq.*) quotes

several passages from the O.T. which Moslems have interpreted as prophesying the advent of Mohammed. Cf. *Aspects of Islam*, 234 *sqq.*

٧٢٩ خطاب, (Divine) allocution, referring to passages of the "authentic" Gospel in which God is supposed to address Mohammed, who according to the Ḥadíth was a prophet before the creation of Adam.

٧٣٣ نور احمد. See note on *v.* ٤٢٥ *supra.*

٧٣٨ روح الامين. The Spirit of Mohammed, as the Logos to whom God has entrusted the manifestation of His attributes (cf. *SIM*, 107), is the preserver and guardian of the universe (*ibid.* 156). In the *Qur'án* (XXVI 193) the phrase *al-Rúḥu 'l-amín* is applied to Gabriel, the Angel of Revelation.

P. ٤٦, Heading. For the Qur'ánic source of this Story see note on *vv.* ٧٤٠–٧٤١, and cf. Ibn Hishám, 20 *sqq.*; Ṭabarí, I 925 *sqq.*; *Qiṣaṣu 'l-anbiyá*, 274 *seq.*

٧٣٩ All my MSS. agree with the Oriental editions in placing this verse before the Heading, and four of them (ABHN) have *andar uftád* in the second *miṣrá'*, a reading which seems to me to make no good sense unless *ba'd z-ín* be rendered by "afterwards". I think it necessary to read *k-andar uftád* with G. The Heading, however, ought to have been left where it stands in the MSS.; similar instances of a *surkhí* intervening between two verses that form a single sentence will be found at III 282, 2785, 3768.

As regards the translation, I have taken *khún-ríz* to be an abstract noun, meaning "bloodshed", as at III 120; cf. also *dil-súz*, III 2350. In this case *andar uftád* must be rendered by "occurred" = *accidit*.

The commentators have understood the verse differently. They regard *khún-ríz* as an epithet and *andar uftád* as equivalent to *az pá andar uftád*, *i.e.* "lost his footing", "slipped and fell down". The translation will then run as follows:

> "After this murderous and incurable (tyrant), who fell (into evil ways) through being afflicted with that Vizier."

Although the verse in Book III shows that *khún-ríz* may be used abstractly, I now accept the view of the commentators who refer *khún-ríz* here to the bloodthirsty Jewish king. Their interpretation is supported by the words *yak shab-i dígar* in the following verse and gives a more natural sense to the passage.

٧٤٠–٧٤١ See *Qur.* LXXXV 1–9, which is generally supposed to allude to the massacre of the Christians of Najrán by Dhú Nuwás, the Jewish king of Yemen, in A.D. 523 (cf. *LHA*, 26 *seq.*; Nöldeke-Schwally, 97, note 3; Nöldeke, *Sasaniden*, 185 *sqq.*; A. Moberg, *The Book of the Himyarites*), and is so explained by Moslem authorities. For another view, based on the identification of *aṣḥábu 'l-ukhdúd* (*Qur.* LXXXV 4) with the people of Hell-fire, see Horovitz, *Koranische Untersuchungen*, 92.

٧٤٣ Cf. the Ḥadíth: "Whoever establishes a good *sunnah* shall have the

reward for it, and also the reward of those who practise it; and whoever establishes an evil *sunnah* shall pay the penalty for it, and also the penalty of those who practise it."

٧٤٥ For the irresistible power of spiritual and moral homogeneity (*jinsiyyah*), cf. IV 2664 *sqq.*, 2697 *sqq.*, VI 1175 *sqq.*, 2952 *sqq.*, 2983 *sqq.*, etc.

٧٤٦ See note on *v.* ٢٩٧ *supra.*

٧٤٧ أورثنا الكتاب, *Qur.* xxxv 29: "Then We gave the Book as an inheritance to those of Our servants whom We elected." According to Bayḍáwí, the elect are the Moslem divines or the whole Moslem community; but here the poet, emphasising the words which follow *awrathna 'l-Kitáb*, refers especially to "those chosen in eternity for the gnosis and love of God, to whom He has given His Book and taught them its marvels and mysteries. Election (*iṣṭifá'iyyah*) precedes inheritance (*wiráthah*); therefore God says '*then* We gave the Book as an inheritance', *i.e.* 'in virtue of their election as gnostics We bestowed on them that in which (the mysteries of) union and intimacy are immanent' (*maḥallu 'l-qurb wa-l-inbisáṭ*)." See *'Ará'isu 'l-bayán, ad loc.*

٧٤٨–٧٥٠. The mystic's love and longing for God emanates from the pre-existent Light of Mohammed, which is the essence of all prophecy and saintship. That Light irradiates every seeker's heart and is the focus of his spiritual thoughts, feelings, and actions, as when the sun moves from east to west, its beams, moving with it, illumine all the windows of a house before returning to their source. The plural *gawharán* denotes holy men, whether prophets or saints, and the Divine attributes manifested by them.

٧٥١–٧٥٣ While dispositions in the physical world are influenced by the planets, the fortune of the elect comes from spiritual luminaries shining eternally in the heaven of the Divine Essence.

٧٥٤ احتراق, "combust", an astronomical term (cf. I 1279) for the conjunction of one of the five planets (Venus, Mercury, Mars, Jupiter and Saturn) with the sun in the same degree of the zodiac. See Bírúní, *Tafhím*, 64.

٧٥٥ مشتهر. This reading entails either a bad rhyme (cf. *v.* ١٤٩٩ *infra*) or a fault in grammar (*mushtahar* for *mushtahir*), which Rúmí may possibly have committed. The two oldest MSS., however, read *mu'tabar*, and Fa has *ním-war*.

٧٥٦ For the comparison of the Divine names and attributes to stars, see IV 514 *sqq.*, VI 3180. These names and attributes, in so far as they are diverse in their effects, are not inseparable; but in so far as they inhere in the Divine Essence, which is beyond all distinctions, they are identical with each other. Cf. *SIM*, 83, 90, 96, 131.

٧٥٧ GN have ج-*án mujrim*. The radiant soul of the Perfect Man, acting under the direct influence of Divine grace, consumes infidelity in the

same way as shooting stars burn the devils who are pelted with them. Cf. *Qur.* LXVII 5: *wa-ja'alnáhá rujúman li-'l-shayáṭín.*

۷۵۸ منقلب رو, literally "going upside down", "headlong". The second part of this compound is *rav* (so BGH), from *raftan*, not *rú*. Note 1 in the Translation should be deleted.

۷۵۹ نور غالب, *i.e.* the illumined heart of the saint.

اصبعين, *i.e.* the Divine Beauty (*Jamál*) and Majesty (*Jalál*).

۷۶۰ حق فشاند الخ, according to the Ḥadíth: *inna 'lláha khalaqa 'l-khalqa fí ẓulmatin thumma rashsha 'alayhim min núrihi fa-man aṣábahu min dhálika 'l-núr ihtadá wa-man akhṭa'ahu ḍalla 'an sawá'i 'l-sabíl*, "God created the creatures in darkness, then He sprinkled some of His Light upon them. Those whom some of that Light reached took the right way, while those whom it missed wandered from the straight road."

۷۶۱ In the first *miṣrá'* read *wá yáftah* with GHN and correct Vol. III, Appendix I, p. 7, accordingly. The blessed souls received the Light in proportion to the capacity (*isti'dád*) with which they were created.

۷۶۲ The blessed are they whom God loves and who love Him (*Qur.* V 59). There is no light where the gift of Divine Love is withheld by eternal fore-ordainment. Cf. Macdonald, *Religious attitude*, 300 *seq.*

۷۶۳ Everything returns to its source: the part seeks union with its whole, the Divine spark in the mystic's heart with the Universal Light, the nightingale (lover) with the rose (beloved). Those created for damnation love only false lights, because they lack the inner light of the Truth. In the second *miṣrá'* G reads: *'ishq bá rúy-i gul-ast.*

۷۶۴–۷۶۵ If you would discriminate the righteous from the wicked, you must ignore externals and look within: all depends on the purity or foulness of the original natures as God has made them.

۷۶۶ صِبْغَةَ اللّٰه, *Qur.* II 132: "God's dyeing", *i.e.* "God has imbued us, the true believers, with faith and knowledge of His Unity, in which our hearts are steeped like garments in the vat of the dyer." The metaphor has no connexion with baptism, though the antithesis of *ṣibghat* and *la'nat* may perhaps justify that rendering here. GN have *ṣibghatu* in the nominative case, which is preferable.

۷۶۷–۷۶۸ These verses illustrate *v.* ۷۶۳. All existence proceeds from, and returns to, the One Being. As the torrent ultimately rejoins the sea from which it sprang, so the spirit impelled by love is re-united with its Lord.

P. ۴۷, Heading. The idolatry which Rúmí imputes to a *Jewish* king may be explained by the fact that Dhú Nuwás was a Ḥimyarite. In the *Acta Sanctorum*, where the martyrdom of the Christians of Najrán is related (Vol. x, 721–759), the Ḥimyarites are described as "either heathens or Jews", and we are told that "perpetual wars raged between the king of the Abyssinians and the king of the Himyarites, who was his tributary,

on account of the polytheism of the Himyarites" (Moberg, *The Book of the Himyarites*, xxvi *seq.*). Moreover, in the Story of the *Aṣḥábu 'l-ukhdúd* given in the Persian *Qiṣaṣ* (Browne MS. f. 182*b*) Dhú Nuwás is represented as a pagan, not as a Jew. This episode, in short, belongs to the Christian legend, which the poet may have confused with a reminiscence of Nebuchadnezzar's golden image (Daniel iii); indeed, some Moslem authorities identify "the true believers" (*Qur.* LXXXV 7) with Daniel and the three men who were cast into the fiery furnace (Nöldeke-Schwally, 97, note 1).

۷۷۱ بت نفس. Cf. *Qur.* xxv 45: *man ittakhadha iláhahu hawáhu*. Fa, Mq, and Ṣári read *bi-dád*, *i.e.* "since he gave his carnal soul its due (by indulging its desires)", but none of my MSS. supports this reading.

بتی دیگر, for "l'appétit vient en mangeant".

۷۷۲ Cf. the saying *al-nafsu hiya ummu 'l-aṣnám*. For *már* opposed to *azhdahá*, as a small evil to a great one, see *v.* ۹۱۷ *infra*, II 3472, III 782, VI 4656; Naṣru'lláh, *Kalílah*, 104, 4.

۷۷۳–۷۷۴ آهن و سنگست. Cf. *v.* ۳۸۴ *supra*. Sensual desires and sinful actions are wiped out by repentance, but these are only symptoms and will recur unless their inward source is removed. Nothing avails except self-mortification.

In the edd. *v.* ۷۷۴ is followed by four verses (see *app. crit.*) which are wanting in all my 13th- and 14th-century MSS. and are evidently spurious.

۷۷۵ The text-reading of this verse is peculiar to C. All my other MSS. have *dar kúzah nihán* and *chashmah dán*.

۷۷۶ The oldest MSS. read *sayl-i siyáh* and in the second hemistich *nafs-i bu'gar chashma-i bar áb-ráh*, *i.e.* "our passions and lusts are like a muddy torrent rushing along in the channel (*áb-ráh*) of the body, which is continually supplied with 'black water' by the carnal soul". Some MSS. and most edd. give *sháh-ráh* (the Way to God) for *áb-ráh*. The text-reading *pur áb u-rá* (an emendation) is unmetrical and must be corrected.

۷۷۷ Read وآبِ چشمه with *iḍáfat* (so G). *Zabánidan* means here "to cause jets", practically = *zubidan*.

۷۷۸ Cf. note on *vv.* ۷۷۳–۷۷۴.

۷۷۹ The *nafs* is Hell (I 1375) or a part of Hell (I 1382); in essence it is one with the Devil (III 4053). Therefore Hell, being the nature of the *nafs-i ammárah* (the soul that commands to evil), is really within you (*Mirṣád*, 177, 8 fr. foot = 199, last line). The seven gates or limbos of Hell (*Ahwálu 'l-qiyámah*, 88 = *Muh. Eschatologie*, 159) typify the vices which lead to perdition (*muhlikát*). According to Ṣári on I 1376, these are pride, cupidity, lust, envy, anger, avarice, and hatred. Hell is called "a seven-headed dragon" (VI 4657).

۷۸۲ احمد واحمد. Cf. note on *v.* ۲۲۸ *supra*.

بو جهل, "Father of ignorance", the nickname of Abú 'l-Ḥakam 'Amr ibn Hishám, a bitter enemy of Mohammed. Wilson (II 809) writes "Abú 'l-Ḥikam" (Father of wisdom), a meaning which the actual *kunyah* only suggests.

P. ۴۹, Heading. The Persian *Qiṣaṣu 'l-anbiyá* (Browne MS., ff. 183*b*–184*a*) relates this story as follows: "The king ordered trenches to be dug, and having assembled all his courtiers and myrmidons, caused the trenches to be filled with fire, saying, 'Cast into the fire every renegade from my religion!' After a great multitude had been burned, at last a woman, carrying a little babe on her shoulder, was brought to the fire. 'Become a pagan (*káfir*),' they said, 'or we will cast thee in.' She was about to comply when the little babe cried, 'O mother, do not disbelieve in God, for that world is better for us than this.' The mother answered: 'I am becoming a pagan because I would not have thee burned.' 'Let them burn me', said the child: 'I will not disbelieve in God.' So both were cast into the fire, and a cloud of smoke arose, and there was a great darkness. Then the mother and her child came forth from the fire and were saved, and none saw them again. And some relate that when the trenches were filled with fire and the true believers were about to be burned, the fire blazed up and consumed the king with all his courtiers and myrmidons, so that the true believers were saved; but it is well-known that they were burned (*Qur.* LXXXV 10)—a verse which proves that their persecutors survived them." Cf. the *Qiṣaṣu 'l-anbiyá* of Tha'labí, 274, last line and *sqq.*, where a mother and her three children are said to have perished in the fire. In this version also the king is described as a heathen.

۷۸۵ بانگ زد آن طفل. Tha'labí (*loc. cit.* 275, 6 *sqq.*) enumerates six infants who "spoke in the cradle".

۷۸۹–۸۰۲ Here, as usual, the poet draws out the allegorical sense of the Story. The fire of martyrdom symbolises the fiery tribulation of dying to self (*faná*), which is the way to everlasting life (*baqá*). Cf. V 435 *sqq.* "When the child, Reason (*'aql*), parts from its mother, Nature (*ṭabí'ah*), and enters the fire of asceticism, it finds therein the spiritual delights enjoyed by God's elect and attains to perfect faith and calls its mother and every follower of sensuality to throw themselves into the same fire" (Fa, I 193, 12 *sqq.*).

۷۸۷ The pains of self-mortification are really a blessing in disguise: they are inflicted by Divine Love and Grace (cf. III 4164 *sqq.*); but God makes the vulgar blind to this truth (I 2064 *sqq.*, IV 3740 *sqq.*, VI 3526 *sqq.*).

۷۸۹ Cf. V 420 *sqq.*, 453. Spiritual poverty (*faqr*) and self-abandonment (*faná*), which resemble a consuming fire, are in reality like water, *i.e.* delicious and refreshing, while worldly pleasures are just the opposite.

۷۹۰ See note on *v.* ۵۴۷, *supra*.

۷۹۱–۷۹۳ For the comparison of the soul in the world to the embryo in the womb, see III 53 *sqq.*, 3556 *sqq.*, 3960 *sqq.*, VI 3416 *sqq.*

۷۹۴–۷۹۵ Every particle of the world of spirit is living, speaking, and hearing (V 3591 *seq.*) and brings the dead to life, like Jesus; it is a spiritual salt-mine (VI 1856 *sqq.*), pure and purifying. This real world, being formless, is non-existent in appearance; the phenomenal world exists only in appearance.

۷۹۶ The older MSS. write ماذر and ماذری with the post-vocalic ذ (see Salemann and Shukovski, *Persische Grammatik*, p. 12). From several verses in the *Mathnawí* it is evident that the poet wrote and pronounced د as ذ in cases of this kind, *e.g.* I 2172. *Mádar* and *ádhar* are rhyme-words at III 3557.

۷۹۸ Read *qudrat ú luṭf* with the best MSS.

۷۹۹ نیستم پروای تو. The saint detached from natural desires and affections and intoxicated with God is moved by Divine mercy to lead other souls to salvation.

۸۰۱ For *in 'adhbí* Mm and Fa read *'adhb-i dín.*

۸۰۹ In this verse the Jewish king is identified with the Devil.

P. ۵۱, Heading (1). An anecdote illustrating the proverb "He who digs a pit for his brother will fall into it himself" and the Holy Traditions "He who hurts a friend (saint) of Mine has hurt Me", and "He who treats a saint with contumely has made war on Me".

۸۱۲ Mm read *mar Muḥammad-rá* for *nám-i Aḥmad-rá.*

۸۱۳ علم من لدن. Cf. *Qur.* XVIII 64; note on *v.* ۲۲۴ *supra*; and *Passion*, 537, 718.

۸۱۶ Cf. VI 4526. God is the Veiler of faults (*al-Sattár*) and desires them to be veiled. There is a Ḥadíth: *man 'ayyara akháhu bi-dhanbin lam yamut ḥattá ya'malahu*, "He who reviles his brother for a sin will commit it (himself) before he dies." *Kam zanad* = *na-zanad.*

۸۱۷ Cf. II 2770 *sqq.*, III 200 *sqq.*, VI 4217 *sqq.*, and Qush. 77 (*Bábu 'l-ḥuzn*). Fuḍayl ibn 'Iyáḍ said, "When God loves one of His creatures, He bestows on him much sorrow" (T. A., I 81, 11).

۸۱۸ بریان اوست, *i.e.* inflamed with love for God.

۸۱۹–۸۲۰ Tears shed in heartfelt supplication are the outward sign and promise of spiritual joy. Cf. II 373 *sqq.*, 1951 *sqq.*, V 134 *sqq.*, 1595 *sqq.*, VI 1581 *sqq.*

۸۲۰ In the second *miṣrá'* the oldest MSS. have *ashk-i rawán* (a better reading).

۸۲۱ Cf. *Búsṭán*, III 294. نالان refers to the creaking sound of the water-wheel as it turns on its axle. For a description of the Persian *dúláb* see Browne, *A Year amongst the Persians*, 484.

۸۲۲ رحم خواهی الخ, according to the Ḥadíth: *irḥamú turḥamú.*

۸۲۵ With the first *miṣrá'* cf. *Gulistán*, Book I, Story 16:

agar ṣad sál gabr átash furúzad
chu yak dam andar án uftad bi-súzad.

۸۲۷ In the second *miṣrá'* Mm and Fa have the standard reading: *chún na-súzánad chunín shu'la-i buland.*

۸۲۹ The two oldest MSS. have *ham-án-am ay shaman* and *bi-bíní táb-i man.* Fa gives this reading as a variant.

۸۳۰–۸۵۳ God is the only real Agent. All causes in the phenomenal world are secondary; they are created by God and subject to essential causes, viz. the Divine Names and Attributes, which determine the production or non-production of all effects whatsoever.

۸۳۱–۸۳۳ See the parallel passage (v 2940 *sqq.*), where the Devil, eager to execute the Divine decree, is compared to a Turcoman's faithful watch-dog.

۸۳۴–۸۳۵ Here the poet turns from the material fire (*nár-i ẓáhir*) to the spiritual fire (*nár-i báṭin*). Pain, *i.e.* disobedience and infidelity, and joy, *i.e.* piety, love, and faith, arise ultimately from predispositions which God has created in the soul (cf. note on *vv.* ۴۸۰–۴۸۱ *supra*).

ملیك دین, the Lord of the Judgement = مالك یوم الدّین (*Qur.* I 3).

۸۳۶ The second *miṣrá'* should be translated: "(Only) by command of the Creator is pain operative", *i.e.* God can remove it. Some commentators take *kár kun* as an imperative and translate: "Pain comes at the command of the Creator: work (exert thyself in supplication to Him)."

۸۳۸ See note on *vv.* ۵۱۲–۵۱۳ *supra.*

۸۳۹ پیچان. Fa and Mq read بیجان and give *píchán* as a variant.

۸۴۱ The "steel and flint" which produce the flame of iniquity are the carnal soul (*nafs*) and sensual desire (*hawá*). One old MS. (H) and three of the 14th century read *áhan-i nafs ú hawá.*

۸۴۲–۸۴۳ God in reality creates all causes and effects, though logically every cause seems to be the effect of another cause. Steel and flint cause fire to be produced, and themselves (according to Moslem physicists) are the product of "the seven Fathers" (the planets) and "the four Mothers" (the elements). Again, the planetary influences and elementary properties have causes above them: the orthodox view is that fire does not burn or water quench thirst by their own nature, but only as instruments for manifesting the will of God. Similarly food and medicine may be causes of satiety and health in so far as the Divine Provider and Healer uses them as means to His appointed ends. Even the Devil and the fleshly soul, as causes of sin and tribulation, are His ministers through whom the eternal destinies of men are fulfilled (cf. III 2455 *sqq.*, V 2949 *sqq.*, and *Mirṣád*, 95, 10 *sqq.* = 103, 14 *sqq.*).

۸۴۴ The Divine nature is revealed to and in the prophets; hence they

know that the real causes of all existence and action are the Divine attributes of knowledge, will, power, etc.

٨۴۵ See note on *v.* ۵۴۸ *supra.*

٨۴٧–٨۵٠ The literal signification of *sabab* (secondary cause, means) is "a rope (Arabic *rasan*) by means of which a bucket is let down into a well for the purpose of drawing water". Here the poet likens the world to a well (cf. *Díwán*, *SP*, XXIV 8), and all phenomenal causation to the bucket-rope on a water-wheel: the rope appears to be moved by the rotation of the wheel, but the wheel itself is moved by the ox or ass harnessed to it. No less unreal is the supposed influence of the celestial sphere, Fortune's wheel, on human affairs. Cf. V 3584, VI 913 *seq.*

٨۵٠ مرخ, *Cynanchum pyrotechnicum.* The wood of this tree is inflammable, and it was reckoned one of the two best for making fire-sticks (*zinád*). There is a word-play in the second *misrá'*, since بی‌مغزی means "pithlessness" as well as "brainlessness".

٨۵١ "Water is potentially air, and air potentially fire" (*Firdawsu'l-Ḥikmat*, 14, 6; cf. *SI*, II 357, note 1). Rúmí here and elsewhere gives the lie direct to materialistic views concerning the transmutation of the elements into each other, etc.

خمر حق, the wine of Divine Love, with which all phenomenal forms are "intoxicated" according to their respective capacities. Cf. *GR*, 825 *sqq.*

٨۵٢ Cf. IV 2412.

٨۵٣ واقف از حق. See note on *vv.* ۵١٢–۵١٣ *supra.*

P. ۵۳, Heading. This is absent in the two oldest MSS The sending of the prophet Húd to the people of 'Ád and their destruction by a roaring wind is related in the *Qur'án*, VII 63 *sqq.*, LXIX 6–8 and (more briefly) LI 41 *seq.* Cf. *LHA*, 1 *seq.* Rúmí frequently tells, or alludes to, the story in his own fashion.

٨۵۴ "We saved Húd and them that believed with him" (*Qur.* XI 61). They took refuge in an enclosure or penfold (*ḥaẓírah*), where they were refreshed by gentle breezes (Ṭabarí, I 239, 9 *sqq.*). The version given here, that Húd drew a "magic circle" round his followers, also occurs in the Persian *Qiṣaṣ* (Browne MS.), 34*a*.

٨۵۵ می شکست. About twenty examples of the archaic verb *sukustan*, meaning "to break, burst, snap", which is used both transitively and intransitively, are found in the *Mathnawí*. The edd. invariably substitute *gusistan* or *shikastan* even when the rhyme demands *sukustan* (see, *e.g.*, III 3506, 4461). In the present verse, however, the oldest MSS. have *mí-gusist*.

٨۵۶ Cf. VI 4815 *sqq.* Shaybán al-Rá'í (Abú Muḥammad) of Damascus, a friend of Sufyán al-Thawrí, was an eminent ascetic and divine. He abandoned the world and tended sheep on Mt Lebanon; hence his

surname. This miracle is recorded in the notice by Abú 'l-Maḥásin, I 424, where A.H. 158 is given as the date of his death. *Ḥilyat* (Leiden MS. I 69*a*) has a brief article, which mentions neither. Qushayrí (213, 23 *sqq.*) relates how Shaybán discomfited Aḥmad ibn Ḥanbal, who had rashly presumed on his ignorance of religious law; but if the above date is correct, the story involves a flagrant anachronism.

۸۵۷ ترك تاز is used by the poet in various senses: (1) a sudden raid or foray, such as was often made by Turcomans in quest of booty (I 1479; so *turk-tází*, II 3341); (2) rush, onrush, swift advance (VI 4123; so *turkí-táz*, I 1826); (3) gambol (of a frog: VI 2666); (4) fierce in onset (VI 1968).

۸۶۰ یوسفان. Fa reads یوسف آن and gives the text-reading as a variant. See note on *v.* ۱۲۵ *supra*. For the joy with which the mystic welcomes death, cf. III 3517 *sqq.*, VI 797 *sqq.*

۸۶۱ See note on *v.* ۵۴۷ *supra*.

۸۶۲ نزوريد, an emendation of نروزيد (C). But the edd. and all my other MSS. have *na-súzad* which, no doubt, is the correct reading.

۸۶۳ See *Qur.* II 47.

۸۶۴ See *Qur.* XXVIII 76 and comm. *ad loc.*; *Qiṣaṣ*, 133 *sqq.*; *Math.* II 2367 *sqq.*, VI 2168 *sqq.*, etc.

۸۶۵ See *Qur.* V 110.

۸۶۶ Read زنفخ. *Nafakha*, a more forcible word than *nafaḥa*, is used with reference to Jesus in the Qur'ánic passage to which this verse alludes. The poet draws an analogy between the creation of living birds from lifeless clay by Jesus and the transmutation by God of a bodily effluence into a form of spiritual life and power that soars up to its own sphere; for, according to several Traditions, the praises and prayers of the Faithful become birds in Paradise. Cf. *Díwán*, *SP*, 337, Appendix I, D.

۸۶۷ از نور موسی, referring to the Divine glory by which Moses was illumined (see note on *vv.* ۲۵–۲۶ *supra*). Here also its effect upon Mt Sinai is compared to the ecstatic dance of a Ṣúfí. The best description of the dance of the Mawlawí dervishes and its musical accompaniment will be found in an article by H. Ritter (see note on *v.* ۱ *supra*).

۸۶۸ *I.e.* "both Moses and the mountain were at first inanimate: God can as easily inspire the one as the other".

۸۷۳ ان جهودانرا بسوخت. The poet follows the Persian *Qiṣaṣ*, which includes the king himself among the victims of the fire (see note on *v.* ۷۸۲ *supra*). According to Tha'labí, *Qiṣaṣ*, 275, 26 *sqq.*, the king escaped.

۸۷۴ اصل ایشان الخ, *i.e.* their original nature was fiery and hellish (cf. the notes on *vv.* ۲۸۹, ۲۹۶–۲۹۸, ۷۶۳ *supra*). The oldest MSS. read *z-ibtidá*.

۸۷۶ *I.e.* "they only sought to destroy the righteous and did not burn with love: consequently they were consumed by their vile passions".

۸۷۷ *Qur.* CI 5–8: "And as for him whose scales are heavy (with good works), he shall be in a well-pleasing life. But as for him whose scales are light, his abode is the Abyss of Hell (*fa-ummuhu háwiyah*). And what will convey to thee what that is? A blazing fire!" This is the usual explanation of the words *fa-ummuhu háwiyah*, but Zamakhsharí takes the meaning to be: "his mother shall fall (into bereavement)", *i.e.* "he shall perish", correctly, according to Fischer (*Nöldeke-Festschrift*, I 46 *sqq.*), who regards *vv.* 7–8 as interpolated. The sense which Rúmí assigns to the phrase is evident from the context. "He whose mother (original nature) is Hell-fire will ultimately go into Hell-fire: he is 'a vessel of wrath' and must fulfil his eternal destiny." Cf. *Mirṣád*, 176, 9 fr. foot and foll. = 198, 14 *sqq.*

۸۷۹ کارکانیست. Translate: "for it (the wind) is an elemental spirit", *i.e.* powerful and free. The same antithesis (*arkání* and *zindání*) occurs at V 1715. For *arkání* (pl. *arákinah*) in this sense cf. Shahrastání (ed. Cureton), 213, 12. There is a variant, *k-án kániyast*, "for it (the water) belongs to the original source" (*kán* = mine), *i.e.* to the sea, whither it returns after the wind has absorbed it.

۸۸۱ جانهای مارا, *i.e.* the vital spirit as well as the rational soul, *divinae particula aurae*, which is confined in the world, like water in a tank. Cf. Macdonald, *Religious attitude*, 224 *sqq.* The following verses refer to the *rúḥ* in its latter aspect (cf. note on *v.* ۸۶۶ *supra*).

۸۸۲ حتّی = تا, "so that".

اليه يصعد اطياب الكلم, a variation of *ilayhi yaṣ'adu 'l-kalimu 'l-ṭayyibu* (*Qur.* XXXV 11): "Whosoever desireth glory—glory belongs to God entirely; to Him the good words ascend, and works of righteousness uplift them." "The good words" are *lá iláha illá 'lláhu* (*Mirṣád*, 135, 8 fr. foot = 149, 10) or other expressions of praise and worship. Ghazálí (*Iḥyá*, IV 304, 18 *sqq.*) identifies *al-kalim al-ṭayyib* with gnosis (*ma'rifah*), and *al-'amal al-ṣáliḥ* with purification of the heart.

۸۸۳ بالمتقى. The commentators explain this as equivalent to *bi-'l-naqáwati*, "with purity"; but I think it stands for *bi-'l-kalimi 'l-muntaqá*.

۸۸۵ امثالها. Some commentators refer the pronoun to *mukáfát* in the preceding verse.

۸۸۷–۸۸۸ *I.e.* God, in His infinite grace, endows us with spiritual feeling and perception (*chashish* = *dhawq*), so that we attain to real knowledge of Him in proportion to the capacities with which we were created. That which draws us to God is the Divine Love and Wisdom that brought us into existence. "The desire of the soul is for Life and the Living One, because its origin is the infinite Soul" (III 4437). All men find pleasure in what they regard as their "spiritual home" and long to return to it (cf. *v.* ۳۰ *supra*).

۸۸۹ See note on *v.* ۷۳۵ *supra*.

۸۹۰ قابل جنسی بود, *i.e.* by assimilation, as exemplified in the following verses. For *spiritual* assimilation cf. III 4180 *sqq.*, VI 125 *sqq.*, 2992 *sqq.*

۸۹۴ باشد عاریت, *i.e.* pleasure derived from mere resemblance, not from real affinity, is temporary, like a loan which only lasts till it is repaid.

۸۹۸ تا خیال کژ الخ. In this hemistich the poet alludes to the moral of the next Story (see *v.* ۱۳۰۴ *sqq.*).

در چَه = چَه. See note on *v.* ۴۲۳۷ *supra.*

۸۹۹ از کلیله. The Indian fable of the Lion and the Hare (*Ocean of Story*, V 49) as related in the Arabic *Kalílah wa-Dimnah* (ed. De Sacy, 103 *sqq.*; ed. Cheikho, 72 *seq.*) and in Naṣru'lláh's Persian paraphrase, 94 *sqq.*, supplies the frame for a profound discourse extending to nearly five hundred verses (۹۰۰–۱۳۸۹), of which less than fifty are directly concerned with the Story itself (۹۰۰–۹۰۳, ۹۹۴–۱۰۰۱, ۱۰۵۵–۱۰۵۶, ۱۱۵۰–۱۱۵۲, ۱۱۶۷–۱۱۸۴, ۱۲۶۳–۱۲۶۴, ۱۳۰۴–۱۳۰۷, ۱۳۳۴, ۱۳۵۳–۱۳۵۸). Among the topics discussed are trust in God and necessitarianism (۹۰۴–۹۹۷), mystical inspiration (۱۰۰۸–۱۰۲۶), the worlds of Reality and Appearance (۱۱۰۹–۱۱۴۹), Divine Wisdom and Providence (۱۱۹۴–۱۲۶۲), the nature of evil (۱۳۰۹–۱۳۳۸); and several apologues are inserted by way of illustration (۹۵۶ *sqq.*, ۱۰۸۲ *sqq.*, ۱۲۰۲ *sqq.*, ۱۲۳۴ *sqq.*).

The Lion who was lured by a hare to the mouth of a deep well where, mistaking his own reflexion for a hated rival, he sprang in and perished [cf. 'Aṭṭár's story of the fox in *Jawharu 'l-Dhát* (*Ssufismus*, 119)], is an emblem of the carnal soul and reason, while the Hare typifies the illumined reason of prophets and saints.

P. ۵۶, Heading (1). The doctrine of *tawakkul* (see notes on *vv.* ۴۶۷–۴۶۹ *supra*) involves the question how far a sincere trust in God is compatible with any personal initiative (*jahd*). In this controversy (which may be studied in *Qút*, II 2–38; Goldziher, *WZKM*, XIII 41 *sqq.*; Hartmann. *Darstellung*, 25 *sqq.*) the provision of "daily bread" (*rizq*) plays a large part. Some early Ṣúfís held that the true *mutawakkil* should not make any effort, direct or indirect, to obtain the means of subsistence, or admit the thought of providing for the morrow; he must leave all to God, eschew "acquisition" (*kasb*), and depend solely on what comes *min al-futúḥ*, *i.e.* as a gift from Heaven [cf. *ERE*, art. Asceticism (Muslim), II 103 *seq.*]. Rúmí states the arguments for and against quietism in the form of a debate between the Lion and the Beasts. His own view, given in *vv.* ۹۷۵–۹۹۱ *infra*, is that faith in Divine providence implies active exertion for spiritual ends. On the other hand, those whose work is inspired by selfishness and worldliness are punished like the Lion in the fable.

۹۰۰ The oldest MSS. read *búd-shán az shír dá'im kashmakash.*

۹۰۱ Ṣárí, who remarks that the Lion sometimes represents the spirit (*rúḥ*) and sometimes the carnal soul (*nafs*), offers two explanations of the

allegory: (1) the Lion is the spirit and the Beasts are the bodily senses and faculties; through following these the spirit falls into the well of materiality (*tabí'ah*); (2) the Lion is the soul that commands to evil (*nafs-i ammárah*), while the Beasts are the spiritual faculties feeding in the valley of ascetic discipline and mortification (*mujáhadah*) and always exposed to attack until their terrible enemy is destroyed. It seems to me that the Lion, though he can preach admirable doctrine when it suits his purpose, plays the villain's part all through the Story.

٩٠٣-٩٠٧ Here the Lion hypocritically takes the standpoint of a pious Moslem. In this deceitful world precautions are necessary, and most of all against one's own sensual nature.

٩٠٦ Cf. the Ḥadíth: *a'dá 'aduwwika nafsuka 'llatí bayna janbayka*, "thy worst enemy is thy *nafs* which is between thy sides".

٩٠٧ لا يلدغ المؤمنُ, an abbreviated form of the Ḥadíth: *lá yuldaghu 'l-mu'minu min juḥrin marratayni*, "the true believer is not bitten twice from a (snake's) hole". This was said by the Prophet to Abú 'Azzah 'Amr ibn 'Ubaydulláh (or 'Abdulláh, according to Ibn Hishám, 611, 10) al-Jumaḥí, whom he had set free after the battle of Badr on condition that he would not fight the Moslems again or help the Quraysh to do so. Abú 'Azzah, however, broke his promise and marched with the Quraysh to Uḥud. When he was captured by the Moslems soon afterwards, the Prophet refused to spare his life, saying *lá yuldaghu*, etc. (Ibnu 'l-Athír, *Kámil*, II 127, 10 *sqq.*). Maydání (*Arabum Proverbia*, II 488, No. 287) explains these words as meaning that a true believer will not repeat an offence which he has once committed and thereby incur a double punishment; but obviously they are applied here, in the sense of "once bitten, twice shy" and "a burnt child dreads the fire", to a person who has learnt wisdom by painful experience.

٠٨ الحذر دع الخ, a metrical version of the Ḥadíth: *da'i 'l-ḥadhar fa-inna 'l-ḥadhar lá yughní 'ani 'l-qadar*.

٩١٠ *Qaḍá* is "the universal, general and eternal decree (of God), and *qadar* the individual development or application of that in time" (Macdonald, art. ḳaḍā' in *EI*).

٩١١ ربّ الفلق, *Qur.* CXIII 1. The first *miṣrá'* alludes to a well-known saying of Sahl ibn 'Abdulláh al-Tustarí, "The first stage in *tawakkul* is that one should be in God's hands like a corpse in the hands of the washer, which he turns to and fro as he wills without any movement or volition on its part" (Qush. 90, 11 *sqq.*; cf. Goldziher, *Vorlesungen*, 153, 190 *seq.*).

٩١٢-٩١٣ To make use of means (*asbáb*), *i.e.* to depend on anything except immediate Divine agency, might be regarded as a breach of *tawakkul* (see *MI*, 42; *Darstellung*, 27 *sqq.*). Opponents of this extreme view quoted the Prophet's advice to some one who asked whether he should leave his camel to God's care: *i'qil ba'íraka thumma tawakkal* or *i'qilhá*

(=*i'qil náqataka*) *wa-tawakkal* (cf. Cromwell's "trust in God and keep your powder dry").

٩١٤ الکاسب حبیب الله. Cf. *inna 'lláha yuḥibbu 'l-'abda 'l-muḥtarifa*, "God loves the man who has a handicraft and earns his livelihood." There are many Traditions to this effect, *e.g.* "If one of you takes his axe and goes to the mountain and gathers firewood and eats and gives alms, that is better for him than begging" (*Qút*, II 16, 12; cf. Bukhárí, I 374, I *sqq.*). Though trust in God is of the essence of faith (*ímán*) and unification (*tawḥíd*) and was the inward state (*ḥál*) of the Prophet, yet "earning" (*kasb*, *takassub*, *iktisáb*) is justified by his practice (*sunnah*). But while the vulgar think only of earning daily bread (*rizq*) or procuring worldly advantage, the *kasb* of the elect consists, above all, in religious and spiritual works. The Prophet said, "Every prophet has a handicraft, and I have two, namely, poverty of spirit (*faqr*) and the (spiritual) holy war (*jihád*)." In a wider sense the term *kasb* denotes the creature's "acquisition" or "appropriation" of the actions which God creates in him, and thus includes every form of human activity, whether good or evil. Hence the poet associates *kasb* with *qudrat* (power of action) and *ikhtiyár* (free-will), and identifies pure *tawakkul* with *jabr* (necessitarianism); cf. *vv.* ٩٣٠, ٩٣٨ *sqq.*

٩١٥ *I.e.* weakness of faith leads men to act from selfish motives; the greater their selfishness, the more false and hypocritical are their actions.

٩١٧ از مار سوی اژدها, a Persian equivalent for "out of the frying-pan into the fire". Cf. note on *v.* ٧٧٢ *supra*.

٩١٩ دشمن اندر خانه بود. The commentators take this as an allusion to the carnal soul (*nafs*); cf. note on *v.* ٩٠٦ *supra*, and the verse:

tu bá dushman-i nafs ham-khána-í:
chih dar band-i paykár-i bigána-í?

٩٢٠ Cf. III 962.

٩٢٢ دید مارا دید او الخ. Cf. the Ḥadíth-i qudsí (note on *v.* ١٩٣٨ *infra*) in which God says that He is the eye, ear, and hand of those whom He loves.

٩٢٤ کور و کبود. See note on *v.* ٥١٨ *supra*.

٩٢٥ پیش از دست و پا, *i.e.* in the state of pre-existence before their bodies were created; or before they had begun to act egotistically.

٩٢٦ اهبطوا, *Qur.* II 34, 36, where it refers to the fall of Adam and Eve from Paradise.

٩٢٧ الخلق عیال الله. The full text of the Ḥadíth is: *al-khalqu 'iyálu 'lláhi fa-aḥabbuhum ilá 'lláhi anfa'uhum li-'iyálihi*, "All creatures are God's family, and the dearest to God are those who are most beneficial to His family." This might be read as an argument for *kasb*. Abú Ṭálib al-Makkí (*Qút*, II 5, 2 *sqq.*) quotes with approval the opinion of a certain

divine that the benefactors whom God loves best are traders, craftsmen, and agriculturists: these, being liable to the poor-tax (*zakát*), do not belong to "God's family" in the special sense of that phrase, viz. "the poor who depend on God for their sustenance". Ṣúfís, of course, regard as *'iyálu 'lláh* pre-eminently "the poor in spirit" who rely on God alone and are the objects of His peculiar care.

۹۲۹ ربّ العباد. Man was created to worship God (*Qur.* LI 56), and the end of worship (*'ibádah*) is knowledge of God (*ma'rifah*). In the following passage the Lion, while agreeing that *tawakkul* is fundamental, points out that it is perfectly consistent with using to the best of our ability the faculties of mind and body which God has bestowed on us, in order that we may attain to real knowledge of Him. To assert that these means (*asbáb*) are futile is rank impiety and ingratitude.

۹۳۳ Read *dast-i ham-chún bíl*, *i.e.* the hands given by God to us, which are analogous to the spade given by a master to his slave, are virtually a call to action.

آخراندیشی الخ, *i.e.* the fact that God has endowed us with reason and enabled us to reflect on the consequences of our actions speaks for itself.

۹۳۴–۹۳۵ A better sense is obtained by regarding *v.* ۹۳۴ as a protasis and reading *pas* for *bas* in *v.* ۹۳۵. Translate: "when you take His signs to heart (and) devote your life to fulfilling that indication (of His will), then He will give you hints, etc."

۹۳۵ بار بر دارد الخ, *i.e.* "you will be relieved of the burden of asceticism and devotional works, which are the means (*asbáb*) whereby the seeker ascends to love and knowledge of God: '*ubúdiyyah* will become '*ubúdah*" (cf. *Tá'iyyah*, 197 *sqq.* = *SIM*, 216 *seq.*; *Kashf*, *Eng.* 200 *sqq.*; *Asrár*, 42, 1 *sqq.* = *SIM*, 62 *seq.*).

۹۳۶ Cf. *v.* ۱۰۷۴ *infra*.

۹۳۷ Cf. *v.* ۱۰۷۵ *infra*.

۹۳۸ Mq and Sarí have *shukr-i ni'mat-i qudrat*, and Fa translates from this reading: "Exertion (in good works) is thanksgiving for the (Divine) gift of power (to act)." Cf. note on *v.* ۹۱۴ *supra*.

۹۳۹ The first *misrá'* paraphrases *Qur.* XIV 7: "If ye render thanks, I will surely give you more (of My bounty)."

۹۴۰ Sleep, *i.e.* absolute quietism, is the state of the adept (cf. *vv.* ۳۹۲–۳۹۳ *supra* and notes *ad loc.*); until the "traveller" (*sálik*) has arrived at the gate of "union", he must continue to work and pray with all his might. Possibly the words *dar rah* should be connected with *ma-khusp*, but cf. *v.* ۹۴۳ *infra*.

۹۴۱ The oldest MSS. read *kábil-i bí-i'tibár*.

بزیر آن درخت میوه‌دار, *i.e.* under the guidance and protection of the Shaykh. Fa quotes the Ḥadíth, "When ye meet with a tree of Paradise,

sit in its shade and eat of its fruit", with the Prophet's explanation that the tree signifies "a divine" (*'álim*).

٩٤٢ نُقل و زاد, *i.e.* the spiritual lessons and mystical truths that fall from the lips of a saint under the sway of inspiration.

٩٤٣ رهزنان, *i.e.* the world, the flesh, and the Devil (cf. note on *v.* ٤٤٤ *supra*). The oldest MSS. read *jabr u khuftan*, leaving the predicate to be understood from the context.

مرغ بی‌هنگام, *i.e.* a cock that crows before dawn and may cause Moslems to imagine they are being called to the morning prayer. The head of such a bird must be cut off (I 1159, III 122, etc.; cf. the proverb: *murgh-i bí-waqt-khwán-rá sar burrand*). This phrase is applied to one who does anything at the wrong time, either too soon (as here) or too late, *e.g.* death-bed repentance (V 1971 *sqq.*)—a passage which shows the Turkish commentators to be mistaken in their view that *murgh-i bí-bangám* means "a bird that attempts to fly before its wings are grown".

٩٤٤ This verse refers back to *v.* ٩٣٣. *Mard* and *zan* are here opposed to each other as "brave and wise" to "weak and foolish".

٩٤٥ The oldest MSS. have *bi-parrad* for *bi-burrad*, and so Fa.

٩٥٠ همچو اژدرها الخ, *i.e.* in eager desire. Cf. Virgil's *miseraeque inhiat jam proxima praedae.*

٩٥٢ *Qur.* XIV 47: "And they ('Ád, Thamúd, and the like) plotted their plots, but their plots are with God (who confounds them), though their plots were such as would move the mountains" (*li-tazúla minhu 'l-jibálu*).

٩٥٣ شکار, cf. note on *v.* ٩٥٠ *supra*. There is no MS. authority for *sigál* (WM), which I have adopted in the Translation.

٩٥٥ عیار, properly one who relies on his own prowess and resource, a bandit. For the omission of the *tashdíd*, cf. *Manṭiq*, 860, and note on *v.* ٢٤٤ *supra*.

P. ٥٩, Heading (2). This Story is related in Bayḍáwí's comm. on *Qur.* XXXI 34: "No soul knoweth what it will earn to-morrow, and no soul knoweth in what land it will die. Verily Allah is knowing and wise." See also Ghazálí, *Ibdáhah*, ed. Pretzl, 21, 13 *sqq.*; 'Awfí, *Jawámi'u 'l-Ḥikáyát*, No. 1926; *Aḥwálu 'l-Qiyámah*, 16, 12 *sqq.* = *Muh. Eschatologie*, 25 *seq.*

٩٥٦ زادمردی, for *ázád-mardí*. Fa, Ṣárí, and Mq have *rád mardí*.

سرا عدل, for *sará-yi 'adl*. Cf. II 2523.

٩٦٠ بهندستان. The *Aḥwál* has الی الصین. *Bú-kih* = *buwad kih*.

٩٦١–٩٦٢ *Darwíshí* (spiritual poverty) consists in dying to self, *i.e.* abandoning every "god" (object of desire) except Allah. To shrink from this "death" and seek satisfaction in the pursuit of worldly goods is as vain and useless as to flee from Azrael. Cf. VI 1400 *sqq.*

٩٦٥ مسلمان‌را. See note on *v.* ٢٣٩ *supra*.

٩٦٨ The construction of the second *misrá'* is *ú ba-Hindustán andar shudan dúr-ast.*

٩٧٠ Cf. v 1666. Instead of برباييم, *i.e.* "from whom shall we take (ourselves) away (by means of contrivance)?" two 14th-century MSS. have بر تابيم, *i.e.* "from whom shall we turn away?" Cf. Ghazálí, *Ibáhah*, 27*, 20 *sqq.*, "It is true that freedom is better than slavery; but freedom has two meanings. One is this, that a man should escape from being a slave to God, which involves that a creature should become the Creator and that something originated in time should become everlasting and eternal. Since this is absurd, it is (equally) absurd that any one should escape from being a slave to God. The other freedom consists in being delivered from slavery to one's own qualities and passions and in not being a slave to anything except God alone." The comm. of Fa on the first hemistich runs as follows: "The Divine destiny and decree are like our very essence and attributes, for our essence has been predisposed (*majbúlah*) in accordance with what the Divine destiny requires. Therefore to flee from that destiny and decree is like fleeing from our own essence; which is absurd." The real "self" of every one is his *'ayn-i thábitah*, *i.e.* his potential nature and character as it exists in the knowledge of God. Cf. *SIM*, 151.

٩٧١-٩٧٤ The alleged vanity of human action is disproved by the example of the prophets and true believers, whose works by Divine grace are made the means to spiritual perfection and everlasting felicity.

٩٧٥-٩٩١ Here the poet sums up in favour of the Lion. Those who put their trust in God must exert themselves to do the works that He has willed and commanded.

٩٧٦ A reply to the assertion (*v.* ٩١٠ *supra*) that *kasb* is merely an ineffectual attempt to interfere with the course of Providence. If we throw ourselves earnestly into the spiritual warfare (*jihád*), this is a Divinely ordained duty and cannot bring us into conflict with God. On the contrary, those predestined to salvation are inspired by Him to embrace the means which He has adapted to that end (cf. Ghazálí, *Ibáhah*, 21*, 24 *sqq.*).

٩٧٧ Cf. *Qur.* II 138: *wa-má kána 'lláhu li-yudí'a ímánakum*; and III 165.

٩٧٨ اين سروا مبند. This is a play on one of the meanings of *jabr*, viz. "to set a bone", "mend a fracture". The poet says to the Necessitarian, "your head is intact" (*i.e.* "your power of action is unimpaired"); "don't bandage it" (*i.e.* "don't make yourself out to be helpless and plead the doctrine of *jabr* as an excuse for neglecting all religious obligations").

٩٨٠ واردست. Here *wárid* means "successful", "fortunate". Cf. *bi-wurúd* (VI 1277), and *ná-wárid* (*Marzubán-námah*, 105, 2). My rendering, "inspired (by God)", lays too much stress on the mystical sense of the word (see *Kashf*, *Eng.* 404, 407).

۹۸۳ Worldly wealth is good in itself. The worldliness from which we have to seek deliverance consists in desiring riches and becoming attached to them. Cf. the Ḥadíth: *kullu má alháka ʻan mawláka fa-huwa dunyáka*, "Thy 'world' is everything that diverts thee from thy Lord."

۹۸۴ The full text of this Ḥadíth is *niʻma 'l-málu 'l-ṣáliḥu li-'l-rajuli 'l-ṣáliḥi*.

۹۸۵ آب در کشتی الخ, *i.e.* love of wealth enters the heart and destroys its purity.

۹۸۶ According to *Qiṣaṣ*, 183, 17 *seq.*, the humility of Solomon was so great that he would often consort with the lowly (*al-masákín*), saying, "A lowly man sits beside one who is lowly" (*miskínun jálasa miskínan*).

۹۸۷–۹۸۹ The dervish whose heart is closed against worldly desires can never sink and perish; his spiritual poverty enables him to surmount every temptation and live in perfect peace with God, scorning the kingdom of this world which belongs to him as God's vicegerent.

۹۹۰ For بادگیر من لدن read بادِ کِبْرِ من لدن with ABCGN, and translate: "fill it with the wind of Divine Majesty". The variants *mihr-i min ladun* and *ʻilm-i min ladun* (cf. *Qur*. XVIII 64) have much less authority. باد کیر in Bul. is probably a misprint.

۹۹۱ منکر الخ. Similar *reductiones ad absurdum* directed against sceptics are given by Wensinck, *Muslim Creed*, 251 *seq.*, and Horten, *Systeme*, 73 *sqq*. Cf. also I 1233, VI 3698, and *Kashf*, *Eng*. 15. Fa, Ṣárí, and Mq refer the pronoun in جهدش to the Lion, but it is better to take the verb as gnomic. Mm and Fa have *nafy-i jahd-ash*.

۹۹۵ بی خون جگر=بی جگر.

۹۹۸–۹۹۹ Here the allegory enters on a new phase. The Hare representing Reason (*ʻaql-i maʻád*: see note on *v.* ۱۴ *supra*) is opposed to the Lion typifying the Flesh, while the Beasts represent the spiritual faculties, which are threatened with destruction by the Flesh.

۱۰۰۲ Mm and Fa read *bar payambar ummatán-rá dar jahán*.

۱۰۰۳ کز فلك goes with برون‌شو. Translate: "for he had seen the way to escape from the celestial sphere (the world of Time)".

۱۰۰۴ Cf. I 2505 *sqq.*, where the prophet's feeble and puny body is contrasted with his spiritual power and glory, and III 3522 *sqq.*, where the illumined saint is described as the pupil of the eye. Ibnu 'l-ʻArabí (*Fuṣúṣ*, 12, 10 *sqq.* = *SIM*, 156) says that the Perfect Man stands in the same relation to God as the pupil (*insánu 'l-ʻayn* = *mardumak*), which is the instrument of vision, to the eye. Through him God becomes conscious of Himself in all His diverse aspects: he is "the eye of the world whereby God sees His own works" (*GR*, 140 and notes *ad loc.*).

۱۰۰۸–۱۰۱۲ Real wisdom is derived from Divine inspiration, which takes no account of form and appearance.

۱۰۰۹–۱۰۱۰ These verses allude to *Qur.* XVI 70–71: "And thy Lord inspired the bee, saying, 'Make houses for thyself in hills and trees and trellises; then eat of all fruits and follow the paths of thy Lord, beaten smooth (for thee).' From their bellies comes forth a beverage of varying hues: therein is healing for men." The bee's knowledge is *ilhámí* (instinctive).

۱۰۱۲–۱۰۱۳ See *Qur.* II 28 *sqq.* "God taught Adam all the Names", *i.e.* invested him with Divine attributes (cf. I 1234 *sqq.*, VI 2648 *sqq.*), so that he became the teacher of the angels, who bowed down to him in homage. One angel—'Azázíl, afterwards known as Iblís—had doubts of God, disobeyed the command to venerate Adam, and incurred damnation. The phrase *kúri-yi* (*ba-kúri-yi*, *bar kúri-yi*) *fulán*, "in despite of, or to the confusion of, any one", is frequently used by Rúmí, *e.g.* *Díwán*, *Tab.* 12, 4 fr. foot; 45, marg., 2; 47, marg., 14; 49, 8; 189, marg., 9; *Math.* I 2021, III 4358, V 2529. It derives its meaning from the idea expressed in the words *kúr shavad hasúd-i man* (*Díwán*, *Tab.* 281, 10).

۱۰۱۴–۱۰۱۵ These verses are difficult, and the European translators have taken divergent views of their meaning. I am now convinced that my interpretation, though supported by Redhouse and Whinfield, is inconsistent with the whole drift of the passage, which exalts mystic knowledge (Adam) as opposed to intellectual knowledge (Iblís). In this context any reference to the temptation and fall of Adam would be out of place: the point here is that Iblís fell from grace because in his pride of intellect he scorned the essential knowledge given to Adam. *Vv.* ۱۰۱۴–۱۰۱۵ should therefore be translated, according to the sense in which they are understood by the Oriental commentators and Rosen, namely:

"As regards the ascetic of so many thousand years (Iblís), He (God) made a muzzle for that calf,
In order that he might not be able to drink the milk of religious knowledge and that he might not roam around that lofty castle."

زاهد چندین الخ. Mm read *shashsad*, "six hundred", for *chandín*. Cf. GR, 544:

yaki haftṣad hazárán sál ṭá'at
ba-já áwurd u kard-ash[1] *ṭawq-i la'nat.*

"One (Iblís) rendered obedience (to God) for seven hundred thousand years, and He (God) made it a curse that clung to him like a collar."

On the unparalleled *'ibádah* of Iblís in Heaven cf. Ṭabarí, I 86, 3 *sqq.*

پوزبندی, *i.e.* logical reasoning (*qiyás*), *e.g.* the argument by which Iblís sought to demonstrate that he was superior to Adam (*Qur.* XXXVIII 77).

آن گوساله را, referring back to *záhid* in the preceding hemistich. *Gúsálah* is sometimes applied contemptuously to a foolish youth. The

[1] Whinfield gives the unmetrical reading *gird-i tan*.

intervention of *púz-bandí* lessens the incongruity of describing Iblís as an aged ascetic and a young calf in the same verse.

علم دين, *i.e.* the Divine knowledge with which Adam, the Perfect Man created in the image of God, was inspired.

آنِ قصر مشيد. The phrase is borrowed from *Qur.* XXII 44.

١٠١٢ External knowledge, however immense, is useless as a means of attaining to knowledge of God; when value is attached to it, it becomes a deadly encumbrance, making any progress towards real knowledge impossible.

١٠١٧ قطرهٔ دل را, *i.e.* the tiny black clot of blood at the core of the heart (*suwaydá-yi dil*). According to *Mirṣád*, 99, 8 = 107, last line, the physical heart has an immaterial soul (*jání rúḥání*), which, when purified and illumined by love, develops another heart, viz. the spiritual organ that perceives the Unseen. The *suwaydá* (*ibid.* 101, 3 fr. foot = 110, 13) is the seat of mystic revelation and Divine knowledge (*'ilm-i ladunní*). In this casket God deposited the "jewel" (*gawhar*) which nothing else in the universe can comprehend. Cf. the Ḥadíth-i qudsí: *má wasi'aní arḍí wa-lá samá'í wa-lákin wasi'aní qalbu 'abdiya 'l-mu'mini*, "Neither My earth nor My heaven contains Me, but I am contained in the heart of My faithful servant."

١٠١٨–١٠٢٦ The theme of this passage is that man's worth depends solely on his spiritual endowment. Cf. v 2885 *seq.*

١٠١٨ جان بی معنيت. Cf. *vv.* ٧٠٦–٧١٢ *supra* and notes *ad loc.*

١٠٢٢ سگ اصحاب كهف را. It is related that the dog of the Seven Sleepers (see *Qur.* XVIII 8 *sqq.*) will be admitted to Paradise in the form of a man (Balaam), while Balaam will go to Hell in the form of a dog. Cf. *Gulistán*, Book 1, Story 4:

sag-i aṣḥáb-i kahf rúzí chand
pay-i níkán girift u mardum shud.

١٠٢٣ نقش نفور. Dogs, like pigs, are regarded by Moslems as "unclean".

١٠٢٤–١٠٢٦ When you write a letter you make no mention of the external features and characteristics of the person addressed, because these are mere trifles in comparison with his intrinsic qualities. All that really counts is the spirit in him, transcending space and time.

١٠٢٧ Mm and Fa have *húsh* for *gúsh* in the second hemistich.

١٠٢٨ گوش خر, *i.e.* the sensual ear. One must acquire spiritual apprehension in order to discern the inner meaning of the Story.

١٠٢٩ The remarkable compound *shír-gírí-sází* occurs in C alone; my other MSS. read *makr u shír-andází-yi khargúsh bín.*

١٠٣٠ The phenomenal world is the outward form of Universal Reason (IV 3259); its essence is the Divine Knowledge that animates and rules it as the spirit animates and rules the body. Man is potentially capable of attaining to this knowledge, which may be likened to the magic seal

whereby Solomon exercised dominion over men and jinn and beasts and birds.

١٠٣٨ Concerning the invisible hosts of devils and guardian angels which hover round the heart, see Macdonald, *Religious attitude*, 287 *seq*.

١٠٣٩-١٠٤٠. On the Day of Judgement his good and evil spirits will appear as witnesses against the sinner and confront him face to face. Cf. v 2990 *sqq*.

١٠٤٣ عقلها الخ. Cf. iv 1263 *seq.*, v 167, vi 2611 *sqq*.

١٠٤٤ كالمستشار مؤتمن, *i.e.* men seek advice from those whom they trust. The Prophet is said to have made this reply when asked by Abú 'l-Haytham ibn al-Tayyihán to decide which of two captives was better fitted for domestic service.

١٠٥٠ جفت طاق آید الخ. It may be questioned whether the words *juft* and *táq* allude to the well-known game of dice. Probably the meaning is: "sometimes your friend becomes a foe, and your foe a friend". Cf. the verse of Sultán Walad:

> *'ayn-i waṣl-and dar jahán-i firáq,*
> *ẓáhir^un juft u báṭin^an hamah ṭáq.*

"They (the saints) are essentially united (with God) in the world of separation (from Him);
Outwardly they are joined (to it) but inwardly altogether detached (from it)."

١٠٥٦ از صفا. This, I think, refers to the mirror. Translate: "If you breathe into a mirror words (in praise) of its purity, it soon becomes dim to us", *i.e.* if you open your heart to any one and thereby show belief in his sincerity and disinterestedness, you will not find these qualities in him when he betrays your confidence.

١٠٥٧ لبت. Rúmí often uses a personal pronoun where the reflexive would be normal. Cf. i 1059, ii 1670. This verse is a paraphrase of the Arabic adage *ustur dhahabaka wa-dhahábaka wa-madhhabaka*.

١٠٥٩ كل سرّ الخ. Naṣru'lláh, *Kalílah*, 37, 7, quotes a verse which he attributes to 'Alí:

> *kullu 'ilm^in laysa fí 'l-qirṭási ḍá',*
> *kullu sirr^in jáwaza 'l-ithnayni shá'*

with the following Persian paraphrase: *har ráz-rá kih thálithí dar án maḥram na-shawad bar áyinah az ishá'at maṣún mánad u báz ánkih ba-gúsh-i siyyumí rasíd bí shubhat dar afwáh uftad.* E. Bräunlich (*Festschrift Max Freiherrn von Oppenheim*, Berlin [1933], 13–17) has collected a large number of citations from Arabic poets which prove that *al-ithnayni* here means "the two sharers of the secret", and not "the two lips". The latter interpretation is mentioned by Jámí (*Yúsuf u Zalíkhá*, 62, 10 fr. foot

and *sqq.*); it involves an obvious grammatical difficulty and need not be further considered.

۱۰۵۰–۱۰۵۱ A wise man will achieve his object without betraying himself. He will adopt the policy of captive birds which by feigning submission to their fate induce the fowler to untie the cords that bind them together. Under the disguise of helplessness and despair they virtually consult each other and plot to regain their liberty. Cf. the Story of the Merchant and the Parrot, I 1547 *sqq.*

۱۰۵۴ بسته سر, literally, "with the lid on".

ایشانش. Here *ishán* refers to those who in the next verse are called "adversaries", *i.e.* persons with whom the Prophet deemed it inadvisable to speak openly.

۱۰۵۸ از خر فکندن, "to bring to grief", occurs again at II 2612 (Heading). Cf. ἀπ' ὄνου καταπεσεῖν (Aristophanes, *Clouds*, 1273).

این دهر, *i.e.* the temporal world, "the abode of delusion" (*dáru 'l-ghurúr*).

۱۰۵۹ سست‌ریش. A soft or bushy beard is a sign of stupidity (III 3564, VI 2027).

۱۰۶۰ قحط معنی الخ, *i.e.* the names commonly applied to things and persons in this world are superficial and do not correspond with the reality. See I 1234 *sqq.*, IV 3123 *sqq.*, and note on *v.* ۲۸۹ *supra.*

۱۰۶۱ لفظ شیرین الخ, *i.e.* as water is absorbed by sand, so our precious lives, which ought to be devoted to God, are consumed in listening to the fine words of hypocrites, rhetoricians, scholars, etc.

۱۰۶۲ آن یکی ریگی الخ. The four interpolated verses that follow in K (a 14th-century MS.) and in all edd. (see *app. crit.*) explain that "the one sand whence water gushes" indicates the man of God who is a source of spiritual life and growth to his disciples.

۱۰۶۳–۱۰۶۵ The best commentary on these lines is given by the poet himself in a closely parallel passage (IV 1960–1968), where the antithetical terms *lawḥ-i ḥáfiẓ* and *lawḥ-i maḥfúẓ* are used in just the same way as here. While the former denotes the seeker who keeps in mind the knowledge he has acquired by study and instruction, the latter depicts the inspired sage whose heart, in virtue of the transcendental knowledge inscribed on it, is a copy of the heavenly *Lawḥ-i Maḥfúẓ* on which all things are recorded from eternity to everlasting. When the seeker becomes "a fountain of Divine wisdom", he has no more to learn from reason and intellect: he leaves them behind and passes on, as the Prophet parted from Gabriel when the supreme moment was at hand (see note on *vv.* ۱۰۶۶–۱۰۶۷ *infra*).

۱۰۶۴ از روح, *i.e.* by Divine inspiration. According to Ṣárí, *rúḥ* refers to the Spirit of Mohammed.

۱۰۶۵ عقلش, *i.e.* *'aql-i ma'ásh*, which in the adept is superseded by *'aql-i ma'ád*. Cf. note on *v.* ۱۰۰ *supra*.

۱۰۶۶–۱۰۶۷ These verses allude to *Qur.* LIII 8–10: "then he approached and descended and was at a distance of two bow-lengths, or nearer; and He made a revelation to His servant"; and LIII 13–18: "and verily he saw Him another time near the *sidrah*-tree that marks the limit. Nigh unto it is the Garden of Refuge. When a covering came over the *sidrah*-tree, the eye turned not aside nor did it wander. Verily he saw one of the greatest signs of His Lord." Whether it was God or Gabriel or Mohammed who "approached and descended" is a matter of dispute (see *Passion*, 849 *seq.*); in any case the *Qur'án* refers here to two visions of the Prophet which are traditionally associated with his *mi'ráj* or ascension to Heaven (cf. also *Qur.* XVII 1 and LXXXI 19 *sqq.*). The legend relates that when the Prophet was about to enter into the presence of God, he said to Gabriel, who had been his guide thus far, "O my brother, why hast thou fallen behind me?" and that Gabriel replied, "Were I to come one finger-tip nearer, surely I should be consumed." Cf. IV 1888 *sqq.*, 3801 *sqq.*

حدّ من. The "limit" of Gabriel is the *sidrah*-tree mentioned in *Qur.* LIII 14. See *Math.* IV 3801, VI 4139. Ibnu 'l-'Arabí says in his *Tafsír* that it is a tree in the seventh Paradise, beyond which the knowledge of the angels does not extend; and identifies it with the greatest Spirit (*al-rúḥ al-a'ẓam*), *i.e.* Universal Reason, the first individualisation (*ta'ayyun*) of the Absolute (*al-Huwiyyatu 'l-maḥḍah*).

۱۰۶۸ ۱۰۷۰ The seeker of wisdom must exert himself in devotional and ascetic discipline; he can only excuse his neglect of this duty by pleading "compulsion" (*jabr*) and pretending that he is incapacitated. Then he will suffer the fate of malingerers who contract the disease which they simulate. The Prophet said, *lá tamáraḍú fa-tamraḍú.*

۱۰۷۱ ۱۰۷۳ See note on *v.* ۹۷۸ *supra.*

۱۰۷۴–۱۰۷۵ Cf. *vv.* ۹۳۵–۹۳۷ *supra* and the note *ad loc.* Some commentators think that in these lines the Prophet himself is described, but the meaning is given correctly by WM, who says: "when one has passed away from self-consciousness by dint of the utmost asceticism and incessant concentration on God and has attained to the degree of *jabr-i maḥmúd* (cf. note on *v.* ۱۴۶۳ *infra*), he mounts the Buráq of Divine Power, and then actions proceed from him by the volition of God: he does not attribute these actions to himself, for he sees no agent except God."

۱۰۷۶ See *v.* ۷۵۱ *sqq.* and notes *ad loc.*

۱۰۷۷ "Do you find it hard to believe that the perfect theosophist is 'ruler of the stars'? Then you must have doubts as to the splitting of the moon (*Qur.* LIV 1)." Many passages of the *Mathnawí* (*e.g.* I 1478, II 1606, 1920) show that in Rúmí's opinion the splitting of the moon

was an actual miracle of the Prophet, and not merely one of the signs which will announce the Resurrection (cf. note on *v.* ۱۱۸ *supra*); and he goes on to charge critics of the former view with misinterpreting the *Qur'án*. The orthodox ignored or made light of the objection that such an extraordinary phenomenon would have been witnessed and recorded by observers in other countries (see Andrae, *Die Person Muhammeds*, 107).

۱۰۷۸ *Hawá*, self-will leading to false belief.

۱۰۸۰ خویش‌را الخ, *i.e.* instead of perverting the *Qur'án*, convert yourself to a better state of mind. For *Dhikr* = *Qur'án*, see *Qur*. xv 6, 9, etc.

۱۰۸۱ Here the edd. insert three verses (see *app. crit.*), which are not found in any of my 13th- or 14th-century MSS.

۱۰۸۵ Fa renders *'amad* by Turkish *ṣál* (raft). I do not know whether the word occurs elsewhere in this sense.

۱۰۸۹ همای. See III 1620 (Translation) and note *ad loc.*

۱۰۹۳ *Jabriyán* refers to the Beasts, who induced the Lion to practise *tawakkul* and refrain from seeking his livelihood.

تیغ چوبینشان, *i.e.* their plausible but unsound arguments. Cf. note on *v.* ۷۱۲ *supra*.

۱۰۹۸ *E.g.* wealth and rank cover a multitude of sins, while the real nature of the saints is jealously guarded from profane eyes by their outward appearance and behaviour (cf. VI 2615).

۱۰۹۹–۱۱۰۱ These verses take up the simile in *v.* ۱۰۹۶. Words prompted by self-will, passion, and vanity are "written on water", *i.e.* fleeting as ripples formed by wind on the surface of a pond. Self-abandonment brings you into immediate communication with God. *Hú* (Arabic *huwa*), the One Real and Eternal Being. Cf. *Qur*. II 158: *lá iláha illá Huwa*; and note on *vv.* ۴۷۲–۴۷۳ *supra*.

۱۱۰۵ Coins struck by Sunní rulers generally bear the *Kalimah* (profession of faith in Islam) or some religious formula containing the name of Mohammed (see Codrington, *Manual of Musalman numismatics*, 20 *sqq.*).

۱۱۰۶ This is the answer to a possible criticism on *v.* ۱۱۰۳. Can it be truly said that the spiritual empire of the prophets is enduring, since they all have been eclipsed by Mohammed? In reply the poet explains that the greater includes the less. As the sum of an arithmetical series represents all the numbers of which it is composed, so Mohammed, the Seal of the prophets, unites in himself the perfections of all his predecessors. Essentially they are one with him and share in the honours paid to him. Cf. *vv.* ۶۷۳–۶۷۷ *supra* and notes *ad loc*. For the doctrine that Mohammed, as the Logos, inspires every prophet and saint, see *SIM*, 87 *seq.*, *IP*, 57 *sqq.*

۱۱۰۷ بس تأخیر کرد. The Hare, typifying the rational soul, proceeds with due deliberation and foresight. My three oldest MSS. read *makr-rá*.

۱۱۰۹–۱۱۳۸ In this fine passage the poet's imagination, leaping from the particular to the universal, views the world of Reason and Reality as an ocean in which the forms of phenomenal existence are waves that rise in rapid and continuous succession, only to fall back the next moment and disappear for ever; or bowls floating on the surface of the deep that are submerged as soon as the water fills them. Such is the relation of individuals to the Divine ground of their being. Haunted by forms and unconscious of the Spirit in ourselves, we vainly seek rest. The few who find it are Perfect Men; for God fills them with His spirit, so that they lose their unreal individuality and become wholly absorbed in Him. Whilst we fix our gaze on colours, how can we contemplate the pure light, in which colours originate and without which they would be invisible? But light is discerned by means of darkness, and our perception of things depends on the existence of contrariety and distinction; therefore we do not perceive God, whose universal nature has no opposite. Nevertheless, from the forms perceived by our senses and minds we may judge the glory of the Spirit whence under the appearance of continuity the world is instantaneously arising and perishing and being renewed.

۱۱۰۹ در سودای عقل, "in the core" (*sawdá* = *sawád*) or "in the conception (or ken) of Reason". See note on *v.* ۲۳ *supra* and cf. IV 1314, where Fa renders *sawdá* by *fikr*, and II 978: *in jahán yak fikrat-ast az 'aql-i kull.* The translation, "in commerce with", is wrong. WM observes that *'aql* and *ján* are used by Rúmí to denote the Divine Essence under different aspects. Though he sometimes alludes to the theory of Emanation (*e.g.* *Díwán*, *SP*, 333) and introduces *'aql* and other technical terms, it is obvious that he writes as a poet rather than a philosopher.

۱۱۱۰ عذاب, plural of *'adhb*. For the construction with *baḥr*, see Lane under عَذْب.

۱۱۱۱ Until his gnosis becomes perfect, the knower is conscious of himself as an individual in the external world and has not yet attained to cosmic consciousness. Cf. the definition of *al-kulliyyah* (*Kashf*, 500, 12): "the submersion (*istighráq*) of the attributes of human nature (*ádamiyyah*) in the Universal."

۱۱۱۳ Cf. note on *v.* ۱۰۳۰ *supra*. Underlying all individualised forms of being is the unconditioned Divine Essence. This verse states concisely the doctrine of pantheistic monism (*waḥdatu 'l-wujúd*) in the form in which Rúmí may have heard it enunciated by Ṣadru'ddín of Qóniyah, a pupil of Ibnu 'l-'Arabí (cf. *EI*, art. taṣawwuf, Vol. IV, p. 684, col. 1). See also *SIM*, 82 *sqq*. As remarked above, the poet frequently says "Reason", "Soul", "Knowledge", "Love", etc., when he means "God". In this context, however, *'aql* is peculiarly appropriate, since the whole fable is an allegory of the Divine Reason (manifested in the

Hare) inspiring men to triumph over illusion and realise that essentially they are one with the Logos which knows all things as forms of itself and itself as the hidden ground of all.

۱۱۱۳ God is inaccessible to those who imagine that He can be found by seeking or through attachment to anything finite. "Union" is the immediate act of Divine grace that removes the last veil between Himself and the seeker. God must be sought; yet reliance on any means of obtaining union with Him can only lead to separation. See *Kashf*, *Eng.* 268 *sqq.*

بحر اندازدش. Cf. Niffarí's *Mawqif al-Baḥr* (translated in *MI*, 74 *sqq.*), which admirably illustrates this verse. Text, translation, and commentary are now available in Dr Arberry's edition (Gibb Memorial, New Series, Vol. IX).

Fa, Ṣárí, and Mq rightly take *ṣúrat* to be the subject of *sázad*. WM prefers the rendering: "whatsoever thing uses form as a means (of approach to Reality), in consequence of its adopting that means the Sea (of Reality) casts it far away."

۱۱۱۴ رازرا, *i.e.* the mystic knowledge of Divine Unity.

تیر دوراندازرا. G has *tír* with *sukún*, and Fa prefers this reading to *tír-i* with *iḍáfat*. The alternative interpretations are: (1) "until the arrow sees the far-shooting Archer", *i.e.* until the individual soul perceives the Universal Reason whence it emanates (cf. *v.* ۱۱۴۳ *infra*); (2) "until the soul sees the far-shooting Archer (*tír-dúr-andáz* being regarded as a compound epithet)"; and (3) "until the soul sees the arrow of the far-shooting Archer", *i.e.* perceives that all existence, thought, and action has its source in God.

Rosen (and so Mq) connects this verse with the preceding instead of the following one.

۱۱۱۵–۱۱۱۹ Reason or Spirit, the Divine element in Man, is compared to a horse which its rider cannot see, so that he thinks he has lost it. At V 1077 the same illustration recurs in a passage expounding *wa-Huwa ma'akum*, "and He is with you" (*Qur.* LVII 4). Cf. also the Story of the true believer's stray camel, II 2911 *sqq.*

۱۱۱۵ وز ستيز الخ, *i.e.* he is hurrying in pursuit.

۱۱۱۶ In the second *miṣrá'* G reads واسپْ with *sukún*.

۱۱۱۹ For ليكن read ليك اين with the oldest MSS.

۱۱۲۰ Spirit is hidden from our perception by its immanence and the universality with which its attributes and effects are manifested. Cf. V 3308 *sqq.* "How art thou...dry-lipped like a jar?", *i.e.* unconscious of the spiritual treasure contained in thy heart? This question is answered more fully in the verses which follow. For the "nearness" of God, see *Qur.* II 182, L 50, LI 20–21.

۱۱۲۱–۱۱۳۵ The analogy of light and colour is a favourite with the poet

in this connexion [see *e.g.* I 2365 (Heading), 2467 *sqq.*, 3476 *seq.*, V 985 *sqq.*, VI 59]. The symbolism comes originally from Plato, *e.g.* *Republic*, VI 507–509. Here Rúmí probably had in mind *Mishkátu 'l-Anwár*, tr. by Gairdner, p. 66: "They have asserted that light is a meaningless term, and that there is nothing but colour with the colours. Thus they denied the existence of light, although it was the most manifest of all things...for it is the thing that is itself visible and makes visible....But when the sun sank...they confessed that light is a form that lies behind all colour and is apprehended with colour, insomuch that, so to speak, through its intense union with the colours it is not apprehended, and through its intense obviousness it is invisible. And it may be that this very intensity is the direct cause of its invisibility, for things that go beyond one extreme pass over to the opposite extreme."

۱۱۲۱ پیش ازین سه نورا. The numeral refers to the colours mentioned in the first hemistich. Rosen's "das dreigestalte Licht" is a blunder such as he very seldom commits.

۱۱۲۳ According to the view of Ibn Síná and many Moslem philosophers colour is produced by light and has no independent existence. Others, while admitting that the visibility of colour depends on light, deny that it is non-existent in the absence of light (*Dictionary of technical terms*, 1309 *seq.*; Horten, *Systeme*, 489).

۱۱۲۴–۱۱۲۵ As colours are produced by light from the heavenly bodies, so the inner light of reason, which is reflected from the Light of God (Universal Reason), produces ideal forms of knowledge and truth. *Suhá*, a small star, one of three in the tail of Ursa Major, is used here for the stars collectively.

۱۱۲۶–۱۱۲۷ The light of the heart (*núr-i dil*), which is reason, illumines the light of the eye, *i.e.* the sense of sight, and thereby enables it to discern the real quality of the objects which it perceives; hence it may be said that "the light of the eye is produced by the light of hearts". Since animals possess only the former, they lack the power of induction common to all rational men and blindly follow their instincts. Both these "lights" have their source in the transcendent Light of God, though neither physical sense nor carnal reason is in immediate contact with it. The heart of the mystic, however, receives illumination without any "veil", so that he sees by the light of Pure Reason itself (note on v. ۱۰۲۵ *supra*). This passage should be compared with *Mishkát*, tr. by Gairdner, pp. 45–49 and 66–68.

۱۱۲۸–۱۱۳۵ Reverting to the analogy of light and colour, the poet explains that we know light by distinguishing it from darkness; but the Divine Essence, which itself is the life and soul of all phenomenal existence, remains for ever hidden from us, because in reality there is nothing that it is not. Having no object to compare and contrast with

God, the mind cannot apprehend Him: it perceives only the diverse forms in which He appears.

۱۱۲۸ رنگ‌ها. The great majority of my MSS., including the oldest, read *rang-bá*.

۱۱۳۰ An ethical application of the principle that till we know what a thing is not we do not know what it is. The appearance of evil is necessary for the manifestation of good. Rúmí develops this topic elsewhere, *e.g.* II 2927 *sqq.*, V 574 *sqq.*, VI 1747 *sqq.*

۱۱۳۱ Ghazálí says (*Mishkát*, transl. 67) that "the most manifest way to the knowledge of things is by their contraries", and that God is hidden because He has none.

۱۱۳۲ روم و زنگ, *i.e.* white and black. In *v.* ۳۵۱۱ *infra* the fair-skinned inhabitants of Asia Minor are contrasted with the swarthy Ethiopians as types of the blest and the damned respectively. So Turk and Hindú (I 3526, etc.).

۱۱۳۳ صدور refers to phenomena and describes their coming into contingent existence. *Fayḍ*, the other term for "emanation", denotes the "overflowing" or "raying out" of the Absolute. Characteristically the poet throughout this passage combines ideas derived from Plotinus with Ibnu 'l-'Arabí's view that God and the world are related to each other as the inward aspect (*báṭin*) and the outward aspect (*ẓáhir*) of Being.

۱۱۳۵ ابصارنا الخ, *Qur.* VI 103 (where the text has *al-abṣáru*): "Eyes perceive Him not, but He perceiveth (all) eyes, for He is the Subtle, the Wise." My oldest MSS. read *abṣár-i má*.

از موسی و شه. See note on *vv.* ۲۵–۲۶ *supra*.

۱۱۳۶ چو شیر از بیشه. Cf. *Díwán*, *SP*, xv, 16: *dar bísha-i shírán rav*, and the quotation from Giordano Bruno given in the Additional Notes *ad loc.*, p. 323. Here *ṣúrat* includes both sensible and ideal forms of things springing forth, like lions, from the mysterious and impenetrable jungle of Reality and disappearing again in its dark depths. See also II 1427 and note *ad loc.*

۱۱۴۰ از سخن, *i.e.* from the Creative Word (*Kun*). Cf. *Fíhi má fíhi*, 30, 4: "The heavens and earths are entirely Speech (*sukhun*) in the view of one who perceives (mystically), and are born of Speech (*sukhun*), *i.e.* *Kun fa-yakún*." The sudden assignment of a new meaning to *sukhun* is quite in the manner of Rúmí. European translators and Oriental commentators alike retain the old meaning, but the latter have difficulty in showing how "form was born of words", which themselves are forms. I am dissatisfied with the explanation that since the formless thought is uttered in words and receives from them a definite shape, the words may therefore be said to "produce" the form of the thought. The point is not whether they serve to express it, but whether they

originate it. *Sukhun* here is parallel to *dánish* in the preceding verse, and to *bi-ṣúrati* in the next.

۱۱۴۱ إِنَّا إِلَيْهِ راجِعُون, *Qur.* II 151. *Bi-ṣúrati* refers to Divine Knowledge (cf. *dánish* in *v.* ۱۱۳۹) or Universal Reason, of which the phenomenal world is the outward form.

۱۱۴۲–۱۱۴۸ The world has only the semblance of duration; in truth all phenomena are annihilated and re-created at every moment by the eternal manifestation of Divine energy. Cf. *Lawá'iḥ*, XXVI; *GR*, 671 *sqq.*; *SIM*, 154; and for the corresponding scholastic theory, Macdonald, *Development*, 201 *sqq.*, and his article "Continuous re-creation and atomic time in Muslim scholastic theology" (*Isis*, No. 30, Vol. IX, 2 [1927], 326 *sqq.*).

WM, commenting on *v.* ۱۱۴۸ *infra*, explains the Ṣúfí doctrine known as "the renewal of like by like" (*tajaddud-i amthál*) as follows: "The Ṣúfís believe that at every moment a world (*'álami*) is annihilated and that instantaneously the like of it comes into existence, because God has opposite attributes which never cease to be displayed; *e.g.* He is both *Muḥyí*, 'the One who brings to life', and *Mumít*, 'the One who puts to death'. At one moment His Beautiful Names (*Asmá-yi Jamálí*) bestow existence on all His creatures and at the same moment His Terrible Names (*Asmá-yi Jalálí*) take away existence from them all, in order that the inherent potency of both aspects of His nature may be manifested perpetually in them, albeit they are unaware of it—'Nay, but they are in doubt concerning a new creation' (*Qur.* L 14)."

۱۱۴۲ Fa inserts two verses here, which do not occur in any of my MSS. and are omitted by Ṣárí and Mq.

۱۱۴۳ هوا, *i.e.* *wujúd i insání*.

۱۱۴۵ همچون جوی. πάντα ῥεῖ. Cf. the sayings of Heraclitus: "To him who enters the same river, other and still other waters flow"; "into the same river we descend, and we do not descend: we are, and we are not".

۱۱۴۴–۱۱۴۹ Cf. *GR*, 15 and 709 *seq.* The whole circle of existence really begins and ends in a single point, *i.e.* the Essence of God, which is perceived by us under the form of extension. Hence, as the Prophet said, "the world is but a moment", *i.e.* a flash of Divine illumination (*tajallí*) revealing the One as the Many and the Many as the One. But in our minds this immediacy produces the illusion of Time, and we deem the world enduring. The truth cannot be learned except through the highest mystical experience, that of the saint in timeless union with God; for the Perfect Man is a copy of God (*nuskha-i Ḥaqq*) in which all mysteries are inscribed.

۱۱۴۸ Cf. *Qur.* XXV 60 and LIV 50, and the remarks on these verses in *Six Lectures*, 66.

۱۱۵۳ صفّ نعال = صف (see the Translation, p. 64, note 1).

۱۱۵۴ GH have *pílán-rá* for *gáván-rá* (the generally accepted reading), and in the second hemistich Mm have *shír* instead of *píl*.

۱۱۵۵ Read *ním* without the *iḍáfat* and cf. note on *v.* ۲۴۵ *supra.*

۱۱۵۶ Since the hare sleeps with its eyes open (Damírí, tr. Jayakar, I 42), *khwáb-i khargúsh* denotes the actual heedlessness of one who appears to be wide-awake and on his guard; the term may often be translated by "false confidence" (cf. II 218, IV 2237). This verse is addressed to the reader. The commentators interpret *ghurra-i ín shír* as "God's wrath"; but here the Lion is a type of the carnal soul which threatens to destroy the spiritual nature of Man. Cf. note on *vv.* ۹۹۸–۹۹۹ *supra* and the Story of the Fox, the Ass, and the Lion (v 2326 *sqq.*).

۱۱۵۹ مرغ بی‌وقتی. See note on *v.* ۹۴۳ *supra.*

۱۱۶۰ Cf. the Arabic proverb: *'udhruhu ashaddu min jurmihi.* In the first hemistich my two oldest MSS. write *jurm-ish* (for *jurm-ash*), and in the second all except C read *zabr-i bar dánish buwad.*

۱۱۶۱ من چه خرگوشم, *i.e.* "Am I such a blockhead?" Fa and the majority of my MSS. read *nah* for *chih. Khargúsh*, literally, is "one who has the (long) ears of an ass".

۱۱۶۲ *Istam* = *sitam.* Rúmí makes very free use of the prosthetic *alif* for metrical purposes.

۱۱۶۴–۱۱۶۵ *I.e.* "let thy munificence be extended even to the meanest of thy subjects". The sea (emblem of infinite bounty) not only feeds great rivers with rain derived from itself, but keeps every stick and straw afloat.

۱۱۷۸ In the second hemistich the oldest MS. has *ḥál-i man ín búd u bá tú guftah shud* (so N, which reads *ḥál-i má*) with imperfect rhyme. This seems to have been the original form of the verse before it was "corrected" by copyists. Cf. Introd. to Vol. I, p. 9 *sqq.*

۱۱۷۹ الحقّ مُرٌّ is a saying attributed to the Caliph 'Alí (Fleischer, *Ali's hundert Sprüche*, p. 89, No. 19). Cf. *Fakhrí*, ed. Derenbourg, 125, 1: "It was not the way of 'Alí to use tricks and stratagems; with him it was always the bitter truth (*murru 'l-ḥaqq*)."

۱۱۸۵ چو آبی زیر کاه. *Áb zír-i káh* is a proverbial expression for a person whose hostility and deceitfulness are masked by the show of sincere friendship. See *Amthál u Ḥikam*, I 11; *Marzubán-námah*, 116, 15.

۱۱۸۶ At harvest-time in Persia the corn is threshed, usually on high ground, and the chaff remains on the threshing-floor to be scattered and swept away by wind and rain. In the second *miṣrá'* read *áb kúhí-rá* with Mm, and translate: "'Tis wonderful how the water bears away a mountain." The "water" refers to the Hare, and the "mountain" to the Lion. Marvellous as it must appear to him who regards only their outward form, the David of Reason can overcome the Goliath of passion and sensuality. Fa and Ṣárí (taking *'ajab chún mí-barad* as = *na-*

barad) explain that strong and resolute faith is able to resist all attempts to dislodge it; but this interpretation does not agree with the sense of the following verse.

١١٨٨ Although the commentators read and translate this verse as I have done, there can be no doubt that GH are right in reading *mí-kushad* for *mí-kashad*, and consequently that the correct translation is: "A Moses kills Pharaoh, with his army and mighty host, by means of the river Nile." In the phrase *bá rúd-i Níl* the preposition is instrumental. Here, as at IV 2829, Rúmí substitutes the Nile for the Red Sea (*Baḥr-i qulzum*) in which Pharaoh was drowned. *Qur'án*, VII 132, has *fí 'l-yamm*.

١١٨٩ Ṭabarí (I 319, 10 *sqq.*) refers briefly to the legend that Nimrod's life was prolonged for four hundred years in order that he might be tormented by a gnat which God caused to penetrate into the innermost parts of his nose adjoining the brain.

١١٩٠-١٢٠٢ The blindness of the Lion to his impending fate leads the poet to reflect on the need for distinguishing true friends from false. But we too are blind unless Divine grace help us to see. Humble and heartfelt prayer is our only hope.

١١٩١ Haman, the Persian chief minister of Ahasuerus, appears in the *Qur'án* as Pharaoh's principal counsellor.

١١٩٦ مکر بد, *i.e.* the malignity of the Devil, who in the next verse is depicted as a lion ready to spring at the command of his Creator. Cf. V 2949 *sqq.*

١١٩٨ See note on *v.* ٧٨٩ *supra*.

P. ٧٤, Heading. The gist of this Story—how the hoopoe, most keen-sighted of birds, fell into a hidden trap—is contained in *vv.* ١٢٢١-١٢٢٣ *infra*, and is told more fully in *Marzubán-námah*, 111, 15 *sqq.*; 'Awfí, *Jawámi'u 'l-Ḥikáyát*, Anec. 1922. The latter version runs as follows (Browne MS. X 4, f. 378*a*): "A hoopoe saw a lad laying a trap and asked what he was doing. He replied, 'I have laid a trap for a hoopoe.' 'How can you catch me?' said the hoopoe, 'since I know and see it.' Then he flew away and perched on a tree and forgot all about it. The lad covered the trap with earth, on which he sprinkled some grain, and went off and hid himself. Presently the hoopoe approached, and seeing the bait but not the trap, was tempted to eat. As soon as the trap closed on his neck, the lad ran up, crying, 'Didn't you tell me that I could never catch you?' 'Yes,' replied the hoopoe; 'but 'tis an old saying that when the destined event comes to pass, the eye is made blind (*idhá já'a 'l-qaḍá 'amiya 'l baṣar*).'"

١٢٠٣-١٢٠٤ Solomon, on his accession to the throne, received homage from the birds, whose speech he had been taught (*Qur.* XXVII 16), inspected them, and sent the hoopoe with a message to Bilqís, the Queen of Sheba.

١٢٠٤ The first *miṣrá'* is repeated at VI 2658, where the birds cease from

chirping in order to sing psalms with David. *Chik chik* is not in the lexx.

۱۲۰۵–۱۲۰۷ In the first and second of these verses *ham-zabání* and *ham-zabán* refer, not to speech (*qál*), but to the language of feeling (*ḥál*), in which heart speaks to heart, while in the third verse *ham-zabání* bears its literal meaning.

۱۲۱۱ For *hastí* = self-conceit, cf. IV 1563. So *nístí* = self-abasement (I 2396).

۱۲۱۵ Read گُفْت with *sukún* (G), *i.e.* "speech is better (when) brief".

۱۲۱۶ اوجِ بر. The prepositions *bar* and *dar* occasionally follow their noun. Cf. I 2573, II 303.

۱۲۱۷–۱۲۱۸ Damírí mentions that the hoopoe was supposed to be able to see water underground just as clearly as a man sees it in a glass.

۱۲۱۹–۱۲۲۰ According to Bayḍáwí on *Qur*. XXVII 22, when Solomon marched into the desert, the hoopoe acted as his water-finder (*rá'id*).

۱۲۲۲ خودلاف, if a compound, would normally mean "braggart" (cf. خودثنا), but may be used here in the sense of "brag" (خودلافی). So *shír-afshán* (II 1955) and *khún-ríz* (III 120). The commentators separate خود from لاف and regard the former as intensive.

۱۲۲۵ کز تو در اوّل قدح الخ, *i.e.* "that you should have made such a disgraceful exhibition of yourself at the first bout".

۱۲۲۶ Saná'í has a similar verse in his *Ḥadíqah* (Stephenson), p. 46, penult.: "Why dost thou boast falsely of being intoxicated, so that people say, 'The fellow has drunk buttermilk'?" Cf. I 2630, III 689, etc.

۱۲۲۷ عُور (not in the lexx.), "naked", often in a metaphorical sense, "destitute of merit or good works" (I 2949, V 1821). So عوری, "nakedness of the land", "lack of hope" (III 4465). The commentators translate it by *'uryán*, of which it must be an anomalous form. *'Úr*, *'uryán*, and *barahnah* occur together at III 2631–2633.

۱۲۲۸ Five of my MSS. (including G) correct the rhyme of the first hemistich by reading *gar ba-buṭlán-ast da'wí kardan-am*.

۱۲۲۹ Here "the crow" stands for any one who denies, as the Mu'tazilites did, the absolute Divine omnipotence to which all human free-will is subordinate.

۱۲۳۰ کافی...از کافران, "a single iota of infidelity". *Káf-i rán* = *farj-i zan*.

۱۲۳۱ Cf. *Arabum Proverbia*, I 23, No. 48.

P. ۷۶, Heading. In the *Marzubán-námah* (p. 111, penult.) the Story of the hoopoe is immediately followed by a reference to the parallel case of Adam: "And Adam, the Chosen of God, whose heart was so pure that in the sensible world he could quote directly (*ḥikáyat*) from that which is inscribed on the tablets of the Unseen and rival the Heavenly Host

in knowledge—how did he fall a prey to deceit and self-delusion, after having seen the corn and having recognised Iblís as the setter of the trap and having heard the (Divine) injunction, 'Do not approach this Tree' (*Qur.* II 33)?" The parallelism is perhaps too obvious to justify a suggestion that the *Marzubán-námah* may have been the poet's source here. That he intended the following passage to form part of the hoopoe's apology to Solomon is made clear by *v.* ۱۲۵۱ *infra*.

۱۲۳۴ عَلَّمَ الأَسْما بَگست, *i.e.* "Adam is the sovereign possessor of the knowledge of the Names, which God taught him" (*Qur.* II 29). Cf. note on *vv.* ۱۰۱۲–۱۰۱۳ *supra*. The compound *'allama 'l-asmá-bag* occurs again (rhyming with *tag*) at II 2708, where Wilson (Comm., note 1870) reads *bak*, "place of refuge", for *bag* = Turkish *beg*, pronounced *bey*. The latter is unquestionably the correct reading. Wilson's assertion that the only separate Persian form of the Turkish word is بیگ (pronounced *beg*), and that *bak* does not occur except in compounds, such as *atā-bak*, shows the disadvantage of commenting on part of a text without having studied the whole. He might have learned from the present verse, together with I 2324, that Rúmí uses *bag* (rhyming with *rag*) as the Persian equivalent of Turkish *bey* both in compounds and separately. The *Mathnawí* also has *baglar* = *beyler* (the Turkish plural form used as a singular) at III 3012, *baglar-bag* = *beyler-bey* (rhyming with *rag*) at V 4027, and *baglar-bagí* = *beyler-beyilik* at V 2437.

Adam, created in the image of God and reflecting all the Names and Attributes of His Maker, is the Perfect Man, the ideal type of humanity, in whom the Divine consciousness is actualised; his knowledge (limited only by individualisation, *ta'ayyun*) is identical with God's knowledge; he sees all things as they are in their essential nature.

۱۲۳۵ اسمِ هر چیزی الخ, *i.e.* Adam received from God the knowledge of particulars, as opposed to universals; and it was this analytic knowledge that he was ordered to communicate to the angels (*Qur.* II 31). See *Passion*, 699.

۱۲۳۶ For the rhyme cf. *Ḥadíqah* (Stephenson), p. 54, last line, where كاهل is rhymed with مُنْبَل. The final syllable was probably pronounced with *fatḥah*. Saná'í and Rúmí supply abundant evidence that this was sometimes the case with كافر. Cf. the ode (*Díwán*, *Tab.* 164, marg., 12) and the verses cited from it in *Díwán*, *SP*, XVI 10, note.

۱۲۳۷ Cf. I 3507 *sqq.*

۱۲۳۸ دانا, *i.e.* the gnostic (*'árif*), with special reference to the spiritual director (*murshid*).

۱۲۳۹ بر خالق سِرش, *i.e.* in the *Ummu 'l-Kitáb*. See note on *v.* ۲۹۶ *supra*. St Francis of Assisi said, "What every one is in the eyes of God, that he is, and no more."

۱۲۴۰ اژدها = *thu'bán* (*Qur.* VII 104).

۱۲۳۱ بت پرست, *i.e.* before his conversion to Islam. Fa reads *awwal* for *in-já*.

دور الست, *i.e.* in eternity (*azal*), referring to *Qur*. vii 171: "And (remember) when thy Lord took from the children of Adam out of their loins their seed and made them bear witness against themselves, saying, 'Am not I (*alastu*) your Lord?' They said, 'Yea' (*balá*)." This is the Primal Covenant (*mí<u>th</u>áq*) before the Creation between God and His creatures, the latter being represented by the pre-existent form (*súrat*) or archetypal idea of Adam, in which the Divine aspect of humanity (*násút*) was prefigured. See *Passion*, 599 *sqq*., 607 *sqq*.

۱۲۳۲ In the second *miṣrá*ʻ G reads: *pí<u>sh</u>-i Ḥaqq ín naq<u>sh</u> bud kih bá maní*, "was, in the sight of God, this form which (is endued) with egoism (personality)". So Fa, Ṣárí, and Mq.

۱۲۳۳ اندر عدم. See notes on *vv*. ۱۰۱–۱۱۰ *supra*. The seed with all its latent potentialities existed as an idea in God's eternal knowledge.

۱۲۳۴ The real name corresponds with the final state of the object named, and with God first and last are one. Cf. the Ḥadí<u>th</u>: *al-sa*ʻ*ídu sa*ʻ*íd*[un] *fí baṭn-i ummihi wa 'l-<u>sh</u>aqiyyu <u>sh</u>aqiyy*[un] *fí baṭn-i ummihi*, "the blessed is blessed in his mother's womb, and the damned is damned in his mother's womb".

۱۲۳۵ The correct translation of the second *miṣrá*ʻ is: "He does not bestow a name according to that (state) which is (only) a loan (temporary)." *Ní bar án kú* ʻ*áriyat* = *ní bar án ḥál kih* ʻ*áriyat-ast*. The Turkish commentators give an inadmissible rendering, viz., "not according to the (external) state on which people bestow a borrowed (unreal) name", as when the name "believer" is applied to one predestined to die in infidelity.

۱۲۳۸ G and most MSS. have this verse in a different form, which also appears in Fa and the edd. generally. See *app. crit*.

۱۲۳۹ یك نهی. See *Qur*. ii 33.

۱۲۵۰ Fa and Ṣárí explain that Adam was in doubt whether the prohibition to eat of the forbidden fruit was *taḥrímí*, *i.e.* entailing the punishment of any one who defies it, or *tanzíhí*, *i.e.* absolving the offender. As an example of the latter kind, they mention the Ḥadí<u>th</u>: "Let none approach our mosques who eats garlic, onions, or leeks"; disobedience, in such a case, amounts to no more than *deteriora sequi* (*tark-i awlá*) and goes unpunished.

۱۲۵۱ گندم. In the *Qur'án* (ii 33, vii 18) "the Tree of Life" is simply "*al-<u>sh</u>ajarah*", *i.e.* tree or caulescent plant. Moslems usually identify it with wheat.

۱۲۵۲ خار refers to the *ta'wíl* with which Adam's mind was occupied. For the metaphor, cf. *infra*, *v*. ۱۹۱۲ *sqq*.

۱۲۵۴ ربّنا الخ, *Qur*. vii 22.

۱۲۵۵–۱۲۵۶ These two verses conclude the speech of the hoopoe, and in the following lines the poet draws its moral. God has ordained that all should sin and suffer to the end that, when they have been purified by tribulation, He may reward them with His own everlasting kingdom. "He turns the heart into blood and tears; then He writes His mysteries upon it" (II 1828).

۱۲۶۱ ایمنی. Cf. *Qur.* x 63.

۱۲۶۷ سیمارا معرّف خوانده‌است. See *Qur.* II 274, VII 44, LV 41.

۱۲۶۸ غمّاز. Cf. *v.* ۳۱۶ *supra* and note *ad loc.*

۱۲۶۹ بانگ خر, *i.e.* vain and pretentious talk. بانگ در may refer to words uttered by the mystic sage who, as the Prophet said of 'Alí, is "the gate to the city of knowledge".

۱۲۷۰ The standard form of the Ḥadíth is *al-mar'u makhfiyy^un taḥta lisánihi*, "Man is concealed under his tongue".

۱۲۷۱ Read رو for او (misprint).

۱۲۷۳ آنك دست و پا الخ, *i.e.* the Divine destiny (*qaḍá*: cf. *v.* ۱۲۸۳ *infra*), by which it is ordained that every created thing shall decay and perish. All good MSS. have *burad* for *bi-burd* in both hemistichs.

۱۲۷۶ کلّیات, *i.e.* the elements, the terrestrial and celestial spheres, the planets, and the macrocosm generally as distinguished from its "parts" or derivatives, namely, the three classes of compound bodies (*mawálíd-i thaláthah*): animal, vegetable, and mineral.

۱۲۷۷ *Ṣábir* = suffering pain (and showing fortitude); *shakúr* = happy (and showing gratitude to God). For *'ár*, see note on *v.* ۱۲۲۷ *supra.*

۱۲۷۹ احتراق. See note on *v.* ۷۵۶ *supra.*

۱۲۸۰ دِق, phthisis. Saná'í (*Ḥadíqah*, IV 146*a*) describes it as a disease of the young: *pír-rá fálij ú jawán-rá diqq*. The three oldest MSS. have او همچون for *mánand-i*, and two of them *khilál* (toothpick) for *khayál.*

۱۲۸۲ *Murdah-rig*, "what a man leaves behind at death for his heirs"; hence "transitory". The word is used in this sense by Rúmí (III 3758). In other passages (II 3199, V 3558) it means "worthless". Here, I think, *bálá-yi murdah-rig* refers to the incessant process of change (*kawn u fasád*) with which all things in the world are afflicted.

۱۲۸۳ In the second hemistich Mm read *wabá gasht ú 'afin.*

۱۲۸۴ روح‌را همشیره شد. Cf. *Qur.* XXI 31: "And We made every living thing from water."

۱۲۸۵ *Bád-i burut* and *bád ú burút*, meaning "bluster", occur frequently in the *Mathnawí*, *e.g.* I 2319, III 4633, V 3928. *Yamút* stands for *mawt.*

۱۲۸۶ The poet compares the sea to a person whose outward demeanour indicates the thoughts and emotions swaying him from time to time. Some commentators take *hish* as equivalent to the Active Intellect (νοῦς ποιητικός) and suppose that the verse means: "from the agitation of

the sea you may perceive the changes to which it is subjected by its (controlling) Mind." Cf. *v.* ۳۳۳۱ *infra.*

۱۲۸۷ The heavenly sphere, *i.e.* the world of Time, is pictured as drunken with the wine of Divine Love, which impels it to seek its eternal Essence and Reality. Cf. *GR*, 827. Like its "children", *i.e.* the *mawálíd-i thaláthah* (see note on *v.* ۱۲۷۶ *supra*), it is never at rest for a moment.

۱۲۸۸ *I.e.* the positions of the stars are now in one region of the sky, now in another. Mm have *gah miyánah* for *gáh awsaṭ*.

۱۲۸۹ *I.e.* since every human body is composed of the four elements, we may judge for ourselves what must be the character of the same substances when uncompounded: if the part (Man) is subject to change and decay, so must the whole (universe) be.

۱۲۹۲ "Sheep" and "wolf" in this verse, as "lion" and "onager" in *v.* ۱۲۹۴, represent the contrary elements united in our bodies.

۱۲۹۳ GH and other MSS. read *miyán-ash*, in which case the pronoun refers to the body.

۱۲۹۶ The Hare (reason) exhorts the Lion (the carnal soul) to consider the vanity of the world to which he is attached and abandon it, but this counsel makes no impression on him.

۱۲۹۷ The terror shown by the Hare would be inexplicable unless it were due to a particular cause.

۱۲۹۸ Here the lion in the well typifies the death (*faná*) of the carnal soul, or the saint who has died to the world and is secure from all its dangers.

۱۲۹۹ For *khalwat*, see note on *v.* ۵۴۹ *supra.*

۱۳۰۸ The first hemistich corresponds to the Arabic proverb *man ḥafara bi'ran (li-akhíhi) waqa'a fíhi*, other forms of which are given in *Arabum Proverbia*, II 658, No. 256. So in Persian, *cháh-kan hamíshah dar cháh-ast*.

۱۳۱۰ بتّوروا بتر. Cf. *Qur.* XLII 38.

۱۳۱۱ In this verse the oldest MSS. differ. HN agree with my text, but G has:

ay kih tú az jáh ẓulmí mí-kuní
dán kih babr-i khwísh cháhí mí-kaní.

Fa has the same first hemistich as G, and in the second varies from my text only by substituting *cháhí* for *dámí* and thus retaining the word-play (*jáh*, *cháh*) which appears in G. The rhyme is irregular.

۱۳۱۲ *I.e.* "if you must spin for yourself a web of sin, at least refrain before it envelops you completely". *Andázah* = *ba-andázah*. Cf. note on *v.* ۱۴۳۷ *supra.*

۱۳۱۳ نُبی, pronounced with *yá-yi majhúl* (*nubé* or *nibé*), signifies the *Qur'án*. The word is used by Saná'í (*Ḥadíqah*, II 117*a*) and comes often in the *Mathnawí*, where the MSS. write it with *ḍammah*. It may be a Persian form of *inbá'* (n. actionis of *naba'a*, IV), like *jíré* for *ijrá'* (see note on *v.* ۱۶۰۵ *infra*), or possibly a corruption of *naba'*, "tidings". Cf. *al-naba'u 'l-'aẓím* (*Qur.* LXXVIII 2), which according to Mujáhid

means the *Qur'án*, though it is generally supposed to refer to the Resurrection. The words *al-naba'u 'l-'azím* form part of the title of a Şúfí commentary on the *Qur'án* by Ibn Barraján of Seville (Brockelmann, I 434).

ذا جاء الخ, *Qur.* cx: 1. *Dhá* for *idhá* on account of the metre—a bold licence, even if the text had not been holy.

١٣١٤ پیلی, *i.e.* mighty, referring to the "Súrah of the Elephant" (*Qur.* cv) and the legendary destruction of the Abyssinian host by flocks of birds (*tayr*un *abábíl*), perhaps swifts, which carried pebbles in their bills and claws. See *LHA*, 65–68.

١٣١٥ Cf. *v.* ١٥٧٧ *infra* and *Bústán*, II 22.

١٣١٦ درد دندانت الخ, *i.e.* "you will suffer the punishment that fits the crime" (*kamá tadínu tudánu*).

١٣١٩-١٣٣٢ These verses (which are illustrated by VI 3144 *sqq.* and a passage in *Fíhi má fíhi*, 32, 5 fr. foot and foll.) set forth the moral of the Story. "Do not look on others through the medium of your evil 'self', for then you will see in them only the reflexion of your own evil, and will regard them as enemies and strike at them, just as though the mirror were responsible for the image of the ugly face that appears in it." Rúmí does not enter here into questions concerning the origin and true character of "evil", which are discussed later (cf. note on *v.* ١١٣٠ *supra*); but what he says in the present passage is based on the doctrine that all so-called "evil" is an illusion arising from the diversity of Divine attributes reflected in human nature (*SIM*, 85, 131), and that only our egoism prevents us from seeing the "soul of goodness" everywhere. So far as evil exists in us, its source is the unreal "self" by which we are separated from God. Purge the heart of "self", and evil disappears.

١٣١٩ Read *ay basá* with Mm.

١٣٢٧ In this verse the readings of C (given in the text) agree with those of the two oldest MSS. Variants are *khál-i bad* for *'aks-i bad*, and in the second hemistich: *'aks-i khál-i tust án az 'am ma-ram*, playing on the double meaning of *khál*, viz. (1) mole on the cheek, (2) maternal uncle. *'Amm*, "paternal uncle", is here used in the sense of "neighbour". The author of *Fíhi má fíhi*, who evidently has this passage in mind, after relating (32 penult.) how an elephant refused to drink and turned tail when he saw his reflexion in the water, adds: "You are not annoyed by evil qualities—injustice, hatred, envy, greed, cruelty, lust and anger—in yourself; but you are annoyed and show aversion (*mí-ramí*) when you see them in another: know, then, that you are (really) annoyed and offended by yourself....Since you take offence at him, you must excuse him if he takes offence at you: your anger is his excuse. You are made angry by seeing (in him) what he sees (in you), for 'The true believer is a mirror to the true believer'. The Prophet did not say that the infidel

is a mirror to the infidel, because, though the infidel has a mirror, he has left it unpolished and knows nothing about it."

۱۳۲۸ According to Ṣárí, the Ḥadíth, *al-mu'minu mir'átu 'l-mu'mini*, is related by Ṭabarání in his *Kitábu 'l-Awsaṭ* on the authority of Anas (ibn Málik). The Faithful are spiritually one. Each should see his neighbour's feelings and actions as the reflexion of his own, and instead of finding fault with others, endeavour to correct the faults in himself.

۱۳۲۹ Cf. the Heading to *vv.* ۲۳۶۵–۲۳۶۷. *infra.* The two oldest MSS. give the verse as it stands in the text. *Jám-i rúzan* in the variant means "tinted window-glass" [cf. the verse which follows II 3119 in L: *ní dar-ú* (*i.e.* in the grave) *bahr-i ḍiyá-yí hích jám*].

۱۳۳۱ Referring to the Ḥadíth: *ittaqú firásata 'l-mu'mini fa-innahu yanẓuru bi-núr Alláhi*, "Beware of the clairvoyance of the true believer, for verily he sees by the Light of God." For *firásah* cf. note on *v.* ۹۷ *supra*, and see Qush. 125–130 = Hartmann, *Darstellung*, 148–153; *SIM*, 68. It is intuition of things unseen (*mu'áyanatu 'l-ghayb*), which depends on faith (*ímán*) and is increased by strength of faith. Two inferior MSS. have *'ayb* for *ghayb*, a reading which WM adopts; but neither of his alternative explanations is satisfactory.

۱۳۳۲ بنار الله, *i.e.* the Terrible Attributes (*Jalál*) of God, which in carnal men are reflected in the form of hatred, envy, greed, etc. G remedies the irregular rhyme by reading *dar badí az níkuwí gháfil shudí* in the second hemistich.

۱۳۳۳ The text-reading of the first hemistich is confirmed by the two oldest MSS. Fa, Ṣárí, and Mq give the variant: *núr-rá bar nár zan.*

۱۳۳۸ طلب مان ... عطاها. No other example of such a rhyme occurs in the *Mathnawí*. The two oldest MSS. read in the second hemistich: *ganj-i iḥsán bar hamah bi-gsháda-í.*

۱۳۴۴–۱۳۴۵ با زبان شطأه. The young shoots are compared to tongues giving thanks and praise to God. These verses refer to *Qur.* XLVIII 29: "And the likeness of them (the Companions of the Prophet) in the Torah and the Gospel is as sown corn which He caused to put forth its shoots (*shaṭ'ahu*) and strengthened it, so that it swelled and rose firm (*fa-'staghlaẓa fa-'stawá*) on its stalk, delighting the sowers."

۱۳۴۸ Since in the second hemistich the three oldest MSS. write *gird*, we must translate: "And that (Love) which surrounds the soul—do not ask of those things!" *Gard* in the sense of "joy" is doubtful and does not, I think, occur in the present text of the *Mathnawí*, though Vullers (*Lex. Pers.* II 964, col. 1) quotes a verse from the poem (read *miyán-tí* for *miyán ní*), in which *gard* is used as the antithesis to *dard.* Fa reads *girad*; Ṣárí and Mq *gardad.*

۱۳۴۹–۱۳۵۲ It is characteristic of Rúmí that the actors in his allegories show a Protean versatility in assuming new parts without notice. The

Hare, which throughout the Story has represented the rational and spiritual elements in Man, now suddenly appears as a sensual vampire drinking the blood of its victim and enjoying all the pleasures of this world; but at *v.* ١٣٥٣ he is back again in his original rôle. These lines are aimed at legalists, worldly theologians, and all who occupy themselves only with the externals of religion, though the author's tone seems to suggest that he had his eye on some contemporary divine well known to himself and his readers.

١٣٥٠ فخر دین, possibly alluding to Fa<u>kh</u>ru'ddín Rází (*ob.* A.D. 1209), the famous scholastic theologian and philosopher, author of a great commentary on the *Qur'án* entitled *Mafátíḥu 'l-<u>gh</u>ayb*. Cf. Huart, *Les saints des derviches tourneurs*, I 5 *seq.*, where Fa<u>kh</u>ru'ddín is depicted as a bitter rival to Rúmí's father, Bahá'uddín Walad, at the court of Muḥammad <u>Kh</u>wárizmsháh. This account of him, however, will hardly bear critical investigation, and it may have been founded on the present passage (cf. V 4144). Several legends related by Aflákí have a like origin.

١٣٥١ چاهِ فرد, *i.e.* the well of unreal individuality. According to G, which writes *<u>ch</u>áh* without the *iḍáfat*, the translation is "thou that liest alone in this well".

١٣٥٢ بصحرا, "in the open country", *i.e.* "your soul is free to indulge its passions, while you are imprisoned in the world of contingency and causation".

١٣٥٨ In the second *miṣrá'* Mm read: *sijdah áwurdand u guftand-a<u>sh</u> kih hán.*

١٣٦١ راند حق الخ, *i.e.* "God has bestowed this grace upon you." *Áb dar júy dá<u>sh</u>tan* (*Am<u>th</u>ál ú Ḥikam*, I 6) is said of one who is successful and fortunate.

١٣٦٢ آن عوانرا. *'Awán* or "assistant" was a name given to any member of the government police force (*<u>sh</u>urṭah* or *ma'ūnah*), which acted under the orders of a special officer (*ṣáḥibu 'l-ma'ūnah*). Concerning them and their duties, see *SI*, I 363 *sqq.* Among them were many reformed criminals (*Murúj*, VIII 152), and they had a reputation for injustice, violence, and brutality; *'awán* is commonly used as equivalent to *ẓálim* (cf. *Ráḥatu 'ṣ-Ṣudúr*, 509, and *Math.* I 2438, IV 55 *sqq.*, 4255 *sqq.*, etc.). In this and the next two verses the Beasts address the Hare as disciples, begging him, their *mur<u>sh</u>id*, to make it clear to them how sensual desires can be overcome.

١٣٦٨ After this verse the edd. and nearly all my MSS. insert the Heading (see *app. crit.*) of which the translation is: "How the Hare counselled the Beasts not to rejoice in this (ever-changing fortune)."

١٣٧٠ تنند. Rúmí employs the verb *tanídan* in a great variety of meanings and constructions, which are omitted or very inadequately explained by the lexx. These will be noticed as they occur. Here *tanand* = *tartíb kunand*.

۱۳۷۱ ملوك باقى اند. For the description of holy men as "kings", see note on *al-mulúk taḥta 'l-aṭmár* (Persian Preface, p. ۲, l. ۱۵); and for *sáqí* applied to God, who intoxicates all His creatures with the wine of Love, *GR*, 805 *sqq*.

P. ۸۵, Heading. رجعنا الخ. So the Prophet is reported to have said, on returning from an expedition against the infidels. "The greater *jihád*" is the struggle with the flesh (*mujáhadatu 'l-nafs*). See *Kashf*, *Eng*. 200 *sqq*. In the correct form of the Ḥadíth *al-jihád*, of course, takes the place of *jihád*; but two old MSS. have the latter reading (cf. Wright, II 232 C). See also *v*. ۱۳۸۷ *infra*.

۱۳۷۳ خصمى...در اندرون. Cf. the Ḥadíth quoted in the note on *v*. ۹۰۶ *supra*.

۱۳۷۴ The Hare is here identified with the discursive reason (*'aql-i ma'ásh*), not with the transcendental reason (*'aql-i ma'ád*). Cf. *supra*, *v*. ۱۳۴۹ *sqq*.

۱۳۷۵ For the connexion of the carnal soul with Hell, see *v*. ۷۷۹ *supra* and note *ad loc*.

۱۳۷۷ سنگها, *i.e.* hearts hard as stone.

۱۳۷۸ Fa and Mq have *ghadá* for *ghidhá*, which the best MSS. read.

۱۳۷۹–۱۳۸۰. These verses refer to *Qur*. L 29: "On the Day when We say to Hell, 'Art thou filled?' and it saith, 'Is there any more?'"

۱۳۸۱ There are several Traditions (see Wensinck, *Handbook*, 96, col. 2; *AQ*, Nos. 577, 804) to the effect that, when Hell asks for more, God will plant His foot on it, and Hell will cry "Enough! Enough!" (*qaṭ qaṭ*) and close its gaping maw. According to some, the "foot" of God denotes the Perfect Man (Ṣárí, II 240, 6 *sqq*.). Cf. *Math*. VI 4608 *sqq*.

كن فكان. As this is not a Qur'ánic phrase, its English translation should have been printed in Roman type.

۱۳۸۲ G and most of my MSS. read *dárad hamíshah juzv-há*.

۱۳۸۳ كى كمان او كشد. Cf. the proverb *kamán-ash-rá namí-tuwán kashíd* (*Amthál u Ḥikam*, III 1233), *i.e.* "he is invincible".

۱۳۸۴ اين كمانرا الخ, *i.e.* all that proceeds from the carnal soul is wrong and false.

۱۳۸۵ راست شو الخ, *i.e.* "be righteous and do not follow your lusts" (cf. *Qur*. XLII 14: *wa-'staqim*, etc.; and XI 114: *fa-'staqim kamá umirta*), "for every righteous man will be saved".

۱۳۸۶–۱۳۸۹ These lines are spoken by the Hare in the character of a Moslem warrior (*mujáhid*) who recognises that his real enemy is within.

۱۳۸۸ توفيق و لاف. I doubt whether the explanation of *láf* given in the Translation (p. 76, n. 1) is correct. Probably the word alludes to the "palaver" which the Hare used in order to deceive the Lion; in that case it is virtually synonymous with *makr*.

بسوزن. Cf. the saying *qal'u 'l-jibál bi-'l-ibar aysaru min qal'i ṣifati 'l-kibr*, "it is easier to remove mountains with needles than to eradicate self-conceit".

۱۳۸۹ Here Fa, etc. add the same verse which follows the Heading in Bul. It occurs in K (late 14th cent.).

P. ۸۹, Heading. The Story of the Caliph 'Umar and the Byzantine Ambassador serves to illustrate the preceding verse. Both 'Umar himself (cf. *Kashf*, *Eng.* 72, *Luma'*, 125 *seq.*) and the Ambassador are examples of the true heroism which consists in self-conquest. This episode is almost devoid of incidents, and the whole of it may well have been invented by the poet.

۱۳۹۴ رُستست مو, *i.e.* as hairs in the eye prevent it from seeing truly, so is spiritual vision impeded and distorted by selfishness. Cf. II 17 *seq.*, 112 *sqq.*

۱۳۹۵ The two oldest MSS. read وآنکه آن for وآنگهان.

۱۳۹۷ وجه الله بود, referring to *Qur.* II 109: "And unto Allah belong the East and the West; and wheresoever ye turn, there is the Face of Allah (*fa-thumma wajh Alláhi*). Verily Allah is all-comprehending, all-knowing."

۱۳۹۹ زسینه فتح باب, *i.e.* mystical revelation (*kashf*), by which, as Matthew Arnold says, "a bolt is shot back somewhere in the breast", so that every aspect of the universe vanishes, like stars at sunrise, in "the Face of Allah" (the One Reality). All my MSS. have *shabri*. The variant *dharrah* (Fa, etc.) is an instance of the tendency of Oriental editors to substitute conventional for original readings.

۱۴۰۲ *I.e.* "the sensible world exists, though you do not see it when you shut your eyes; *a fortiori* the spiritual world exists: if you cannot see it, the fault lies in yourself". The *nafs* is wholly darkness (*ẓulmat kulluhá*).

۱۴۰۳ زآن سوی الخ, *i.e.* beyond the veil of stubborn ignorance and unbelief, as Noah said (*Qur.* LXXI 6): "And lo, whenever I call them (to Thee) that Thou mayst pardon them, they put their fingers in their ears and cover their faces with their garments (*wa-'staghshaw thiyábahum*) and persist (in their scorn) and wax in pride."

۱۴۰۵ جامها, *i.e.* carnal affections and dispositions.

۱۴۰۶ Cf. VI 811 *sqq.*, 1460 *sqq.*, and note on *v.* ۱۰۰۴ *supra*. Man is man in virtue of the inward eye with which he is potentially capable of contemplating Reality and becoming "the eye of the Eternal Light" (II 18). In the second hemistich the initial *did* should be written without the *iḍáfat*. The words, however, may be translated in different ways. I think they mean either, "That, that (alone), is (real) sight which is (consists in) seeing the Beloved", or "That alone is the real eye which is the Beloved's eye (instrument of vision)"; *i.e.* only the Perfect Man,

in whose cosmic consciousness God sees Himself objectified, can truly be said "to see" (cf. III 3523 *sqq.*).

۱۴۱۰ مرد کار, *i.e.* spiritually experienced, efficient, and adept. Cf. III 1149, V 2182, 2786.

۱۴۱۲ جوینده یابنده بود, according to the Ḥadíth: *man ṭalaba wa-jadda wajada*, "he who seeks and is in earnest will find".

۱۴۱۴ سایهٔ خدا. See note on *v.* ۴۲۲ *supra.*

۱۴۲۱ مُصافّ (Dozy, *Suppl.* I 834, col. 1), n. loci from *ṣaffa* III (Wright, I 129 B). But here *maṣáff*, pl. of *maṣaff*, is an equally good reading. For the rhyme, see *v.* ۷۱۴ *supra.*

۱۴۲۵ The commentators quote the Ḥadíth: "God makes His creatures afraid of those who revere Him, and those who revere His creatures He makes afraid of them."

۱۴۲۷ سلام آنگه کلام = *al-salám thumma 'l-kalám.* Another form of the Ḥadíth is *al-salám qabla 'l-kalám.*

۱۴۲۸ علیکش گفت. When a Moslem receives the *salám* from a non-Moslem, he may reply "*wa-'alayka*", but is not obliged to do so. Between Moslems *raddu 'l-salám* is obligatory.

۱۴۲۹ لا تخافوا الخ, alluding to *Qur.* XLI 30: "Lo, those who say 'Our Lord is Allah' and then act righteously—the angels descend (*tatanazzalu*) upon them, saying, 'Fear ye not (*lá takháfú*) nor grieve'."

۱۴۳۰–۱۴۳۱ Spiritual peace is bestowed only where it is earnestly desired, *i.e.* on righteous God-fearing souls, not on the worldly who feel no craving for it.

۱۴۳۳ نعم الرفیق. In II 691 God is invoked by the words *ay Rafíq*, "O Gracious One!" There *Rafíq* could not mean "Companion", but in combination with *ni'ma* I think it might; Fa, who quotes *Qur.* LVII 4 (*wa-Huwa ma'a-kum aynamá kuntum*), is of the same opinion. Cf. the Ḥadíth-i qudsí (*AQ*, 145): *Ana jalísu 'abdí ḥína yadhkuruní.* On the other hand, the context (*ṣifát-i pák*, and in the next verse *nawázish-há*) certainly suggests that the phrase is used to describe God as the Giver of all grace. It cannot refer to 'Umar, as some commentators imagine.

۱۴۳۴ ابدال را. On the death of the Quṭb (head of the Ṣúfí hierarchy), one of the saints known by the name of Abdál (Substitutes) is appointed to succeed him. See note on *v.* ۲۶۱۴ *supra.*

۱۴۳۵–۱۴۳۸ For the technical meanings of *ḥal* and *maqám*, see *Kashf*, *Eng.* 180 *sqq.*; *Luma'*, 41 *sqq.*; Qush. 37 *seq.*, etc. = Hartmann, *Darstellung*, 79–88; *MI*, 29. In these lines, however, the terms are applied loosely to the lower and higher stages of mystical experience which are more precisely denoted by the terms *talwín* and *tamkín* (*Kashf*, *Eng.* 370 *sqq.*). *Ḥál* refers here to the succession of alternating psychological "states" characteristic of the seeker of God, while *maqám* indicates the spiritual perfection of the adept whose "states" have passed beyond change and

have become unified (cf. *Tá'iyyah*, *vv.* 479–482 and notes *ad loc.* in *SIM*, 243 *seq.*).

۱۴۳۵ Ecstatic "states" are produced by momentary unveiling (*jalwah* or *jilwah*, *tajallí*) of the Divine Beauty and Majesty. For *'arús* in reference to God, cf. *v.* ۱۹۹۱ *infra*. The saints are "God's brides" (note on *v.* ۱۴۲۸ *supra*).

۱۴۳۶–۱۴۳۷ Cf. *Kashf*, 140, 16 *sqq.* = *Kashf*, *Eng.* 113. شاه, *i.e.* the *ṣáḥib-maqám*; غیر شاه, *i.e.* the *ṣáḥib-ḥál*. God reveals His Beauty to both, but only the former, when "united" with Him, possesses and enjoys it. In *v.* ۱۴۳۷ the best MSS. read *khá̤ṣṣ u 'ámmán-rá*, *i.e.* "to the elect (saints) and to the common herd (of seekers) alike".

۱۴۳۹ For the mystical "journeys" of the soul from Unity to plurality and from plurality to Unity, see *GR*, 312 *sqq.*; Palmer, *Oriental Mysticism*, 55 *sqq.* Cf. also *Math.* IV 3637 *sqq.*

۱۴۴۰ زمانی الخ, the state of pre-existence in which the soul was one with God. Cf. the Ḥadíth: "with your Lord there is neither morn nor eve." *Maqám-i quds*, *i.e.* the absolutely transcendent Divine Unity (*Aḥadiyyah*), when "God was (as He is and ever shall be), and there was naught (no created thing) beside Him". *Ijlálí* occurs again at I 1639, III 42, 2778.

۱۴۴۱ سیمرغ. Concerning this mythical bird (the Avestan *saēna*, to which *murgh* is a superfluous addition), see art. sīmurgh in *EI*. In Persian mysticism the *símurgh* represents God or the soul as a mode of Divine being (cf. *Manṭiq*, 688 *sqq.* *et passim*), and is supposed to dwell on Mt Qáf, like the *'anqá*, with which it is often identified.

۱۴۴۴ درگهی, *i.e.* a horse, saddled and bridled, which was kept, day and night, at the gate (*dargah*) of the royal palace in readiness for any sudden emergency. The custom is said to have originated with the Caliph Manṣúr (*Fakhrí*, 216, 9 *sqq.*). Cf. also *Chahár Maqálah*, transl., 35, note 3, and Quatremère, *Sultans Mamlouks*, Vol. I, Pt. I, p. 165, note 48.

۱۴۴۶ In reply to the question asked in the second hemistich, 'Umar declares that the soul's imprisonment in the world is a mystery of Divine omnipotence. Such riddles, *e.g.* the problem of free-will, are not to be solved by the intellect, but only through mystical union with God; for perfect love harmonises every discord. This passage recalls the parallel sequence of thought in *vv.* ۵۹۵–۶۱۴ *supra*.

۱۴۴۷ فسون خواند و قصص. God is described as an enchanter creating in the soul the illusion of individuality, which is the immediate cause of its descent into the material world.

۱۴۴۸ عدمها, *i.e.* things not actually in being, though existing potentially in the knowledge of God. See note on *vv.* ۶۰۶–۶۱۰ *supra*.

۱۴۴۹ معلّق می‌زند, "turn a somersault".

۱۴۵۰ دو اسبه, *i.e.* like a courier, riding one horse and leading another (I 3212; *Marzubán-námah*, 98, 14; *Badáyi'*, XXX 2). The Turkish commentators read *zúd ispah*.

۱۴۵۲ For *rakhshán* read *rukhshán*.

۱۴۵۳ دهد is a misprint for دمد.

۱۴۵۵ مراقب, *i.e.* observing God intently, like a Ṣúfí when practising "meditation" (*muráqabah*). See *MI*, 48 *seq.*; Hartmann, *Darstellung*, 38 *seq.*

۱۴۵۶–۱۴۵۸ All Nature hears, understands, and implicitly obeys the Divine Word. Man alone hesitates between obedience and disobedience, and he is free to choose, though God has decreed and creates both his vacillation and his final choice.

۱۴۵۷ CG read *án kunam án guft*, *i.e.* "shall I do that—He bade me do it—or the opposite?"

۱۴۵۹ این پنبه, *i.e.* ignorance, self-conceit, worldliness and all that is an obstacle to communion with God.

۱۴۶۰ رمز و فاش‌را. See *v.* ۹۳۳ *supra* and note *ad loc.*

۱۴۶۳ Here the poet answers Necessitarians who assert that Divine omnipotence, as set forth in the foregoing passage, excludes the possibility of free action on the part of Man. Such a view implies separation between the creature and the Creator, the opposition of two wills, and the subjugation of the weaker. But mystics, who know God to be Love and themselves one with Him, are not "compelled"; on the contrary they enjoy the unconstrained rapture (*bí-ṣabrí*) of self-abandonment and the perfect freedom of feeling and acting in harmony with the will of their Beloved. Cf. note on *v.* ۱۲۵۰ *supra*. The commentators discuss the meaning and construction of this verse, which they regard as one of the most obscure in the *Mathnawí*. It certainly is, if *lafẓ-i jabr-am* means "my use of the term *jabr*" and if *'ishq-rá* is the object of *kard*. In the first hemistich *jabr* refers to *jabr-i maḥmúd* (see note on *v.* ۱۰۷۳ *supra*); in the second, to *jabr-i madhmúm*, *i.e.* the antinomian doctrine of necessitarianism. The next verse describes the *jabr* of the mystic as union (*ma'iyyah*) with God.

۱۴۶۴ تجلّی مه, *i.e.* the heart is illumined by the Truth, and there is no room for error.

۱۴۶۵ امّاره, *i.e.* the soul that commands to evil (*Qur.* XII 53).

۱۴۶۷ Mm read *ghayb u áyandah*. The unitive state is an "eternal Now", comprehending in itself both the future and the past. See note on *v.* ۱۳۳ *supra*.

۱۴۶۸ قطرها الخ, referring to the legendary origin of pearls (see note on *v.* ۲۱ *supra*). As rain-drops when received by oyster-shells become pearls, so in the bodies of the saints evil is transformed into good. In them the pure doctrine of Divine Unity and Love replaces those vulgar notions of freedom and necessity, which represent Man either as the rival of the Almighty or as His involuntary scapegoat.

۱۴۷۰ ناف, a skin-pit (navel) or gland in the male musk-deer, which

produces a secretion that is dried and used as a perfume. When freshly taken from the deer, this gland is blood-stained, and the secretion itself is derived from the animal's blood; hence *khún* in the second hemistich. The real nature of the saints is disguised by their outward appearance.

۱۴۷۲ گيرد گهر, *i.e.* be essentialised by transmutation into gold.

۱۴۷۵ سلسبيل. See note on p. ۱, l. ۴ of the Persian Preface. The commentators explain *salsabíl* here as "sweet and fresh water which promotes digestion"; but in my opinion the word is used metaphorically for "power of spiritual assimilation". *Ján*, like *rúḥ* in the preceding verse, refers to the animal soul. Cf. III 1756 *sqq*.

۱۴۷۶ جان جان, the spirit of the Perfect Man.

۱۴۷۷ با in the second hemistich is instrumental. Translate: "cleaves the mountain by means of water-channel and mine." *Gúsht-párah* may be the human embryo (*mudghah*), as is most likely, or the body (cf. III 3933). I disagree with the commentators who say it is the hand.

۱۴۷۸ انشقّ القمر. See notes on *vv.* ۱۱۸ and ۱۰۷۷ *supra*.

۱۴۷۹ راز, *i.e.* the mysterious nature of the Perfect Man. For *turk-táz*, see note on *v.* ۸۵۷ *supra*. Here *anbán* suggests a raid for plunder. Mm have *sázad* for *árad*.

P. ۹۱, Heading. The Qur'ánic references are to VII 15 (XV 39) and VII 22. The following passage exemplifies the distinction made in *v.* ۱۴۶۳ *supra*. Adam loved God; Iblís did not. Both acknowledged their sins, but while Adam took the blame on himself, Iblís held God responsible.

۱۴۸۰–۱۴۸۱ A refutation of the Necessitarian doctrine (*jabr-i madhmúm*). Mm read *kard-i Ḥaqq ú kard-i má*. Fa has *fi'l* throughout instead of *kard*.

۱۴۸۲ This verse states the orthodox position and rejects the Mu'tazilite view that men are the authors of their actions. All actions are created and brought into existence by God; only in so far as they proceed from us and are "appropriated" or "chosen" by us, have we any power over them. See note on *v.* ۱۴۷۲ *supra*.

۱۴۸۳ ناطقى الخ. Translate: "A speaker perceives either the letter (the literal form and articulation of his speech) or the purport (the meaning and intention of it): how should he comprehend two accidents (both the form and the meaning) at once?" This demonstrates the impotence of Man to create his actions, since creation (*khalq*) of an action involves that its creator should envisage and comprehend every phase of it simultaneously (*iḥáṭatu 'l-kháliq bi-'l-makhlúq*); and God alone can do that (cf. *Passion*, 612). *'Araḍ* here = "aspect under which a thing may present itself to the mind". *Dighard*, the reading of Fa, is indefensible.

۱۴۸۶ هر دُوان (*har dú* with the plural suffix) is not infrequent in the *Mathnawí*. Saná'í also uses it, *e.g.* *Ḥadíqah* (Stephenson), p. 13, l. 8. Fa and the edd. generally read *har du án* = "both moments", which are explained as "the creation and acquisition of the action". Concerning

the orthodox belief that God produces the ability to act (*istiṭá'ah*) at the same time as the act itself, not before or after, see *Muslim Creed*, 128, 157. Obviously, however, *bar duwán* is the correct reading and refers to *ḥarf u ma'ní*.

١٤٨٧ وا ندارد الخ, a translation of *lá yashghaluhu sha'un 'an sha'in*. Cf. the Creed of Ghazálí (Macdonald, *Development*, p. 303, l. 19). In the first hemistich Mm read *jumlah* instead of *bar dú*.

١٤٨٨ For the justification of Iblís, see *Ṭawásín*, 41 *sqq*., 87 *sqq*.; *Passion*, 712, 934 *sqq*; *IP*, 31 *sqq*.

١٤٨٩ او زفعل حق الخ, *i.e.* Adam did not forget that God is the only real Agent and the Creator of all good and evil; nevertheless, having regard to the measure of free-will (*ikhtiyár*) associated with actions which proceed from men, he humbly confessed his guilt. *Nafsaná* for *anfusaná* is required by the metre.

١٤٩٣ من هم پاس آنت داشتم. It is related that a certain gnostic said in converse with God, "O my God, Thou hast decreed sin, Thou hast willed it, Thou hast created it in my soul". Thereupon a Voice answered him, saying, "So must they affirm who believe on My Unity (*tawḥíd*); but what is proper for those who acknowledge themselves to be My slaves (*fa-má sharṭu 'l-'ubúdiyyah*)?" The gnostic replied, "It was my fault: I committed the sin, I did wrong". "And I", answered the Voice, "have pardoned and forgiven and shown mercy" (*Fuṣúṣ*, 166, 5 fr. foot: comm. of Bálí Efendi).

١٤٩٥ طيّبات الخ, *Qur*. XXIV 26. The reading *bar kash* is found in CL only; the other MSS. have *khwash kun*.

١٤٩٧ A similar illustration is quoted from Taftazání in the Creed of al-Faḍálí (Macdonald, *Development*, 345). Cf. *Ta'arruf*, 24, 8 *sqq*. = *Ta'arruf*, *Eng*. 29.

١٤٩٩ For the rhyme cf. *v*. ٧٥٥ *supra*, and note *ad loc*. G reads *murta'ish-rá kay pashímán dídiyash*, and so Fa.

١٥٠٠ In the first hemistich Mm read *chih 'aql án ḥílah-gar*, "what (sort of) intellect is that ingenious one?" *i.e.* "it is only the discursive reason (*'aql-i ma'ásh*)". See note on *v*. ١٤ *supra*.

١٥٠١ بحث جان, the mystical quest. Cf. I 3457 *sqq*.

١٥٠٢ قَوام, with *fatḥah*, a medical term (Dozy, *Suppl*. II 425, col. 2). The two oldest MSS. write *qiwám*.

١٥٠٣–١٥٠٤ بو الحكم. See note on *v*. ٧٨٢ *supra*. *Ḥakam* suggests *ḥikam*, the antithesis of *jahl*. 'Umar was Abú Jahl's nephew and, before his conversion, had joined his uncle in opposing the Prophet.

١٥٠٧ For *lázim*, *malzúm*, and *muqtaḍí*, see De Slane's translation of Ibn Khaldún (*Prolégomènes d'Ibn Khaldoun*), III 146, note 2, and *Dictionary of technical terms*, 1304, 14 *sqq*.

۱۵۰۸ Two of the oldest MSS. read *biná-yi kih*, which makes the construction regular. In the second hemistich Fa has *az dalíl ú az 'aṣá-kasb*, and so N; but cf. I 2135 *sqq*.

P. ۹۳, Heading (1). *Qur*. LVII 4.

۱۵۰۹ بقصّه آمدیم. The "Story" which the poet now resumes after a digression (*vv*. ۱۴۸۰–۱۵۰۸) is concerned with the descent of the soul into the world; but from a mystical point of view this "Story" is universal and infinite, since the world itself and the soul's experiences in the world are nothing but epiphanies (*tajalliyát*) of the all-encompassing Divine Knowledge and Power, through and in which we live and move and have our being.

۱۵۱۱ بدستان ویم, *i.e.* controlled by Him. The commentators strangely take *dastán* as = *dástán*, "story".

۱۵۱۲ پر زرق, *i.e.* full of the rain of Divine Mercy. GH read *zarq*, "brightness", "splendour"; cf. the line quoted by Vullers under زرق: *na-dárad jáma-i shab-zindah-dárán zarqí ú barqí*. In that case there would be a comparison of glistening tears to rain-drops.

۱۵۱۳ جهان پیچ پیچ, the world of plurality and multiplicity.

چون الف الخ. Fa reads *na-dárad*. This verse explains the true meaning of *ma'iyyah*. God is "with" us only in respect of His attributes reflected in our unreal existence; His Essence is absolutely One, transcending all "otherness" (cf. *Tá'iyyah*, *v*. 264). Hence it may be symbolised by the letter *alif* (see note on *v*. ۳۹۱۳ *infra*), which is a bare perpendicular line devoid of any diacritical mark. Cf. the saying *alif chízí na-dárad* (II 3084, 3316, V 3612, VI 2329), and 'Umar Khayyám, No. 109, where the correct reading is: *guftam kih alif; guft digar hích ma gú*, "I said (to my soul), '*Alif*'. It (my soul) replied, 'Say no more,'" *i.e.* all knowledge is comprised in the mystic's realisation of the Divine Unity.

P. ۹۴, Heading (2). Insert روم after رسول. Here the edd. have three spurious verses (see *app. crit.*); in Fa they precede the Heading.

۱۵۱۵ ۱۵۱۶ چه حکمت بود و سر. This question is answered more definitely in other parts of the *Mathnawí*, *e.g.* III 4159 *sqq.*, IV 521 *sqq.*, 2540 *sqq.*, 3015 *sqq.*, VI 2102 *sqq.*

۱۵۱۷ ۱۵۱۸ *I.e.* "you put an idea, formless as the wind, into words in order that you may convey your meaning to others: so has God put the spirit into the body for a purpose of His own." Cf. II 1068 *sqq.*

۱۵۲۰ چون نبیند الخ, *i.e.* "we see the use of speech in connexion with ideas: how should not God see the use of the body in connexion with the spirit?"

۱۵۲۱ The innumerable benefits arising from the connexion of ideas with speech are as nothing in comparison with that which God has bestowed on Man by bringing him into bodily existence and thus enabling him to reflect the Divine attributes; for a mirror must needs be dark on one side.

۱۵۲۵ طوق. See note on *v.* ۴۵۲ *supra.* To complain of tribulation is to deny Divine Providence and Wisdom.

۱۵۲۷–۱۵۲۸ سرکنگبین. See note on *v.* ۵۳ *supra.* The analogy (cf. III 3674 *seq.*) suggests that real thanksgiving for God's mercies involves the mystical transmutation that is wrought by Love; and this cannot be expressed in words. Rúmí knew even better than Coleridge that in truly inspired poetry the meaning

"like wind doth blow
As it listeth, to and fro."

Here he says, "I am unable to explain further: if you desire to know what I intend, you must lead the mystical life under the guidance of the saints."

P. ۹۱۴, Heading. من اراد الخ. Cf. II 2163 *sqq.* I do not remember to have met with this saying elsewhere, but there are many to the same effect, *e.g.* Abú Bakr al-Ṭamastání: "Consort with God, and if ye have not the power to do that, then consort with those who consort with God" (Qus͟h. 159, 15); D͟hú 'l-Nún: "To be intimate (*uns*) with the saints is to be intimate with God" (*TA*, I 129, 20); Ibn Abí 'l-Ḥawárí: "The first step towards drawing nigh to God is to love His friends" (*Ḥilyah*, II 210*b*). Cf. also the following definitions of Ṣúfism. Junayd: "To be with God without attachment to aught else" (Qus͟h. 150, 15); S͟hiblí: "To sit with God without care [for the past or the future]" (Qus͟h. 150, 4 fr. foot).

۱۵۲۹–۱۵۳۴ These verses describe the unitive experience to which an allusion is made in *v.* ۱۵۲۷ *supra.* The Ambassador's individuality "passes away" (*faná*) in God or in 'Umar, who typifies the Perfect Man.

۱۵۳۱ For *kas͟ht* = *kis͟ht* in rhyme, see note on *v.* ۷۰۵ *supra.*

۱۵۳۲ Mm read *bú 'l-bas͟har* for *jánwar*.

۱۵۳۵ زنده, *i.e.* a saint.

۱۵۳۶ مرده. Cf. the Ḥadít͟h: *iyyákum wa-mujálasata 'l-mawtá*, "Beware of associating with the dead". On being asked what he meant by "the dead", the Prophet replied, "The rich", or according to another version, "The worldly".

۱۵۳۷ چونك الخ, *i.e.* "when you devote yourself to study of the truth revealed in the *Qur'án*" (cf. *Luma'*, 72 *sqq.*). 'Á'is͟hah said that the Prophet's spiritual and moral nature (*k͟huluq*) was the *Qur'án*, *i.e.* in conformity with the *Qur'án* (*Luma'*, 95, 19). Cf. note on II 302.

۱۵۴۳ زدین, *i.e.* from the spiritual world. *Dín* is here opposed to *dunyá*; the translation, "(telling) of religion", is incorrect.

۱۵۴۴ بدین, "by this (means)", not "by means of *dín*". The oldest MSS. write بذین, which would remove all doubt, if any were possible.

۱۵۴۵ خویش‌را رنجور سازی, *i.e.* "become sick of self-existence and dead to the world".

۱۵۴۶ Reputation (*jáh, námús, shuhrah*) is "a great hindrance in the Path" (*Díwán, SP*, I 2). Cf. the story of Junayd and Shiblí (*TA*, II 161, 15 *sqq.*; *MI*, 34 *seq.*).

P. ۹۵, Heading. In this Story, which illustrates *vv.* ۱۵۴۰–۱۵۴۵, it is related how a parrot escaped from her cage by feigning death. Rúmí has borrowed, adapted, and expanded 'Aṭṭár's tale of the Hindú sage and the King of Turkistán (*Asrár-námah*, 90, 6 *sqq.*), where a parrot plays the same trick with equal success. In both cases a message is sent by the captive parrot to her mates in India: on hearing it, they all ('Aṭṭár), or one of them (Rúmí), fall to the ground as though dead. When the news is brought to the caged parrot by the Hindú sage ('Aṭṭár), or by the merchant (Rúmí), she knows what to do in order to regain her liberty. She "dies", is cast out of the cage, and immediately flies away.

۱۵۴۷ G writes *maḥbús* without the *iḍáfat*, and this is the better reading.

۱۵۵۲–۱۵۵۳ آنجا طوطیان, *i.e.* the spirits of departed prophets and saints and living holy men. Cf. *Ṭayyibát*, XXXI 2 and the translator's note.

۱۵۵۶ The commentators give *kih shumá bar sabzah-gáhí bar dirakht* as an alternative reading; but in that case we should expect *dar sabzah-gáhí*. G writes *gah shumá*.

۱۵۵۸ The rhyme supports the reading *murgh-zár*, which two of the oldest MSS. exhibit in the second hemistich.

۱۵۶۱–۱۵۷۴ In this passage the poet identifies himself with the parrot in the cage, and speaks as a lover suffering the anguish of separation from his Beloved.

۱۵۶۱ Two of the oldest MSS. read *namí-khwáhí*.

۱۵۶۳ جرعه بر خاك ریز, *i.e.* "show a small token of regard for thy lowly slave". Cf. the line *wa-li-'l-arḍi min ka'si 'l-kirámi naṣíbu*, and 'Umar Khayyám, No. 234. It was customary for revellers to pour out the last drops in the cup in memory of former comrades. This was done at the grave of the poet al-A'shá (*LHA*, 123 *sqq.*), who was a great wine-drinker in pre-Islamic days (*Aghání*, VIII 86, 11 *sqq.*).

۱۵۶۵–۱۵۶۶ True lovers of God delight in the tribulation with which He afflicts them, since they know it to be a sign of His love towards them. See note on *v.* ۲۶۴۳ *supra*, and cf. *Tá'iyyah*, 46 *sqq.* = *SIM*, 204.

۱۵۶۹ ۱۵۷۰. Commenting on the latter verse, Ṣárí says: "The lover does not complain because he is unsatisfied or inconstant. Love requires that he should complain, for the lover's complaint is pleasing to the Beloved (as an acknowledgment of '*ubúdiyyah*); but it matters not whether the Beloved show kindness (*luṭf*) or severity (*qahr*), the lover sees these contraries with the eye of unity and is enamoured of both alike."

۱۵۷۳ نهنگ آتشیست, *i.e.* the fire of his love swallows up and consumes everything other than God.

۱۵۷۴ *I.e.* he who loves all the Divine attributes without making any distinction between them is invested with them all and has ceased to

exist as an individual; for "*al-khalífatu 'aynu 'l-mustakhlif*", *i.e.* the man thus invested is "deified" (cf. *vv.* ١٧٢٣–١٧٢٥ *supra* and notes *ad loc.*). He is "in love with himself" as the real subject and object of all love: "God is loved by none but God" (*lá yuḥibbu 'lláha ghayru 'lláhi*). Cf. *Tá'iyyah*, 204 *seq.* = *SIM*, 217.

P. ٩٧, Heading (1). The "Divine Intelligences" are prophets and saints who possess the transcendental spirit (*rúḥ-i qudsí*: see *Mishkát*, tr. by Gairdner, 82, 86) and soar to God on the wings of love, ecstasy, and self-abandonment.

١٥٧٦ ضعیفی بی‌گناه. These words describe the saint in his human aspect. For "Solomon", see note on *v.* ١٢٠٢ *supra*.

١٥٧٧ بی شکر و گله, because these are attributes of self-consciousness.

١٥٧٨ یا ربی...لبّیك, according to the Ḥadíth: "when the slave ('*abd*) says, '*yá Rabb*', God says, '*Labbayka*, O my slave! Ask, and it will be given unto thee'" (*AQ*, No. 294). Selfless prayer is accompanied by an immediate inward response (II 1190 *seq.*); nay, such prayer springs from the presence of God in the heart and is answered before it is uttered (III 195 *sqq.*; cf. VI 870, 1771, 1986, 4239).

١٥٧٩ به زطاعت, *i.e.* superior to conventional piety (*taqlíd*) and a religion which involves dualism (*TA*, II 268, 4 *sqq.*). For the doctrine of perfection enunciated in this verse, cf. note on *v.* ٢٢١٤ *supra* and *MI*, 94 *seq.*, 126 *sqq.* It appears in Ṣúfism at an early date, *e.g.* in the famous saying of Abú Sa'íd al-Kharráz (*ob.* A.D. 899): *riyá'u 'l-'árifín afḍalu min ikhláṣi 'l-murídín*, "the hypocrisy of those who know God is more excellent than the sincerity of those who still are seeking Him" (Qush. 113, 6 fr. foot; explained in '*Awárif*, II 99, 11 *sqq.*). For the "infidelity" (*kufr*) of the gnostic, who denies the existence of "other than God" and sees that even idol-worship is essentially unification (*tawḥíd*), cf. *GR*, 865 *sqq.*, *SIM*, 130 *sqq.*

١٥٨٠ بر سر تاجش. The commentators explain *táj* by *adab* (reverence for the Divine Commandments), and Fa quotes the verse:

adab táji-st az núr-i iláhí:
bi-nih bar sar, bi-rav bar já kih khwáhí.

١٥٨٣ Whereas in the two preceding verses *lá-makán* probably signifies the Divine Essence, in this verse it is opposed to *makán* as the intelligible to the sensible world. The Perfect Man rules both (cf. Andrae, *Die Person Muhammeds*, 353 *seq.*); he is the Pole (*Quṭb*), on whom the universe revolves, and "the essences of all things that exist are drawn to obey his command, as iron is drawn by the magnet" (*SIM*, 130). There are Traditions to the effect that the inhabitants of Paradise (who are said to have the power of materialising their thoughts: see *SIM*, 136) cause the four rivers of water, wine, milk, and honey, to flow in whatever direction they please (cf. *v.* ٣٥٦٠ *infra* and III 3461 *sqq.*).

۱۵۸۵ Mm read *má* for *az-ín*.

۱۵۹۱ It is better to write *rúḥ* without the *iḍáfat*; so G.

۱۵۹۳ Read *dhan-wash-ast* with Mm, and correct the *app. crit.* accordingly. The tongue is compared to a flint-and-steel fire-lighter.

۱۵۹۷ *I.e.* a single word may be terribly injurious, or again it may be marvellously beneficial. Cf. *v.* ۱۷۰۲ *infra*. For the antithesis of *rúbáh* and *shír*, see *Amthál u Ḥikam*, II 875.

۱۶۰۲ *Wá-pas-tar ravad* is the reading of Mm.

P. ۹۹, Heading (1). The verse is quoted from a *ghazal* in the *Díwán* of 'Aṭṭár (159*a*), beginning:

chih dánistam kih án daryá-yi bí-páyán chunín báshad,
bukhár-ash ásmán gardad kaf-i daryá zamín báshad?

انگبین باشد, *i.e.* to him it is as wholesome as honey. The translation "antidote" is a slip, since *angubín* has not, like *nish*, the meaning of *tiryáq* as well as that of *'asal*.

۱۶۰۳–۱۶۰۴ Ascetic discipline is indispensable to the *muríd* until he has reached the state of the pure to whom all things are pure.

۱۶۰۵ Read *ay ṭálib-jíré* and translate, "O seeker of an allowance (for food, etc.)." For *jírá* or *jíré* (with *imálah*) in this sense = *ijrá*, see IV 1492, VI 4759. Rúmí describes himself as *ijrá-khwár-i khurshíd* (*Díwán*, *Tab.* 186, 13, marg.). The rhyme with *míré* makes it certain that *jíré*, not *jarí*, is the correct reading here. The two oldest MSS. read *mard-i* for *ṭálib*. *Ṭálib-jíré* denotes the *muríd*, who is not yet emancipated from selfish desires, whether temporal or spiritual; *maṭlúb* the *murád*, *i.e.* the saint who is the object of God's desire (see *Tá'iyyah*, *v.* 315 = *SIM*, 229 and note *ad loc.*, and *Ta'arruf*, *Eng.* 141 *sqq.*). I do not know what Ḥadíth the poet may have had in mind.

۱۶۰۶ See note on *v.* ۵۱۷ *supra*. "Nimrod", of course, is the carnal soul, and the "fire" sensuality.

۱۶۰۸ In the first hemistich G reads *ú* (او) *zi-átash ward-i aḥmar áwarad*, an allusion to the legend that the fire into which Abraham was cast became a delightful rose-garden.

۱۶۱۲ C and G, which are seldom in agreement against all the other MSS., read *munkir* for *náqiṣ*.

۱۶۱۴ This verse repeats the warning given in *v.* ۱۶۰۵ that there is no hope for the *muríd* who will not submit absolutely to the authority of his spiritual directors.

P. ۹۹, Heading (2). The conversion of Pharaoh's magicians (*Qur.* VII 117 *sqq.*) illustrates the blessings which are gained by showing reverence to holy men. For another account of their conversion, see III 1157 *sqq.*

اوّل تو اندازی الخ, *Qur.* VII 112.

۱۶۱۷ The oldest MSS. read *gar hamí-khwáhí 'aṣá*.

١٦١٨ اَلْقُوا = افکنید, *Qur.* VII 113.

١٦١٩ The second hemistich is correctly explained by WM. Other commentators take ***dast u pá-bá-shán burîd*** as a literal reference to the punishment inflicted on the magicians for contending with Moses.

١٦٢٠ دست و پا الخ, *i.e.* they gave themselves up to self-mortification in token of the sincerity of their repentance. Cf. v 3160 *sqq.*

١٦٢١ Here the poet resumes his exposition of 'Aṭṭár's verse. The doctrine laid down in the first *miṣrá'* is developed in the Story of the garrulous and greedy Ṣúfí (II 3506 *sqq.*).

١٦٢٢ انصتوا, *Qur.* VII 203: "when the *Qur'án* is recited, give ear to it and listen silently, that ye may have mercy shown to you." Cf. II 3691 *seq.* For silence as a discipline recommended and practised by Ṣúfís, see Goldziher, *RHR*, XXXVII 321 *sqq.*; *Qút*, I 95, 11 fr. foot and foll.; Qush. 68, 6 *sqq.*; *'Awárif*, III 345 *sqq.* This passage, however, refers specially to the silent attention of the *muríd* in the presence of the Shaykh.

١٦٢٥ تی تی می‌کند. The lexx. give the onomatopoetic *titi* or *ti-ti* only in the sense of "bird-call", *i.e.* a fowler's imitation of the note of the bird he wishes to decoy. For the comparison of the *muríd* to an infant which learns to speak by listening to its father, see II 3315 *sqq.*, where *ti-ti* occurs again in the sense of "childish language".

١٦٢٦ Those who are born deaf can never speak; similarly those who have been created deaf to spiritual things can never understand with their hearts and express in their lives the truth taught by prophets and saints.

١٦٢٨ ادخلوا الخ, *i.e.* be heedful listeners, since hearing is the gate to speech: a metaphorical application of *wa-'tú 'l-buyúta min abwábihá* (*Qur.* II 185).

فی اسبابها, *i.e.* in the means that lead to the desired end.

١٦٢٩–١٦٣١ Divine Speech (for Moslem theories as to its nature, see *EI*, art. kalām) has no connexion with hearing and learning or any secondary cause whatever. An eternal attribute of Him who brings the non-existent into existence, it is apprehensible by purified hearts alone. "If you would hear it", says the poet, "you must tread the mystic Way."

١٦٣٢ Fa suggests *kar nistí* as an alternative reading, *i.e.* "you are not deaf (incapable of understanding), but you are outside of the brotherhood of Ṣúfís". Apart from the bad rhyme (note on *v.* ٨٦ *supra*), this reading gives a less easy sense.

١٦٣٣–١٦٣٤ See *vv.* ٨١٧–٨٢٢ *supra*.

١٦٣٥ پای ماچان. Cf. *Marzubán-námah*, 32, 23 *seq.*: *dastúr-rá az dast ú masnad-i wizárat ba-páy-máchán-i dhull ú ḥaqárat burdand.* The word is synonymous with *ṣaff-i ni'ál*, *i.e.* the lower end of the room, where a delinquent (schoolboy or dervish) might be obliged to do penance by standing on one leg and holding the opposite ear in his hand.

١٦٣٧ Cf. v 138 *sqq.*

١٦٣٨ ناديدگان. So *kúr* = *gadá* (*Díwán*, *SP*, xxv 14). *Miskínᵃⁿ ḍarírᵃⁿ*, "pity a poor blind man", was a beggar's cry (*Adhkiyá*, 104, 4 fr. foot and fol.).

١٦٣٩ Cf. ii 3568 *sqq.* and vi 2345 *seq.* *Anbán* = *shikam*. This and the following verses refer to the statement (*v.* ١٦٢١ *supra*) that a Perfect Man may eat as much as he likes of any kind of food.

١٦٤٣ *I.e.* whatever puts out the inner light in our hearts is really "water" (sensuality), though it may appear to be "oil" (spirituality).

١٦٤٩ Mm read *dúst-kám*.

١٦٥٣ نشاف, literally "dryness (of the brain)". In the verse cited by Vullers (*Lex. Pers.* ii 1315) the correct reading is *nashsháf*, "dry".

١٦٦٢ نسبتشان بماست, *i.e.* from the standpoint of the religious law, in accordance with the Ḥadíth, "Men are rewarded for their works: if good, with good; and if evil, with evil."

١٦٦٣-١٦٦٧ An illustration of the doctrine that God is the real author of all the actions and consequences which are formally attributed to His creatures.

١٦٦٣ نُمُر, in rhyme for *namir*.

١٦٦٤ همی‌زايد, intransitive. Translate: "pains were being produced".

١٦٦٥ *I.e.* "it cannot be asserted that the pain is brought into existence by Zayd, for in that case it would have ceased at the moment of Zayd's death".

١٦٦٦ In the second *miṣrá'* Mm read *Zayd-rá z-awwal sabab qattál gú*, "call Zayd the murderer since he was the original cause", *i.e.* his action was the first of a series of secondary causes which culminated in the death of 'Amr. It would make no difference to the poet's argument if the supposed homicide were unintentional. Regarded as acts of God, murder and manslaughter stand on the same footing. For the distinction in Moslem law, see *SI*, i 392 *sqq.*

١٦٧٠ دست رب is best taken as the subject of بسته. Translate (with WM): "The hand of the Lord closes the doors of the results (shuts off the results) from the cause, when the saint repents of that (cause)." *E.g.* a saint may utter a curse against some one, but afterwards feel sorry: then God will make it ineffectual. This verse refers back to *v.* ١٦٥٧ *sqq.*

١٦٧١ نی سیخ الخ, a proverbial expression, meaning "no harm will be done to either: both parties will be satisfied". Cf. vi 284, Heading. I cannot follow the explanation given in *Amthál ú Ḥikam*, iv 1852: *agar túwán ú ziyáni-ast bar har dú barábar bakhsh shawad.*

١٦٧٣ *Qur.* ii 100: "Whatever verse We abrogate or cause thee to forget, We will bring a better than it, or one like unto it."

۱۶۷۴ *Qur.* XXIII 111–112: "Verily, there was a party of Our servants who said, 'Our Lord! we believe, so pardon us and have mercy on us, for Thou art the best of those who have mercy.' But ye made them a laughing-stock until they caused you to forget My admonition (*or* remembrance of Me), and ye were laughing them to scorn." In this passage the subject of *ansaw-kum* is said to be the true believers, or the Companions of the Prophet, or the *Ahlu 'l-ṣuffah* (see art. in *EI* and *Kashf*, *Eng.* 81); but Rúmí, of course, is speaking of the Ṣúfí saints.

۱۶۷۷ خِلْتُمْ سُخْرِيَةً. The *Qur'án* has فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا, which suggests that خِلْتُمْ, the reading of all my MSS., may be a correction of خَذْتُمْ (for اتَّخَذْتُمْ). WM actually reads this, and I have little doubt that he is right. Rúmí does not shrink from such mutilations *metri causâ* (cf. *v.* ۱۳۱۳ *supra*). Translate therefore: "Ye have made those exalted ones a laughing-stock."

۱۶۷۹ See notes on *vv.* ۱۰۰۴ and ۱۴۰۶ *supra*. "The universe", says Ibnu 'l-'Arabí, "is the Great Man, and its soul is the Perfect Man, who is the microcosm. His relation to other men is that of the pupil of the eye to the eye or to different parts of the eye, *e.g.* the white, the black, the eyelashes and eyelids. Therefore we say that he is the mirror of the universe" (*Lughatu 'l-Ghawwáṣ*, cited by Ṣárí, II 397).

۱۶۸۰ صاحب مرکزان, *i.e.* the Heads of the Ṣúfí hierarchy, the Poles (*Aqṭáb*) on whom the preservation of the cosmos depends; or, according to Fa, the great Prophets and Founders of religions, such as Abraham, Moses, and Mohammed. The Perfect Man is "the centre of the universe", *markazu dá'irati 'l-kawn* (*Tadbírát*, 128, 3 *sqq.*). See note on *v.* ۱۳۵ *supra* and cf. I 3608 *sqq.*

۱۶۸۱–۱۶۸۳ با ویست. The preposition is instrumental, and the pronoun refers to the Perfect Man acting as God's vicegerent. In these verses he is mystically identified with God: *al-khalífatu 'aynu 'l-mustakhlif*. Cf. note on *v.* ۱۵۷۴ *supra*.

او رسد فریادشان, *i.e.* he is the *Ghawth* (*Passion*, 754; *Kashf*, *Eng.* 214).

آن بهی. The Arabic *bahí*, "glorious", is a better reading than the Persian *bihí*, "goodness", "beauty", though the latter word might be used to denote the saint who is invested with the Divine attributes of *Jamál*.

می کند هر شب الخ. Cf. *vv.* ۳۸۸–۴۰۲ *supra*.

۱۶۸۴ Cf. V 1772 *sqq.* and Plato's theory of ἀνάμνησις (*Phaedo*, 72). The oldest MSS. read *mí-shinásand* and G has *khána-há* (which may be the original reading) for *ján-há*. Some commentators make *ján-há* the subject of the verb; but the following verses show that this construction gives a less appropriate sense.

١٦٩٠ Under the Caliphate there was a government pigeon post for the transmission of urgent messages, and privately owned birds were often employed in the same way. See Mez, *Renaissance*, 470 *seq.*

١٦٩١ Nearly all my MSS. read *ham* for *bas*; G has *pas*.

١٦٩٧ See note on *v.* ١٢٠٢ *supra*. Here the merchant, speaking as an enraptured lover, declares the mystical intoxication (*sukr*) of the saint to be superior to the "sobriety" (*ṣaḥw*) of the prophet, who is commanded to call his people to God and must be in frequent conversation with them for that purpose. Cf. note on *v.* ٢٣٧ *supra*.

١٦٩٨ کارزان یافتم. The love that inspires the soul of the mystic cannot be gained by his own efforts: it is a Divine gift.

١٦٩٩ چون توی گویا, *i.e.* "since thou art speaking and blaming thyself".

١٧٠٠ The tongue utters both good and evil words: the latter are compared to a fire which consumes the stack of good words and works.

١٧٠٢ Cf. *v.* ١٥٩٧ *supra* and note *ad loc.*

١٧٠٣ هم صفیر الخ. Souls are lured to destruction by the tongue, as birds by the fowler.

١٧٠۴ چند امانم می‌دهی. The question implies that the respite granted is only temporary.

١٧٠٦ *I.e.* "either answer my accusation, or acknowledge that it is just and give me redress, or delight me by praising God (*dhikr-i Ḥaqq*), so that I may forget all else".

١٧٠٧ In this passage the merchant's lament is an expression of his longing for union with his Beloved. Cf. *v.* ١٥٦١ *sqq.* and note *ad loc.*, and *v.* ١٧١٠ *infra*.

١٧٠٨ The last state (*intihá*) of the soul is its bodily life in the phenomenal world, which marks the end of "the arc of descent". In order to complete the circle of existence it must traverse "the arc of ascent" and return to its first state (*ibtidá*) by means of the mystical flight to Unity.

١٧٠٩ نادان, *i.e.* "he who is not a gnostic (*'árif*)".

لا اقسم الخ, *Qur.* XC 1–4: "I swear by this city (Mecca)—for thou (O Prophet) art residing in this city—and by a begetter (Adam or Abraham) and that which he begot: verily We have created Man in affliction."

١٧١١ The mystic who has died to self enjoys the Beatific Vision (*dídan*); but until his *faná* is complete, the idea (*khayál*) of a bliss not yet realised, which involves the sacrifice of the actually existing self and all that belongs to it, causes him to suffer the pains and agitations of love. For *naqd*, see note on *v.* ١٣٠۴ *supra*.

١٧١٢–١٧١٣ God is jealous of any so-called "existence" other than His own, for in reality the Divine Being is all that exists and is absolutely transcendent: He demands that His lovers should make Him their sole

object of desire and lose themselves in Him. In *v.* ۱۷۱۲ G reads *'ishq-i Ḥaqq* as in the text, but two of the oldest MSS. have *ḥukm-i Ḥaqq*.

۱۷۱۴ In the first hemistich *budí* (past conditional) is used as an optative. Cf. note on *v.* ۲۵۵ *supra*.

۱۷۱۵–۱۷۱۶ Another allusion to the pre-existence of the soul (cf. note on *v.* ۱۲۴۱ *supra*) and the Platonic doctrine of recollection.

هرچ روزی الخ, "all my destined portion of justice or injustice (in this world)". The knowledge of the Perfect Man comprehends the whole of existence from alpha to omega: cf. IV 2905 *sqq.* From this point to the conclusion of the Story the poet speaks in his own person. The Divinely inspired soul is essentially one with the Spirit or Light of Mohammed, *i.e.* the Logos through which God reveals Himself in His prophets and saints to successive generations of mankind; hence it may be said to have existed before the Creation, according to the Ḥadíths: "I was the first of the prophets to be created and the last of them to be sent, for I was a prophet when Adam was between water and clay"; and "God created the spirits two thousand years before the bodies" (see a passage from the *Kitáb-i Maḥabbat* of 'Amr ibn 'Uthmán al-Makkí [*ob.* A.H. 297], cited by Hujwírí [*Kashf*, 399, 16 *sqq.*] and 'Aṭṭár [*TA*, II 38, 6 *sqq.*] and translated in *Kashf*, *Eng.* 309; cf. Nyberg, *Kleinere Schriften*, Introd. 125 *seq.*).

۱۷۱۸ All phenomena are the reflexion of the Divine attributes of the soul (*nafs-i náṭiqah*) hidden in us, which, like the showman of the shadow-play, is itself the only real actor amidst the variety of figures that appear on the screen of bodily existence. Cf. *Tá'iyyah*, 655–717 = *SIM*, 257 *sqq.*

۱۷۱۹ Seeing the illusory reflexion, but blind to the reality, you rejoice in things which deprive you of true joy, and mistake injury for benefit and justice. The subject of *mí-barad* is *'aks-i ṭúṭí* or *án ṭúṭí kih juz 'aks-i ú namí-bíní*.

۱۷۲۳ The "moon" is the soul; the "clouds" are the veils of materiality by which it is obscured. WM would put this verse in the mouth of the merchant, but it goes quite naturally with the verses preceding and following it. The poet, speaking as an ecstatic lover of God, deplores the illusions of sense and self-consciousness and bids their victim learn from him how they are to be destroyed.

۱۷۲۶ شیر مستی الخ, *i.e.* Divine Love.

از بسیط مرغزار الخ, *i.e.* "bursts all bounds". The explanation given by the commentators, that the Lion's fury is increased by setting foot in the *margh-zár* (the lover's heart), is very forced, and I doubt whether it can be fairly extracted from the Persian text.

۱۷۲۷–۱۷۳۳ This cryptic passage sorely exercises its interpreters. None of them has discovered what I regard as the key to it, namely, the poet's

reference to his mystical unity with Ḥusámu'ddín as the supreme type of the union (*ittiḥád*) of the individual soul with the World-Soul (II 74 *sqq.* and notes *ad loc.*). Cf. the beautiful ode, *Díwán*, *SP*, XXXVIII, and the words of Blake (writing to Flaxman, Sept. 21, 1800): "I see our houses of eternity which can never be separated though our mortal vehicles should stand at the remotest corners of heaven from each other."

۱۷۲۷ دلدار من, Ḥusámu'ddín. The phrases *qáfiyah-andísh-am* and (in the next verse) *qáfiyah-andísh-i man* are significant. As is well known, it was Rúmí's custom, after having composed a portion of the *Mathnawí*, to recite the verses to Ḥusámu'ddín, by whom they were written down. With the second hemistich cf. the Story (III 1406 *sqq.*) of the lover who read a love-letter in the presence of his beloved.

۱۷۲۹ Words, being an expression of selfhood, bar the way to Divine contemplation (*mushábadah*), just as a thorn-hedge prevents access to the grapes in the vineyard.

۱۷۳۱-۱۷۳۲ The poet identifies himself with "the cosmic consciousness" (*asrár-i jahán*), *i.e.* the Logos or Perfect Man (Ḥusámu'ddín), and claims to have received a revelation of Divine Love that was withheld from Abraham, Jesus, and Gabriel.

آن دمی, *i.e.* the mystery of *ittiḥád*. So Ibnu 'l-Fáriḍ boasts (*e.g.* *Tá'iyyah*, 629–631) of having attained to a unitive state such as no pre-Islamic prophet had experienced.

۱۷۳۳ نیز بی ما, "even without us", *i.e.* "even when no trace of our self-existence remained". The mystery of "union" is ineffable: Jesus, though he is the Spirit of Allah (*Rúḥ Alláh*), did not utter it; nor is it uttered by God Himself, even when there is none but Himself to hear it; for God, in His jealousy, will not allow the existence of anything beside Himself. WM, taking *má* as a negative (see the next verse), understands the meaning to be: "God also, from jealousy, did not utter (the mystery) without self-negation", *i.e.* until the recipient had lost his unreal individuality.

Both these explanations may be assailed on different grounds, and according to my view of the passage neither suits the context. The words *bí má* ought to mean "without Ḥusámu'ddín and me"; and this, I believe, is what they do mean. God is revealed through the Perfect Man, the mirror of Divinity. The commentators quote Maghribí's verse:

ẓuhúr-i tú ba-man-ast u wujúd-i man az tú,
wa-lasta taẓharu lawláya lam akun lawlák.

"Thy manifestation is made through me, and my existence is derived from Thee.

But for me, Thou wouldst not be manifested; and but for Thee, I should not have existed."

All Perfect Men (prophets and saints) are organs of the Logos (Universal Reason), which Moslem mystics generally identify with the Spirit of

Mohammed. But Rúmí, notwithstanding his veneration for the Prophet, to whom he pays magnificent tribute as the Light of the World, seems to have been less conscious than Ibnu 'l-Fáriḍ and others of a *personal* relation to him. Certainly his deepest spiritual intimacies are reserved for Shams-i Tabrízí and Ḥusámu'ddín Chelebi. That, I think, is why in a moment of exaltation he says that God has not revealed the secret of the essential unity of lover and Beloved "without us", *i.e.* "except in and through Ḥusámu'ddín with whom I am one". Translate therefore: "That word of which the Messiah (Jesus) breathed not a word, God in His jealousy did not utter without us", *i.e.* God, jealous of His Unity as He is, made us alone the medium of this revelation, since we were so completely submerged in Him that there could be no question of "otherness". Cf. *Díwán*, *SP*, XXIII 5: "none but God has contemplated the beauty of God"; XXXVIII 4: "Thou and I shall be ecstatically united without 'I' and 'thou'"; *Tá'iyyah*, 240–264 = *SIM*, 222 *sqq.*; and note on *vv.* ١٧٣٦-١٧٤١ *infra*.

١٧٣٤ ما has a positive sense when used in Arabic as a relative or interrogative pronoun, or in Persian as a personal pronoun; and is also a negative particle in Arabic. *Ithbát* = *muthbit* denotes one who thinks of himself as an ego possessing an independent personality (*dhát*), while *nafy* = *náfí* describes the mystic who knows this to be an illusion. See *Kashf*, *Eng.* 379 *seq.*

١٧٣٥ *I.e.* "in losing myself I found myself" (*baqá ba'd al-faná*). See *MI*, 162 *sqq.*; Massignon, *Essai*, 271 *sqq.* The expression *kasí* (cf. *mani-yi ú*, III 131) in the first hemistich might appear to indicate "une transfiguration positive et personnelle de l'âme, transfigurée par la grâce". On this difficult question, which involves the poet's mystical relationship with Shams-i Tabrízí and Ḥusámu'ddín Chelebi, cf. note on the Preface, p. ٢, l. ٢, *supra*. His idea of personality cannot be discussed here, but the following passages in the *Mathnawí* furnish important material for consideration: I 1785 *sqq.*; II 1173 *sqq.*; III 130 *sqq.*, 1298 *sqq.*, 3669 *sqq.*, 3901 *sqq.*; IV 395 *sqq.*, 432 *sqq.*, 2112 *sqq.*, 2138 *sqq.*, 2613 *sqq.*, 3570 *sqq.*; V 2020 *sqq.*, 4130 *sqq.*; VI 2095 *sqq.*, 2239 *sqq.*, 3774 *sqq.* For the metaphorical use of *dar báftan* = to mingle and dissolve (trans. and intrans.), cf. I 3663, V 2289.

١٧٣٦-١٧٤١ These verses give a poetical form to the doctrine, with which students of Ibnu 'l-'Arabí are familiar, that correlative terms, such as Being and not-being, the One and the Many, Creator and creature, Lord and slave, are merely names for different aspects of the same Reality, each aspect logically necessitating the other and being interchangeable with it. According to the point of view, God (actually) is man and man is God, or God (conceptually) is not man and man is not God. Thus it may be said (*v.* ١٧٣٦) that a king is the slave of his subjects, inasmuch as the existence of subjects is a necessary condition

for kingship; and that a beloved person is devoted to the lovers on whom his "belovedness" depends. Hence every lover (*'áshiq*) is a beloved (*ma'shúq*), and every beloved a lover. If Love needs and desires Beauty, no less does Beauty need and desire Love. God, who is Absolute Beauty and Love, loves those who love Him; and since He loves them, He leaves nothing of themselves in them: they are one with Him, and in reality He is the only beloved and the only lover (cf. *Lawá'iḥ*, xxi, and note on *v.* ۱۵۷۴ *supra*).

۱۷۳۹ The oldest MSS. read *bí-dilán-rá dil-barán justah ba-ján.*

۱۷۴۰ This is further illustrated in III 4393 *sqq.*

۱۷۴۲ خاموش باش. See note on *v.* ۵۷۷ *supra*. Here the poet addresses himself. "God is pulling thy ear", *i.e.* thou art *majdhúb* (see note on *vv.* ۶۸۳-۶۸۴ *supra*).

۱۷۴۳ بند کن الخ, *i.e.* "check thy transports and refrain from words that would cause scandal and lawlessness". For such "overflowings" of ecstasy (*shaṭḥiyyát*), see *Luma'*, 375 *sqq.* One celebrated example (the *subḥání* of Báyazíd) is discussed and defended by Rúmí (IV 2102 *sqq.*).

۱۷۴۴ زیر و یران الخ. See notes on *vv.* ۴۳۴ and ۶۸۳ *supra.*

۱۷۴۵ See note on *v.* ۱۷ *supra.*

۱۷۴۶-۱۷۴۸ *Tír* may symbolise the Divine attributes of Majesty and Wrath (*Jalál*), and *sipar* those of Beauty and Mercy (*Jamál*). The true lover has no desire of his own: all his pleasure consists in what his Beloved desires, whether it be the bliss of "union" or the torments of "separation". Cf. *Tá'iyyah*, 82 = *SIM*, 208, and note *ad loc.*

۱۷۴۹ هر ستاره‌ش الخ, *i.e.* "every illumination (*tajallí*) that God bestows on the mystic pays a hundred times over for the loss of his intellectual faculties (Fa), or his self-existence (WM)".

۱۷۵۰ بها, probably, is the Arabic word, signifying here "splendour (of Divine illumination)". The commentators, however, take it to be Persian.

۱۷۵۳-۱۷۵۴ Cf. a similar passage in Ibnu 'l-Fáriḍ, *Tá'iyyah*, 84 *sqq.* The mystic who claims to have died to self but is still conscious of his "dying" (*faná*) has not yet given himself up entirely. Such an one does not know the real value of Divine Love and will "sell it for a song". Mm have ورا for مرا in both hemistichs of *v.* ۱۷۵۵.

۱۷۵۸ مجملش گفتم, *i.e.* in symbolic terms which enable the initiated to dispense with exposition.

۱۷۵۹ For the mystical meaning of *lab*, see GR, 744 *sqq.* *Daryá* is the infinite and invisible Sea of Divine Unity, of which the "lip" or shore, *i.e.* the outward form and limitation, appears in the Perfect Man.

من چو لا گویم الخ, referring to the profession of Divine Unity: *lá iláha illá 'lláhu.* In denying his self-existence the mystic affirms his oneness with God.

۱۷۶۰–۱۷۶۲ *Odi profanum vulgus et arceo.* Those who enjoy communion and conversation with God hide their secret under a mask of reserve and silence. In *v.* ۱۷۶۰ G reads *bisyárí sukhun*, with *fakk-i iḍáfat*; the other 13th-century MSS. have *purrí-yi*.

P. ۱۰۸, Heading. The verse which the poet takes as a text for his discourse on Divine jealousy is the second *bayt* in a *qaṣídah* by Saná'í (*Díwán* of Saná'í, 3, marg.) beginning:

ma-kun dar jism u ján manzil kih ín dún-ast án wálá;
qadam z-ín har du bírún nih, nah ín-já básh nah án-já.

In the verse quoted by Rúmí the Teheran edition of the *Díwán* transposes وا مانی and دور افتی. The same verse is quoted in *Mirṣád*, 129, last line = 142, 5 fr. foot.

إِنَّ سَعْدًا الخ. For Sa'd ibn 'Ubádah, a Companion of the Prophet (*ob.* circa 15 A.H.), see art. in *EI*. His jealous disposition is attested by a saying which Bukhárí has preserved (K. al-nikáḥ, Bábu 'l-ghayrat, ed. Krehl, III 450, 3 fr. foot, where shorter forms of this Ḥadíth are cited). Concerning the jealousy of the Prophet cf. the Story of 'Á'ishah and the blind man (*Math*. VI 670 *sqq*.).

۱۷۶۳ On the meaning of *ghayrat* as applied to God, cf. notes on *vv.* ۱۷۱۲–۱۷۱۳ and ۱۷۳۳ *supra*. Since He is the World-Soul, His jealousy is the source of all jealousies in the world. *Sabaq burdan*, "to win the stake", "bear away the palm". Cf. *Díwán*, *Tab*. 231, 13, marg.

۱۷۶۵ عين اليقين = عين or عيان, immediate vision, contrasted with ايمان, faith in the unseen. The antithesis is not between *naql* or *taqlíd* (traditional or conventional belief) and *kashf* (mystical revelation), but rather between *ímán* (the faith of a devout Moslem) and *iḥsán* (the "orison of union"), which the Prophet is said to have defined as "worshipping God as though thou wert seeing Him" (*Luma'*, p. 6, l. 7; Cf. *MI*, 53 *seq*.).

۱۷۶۷ Mm read *shistan* (= *nishastan*) for *búdan* and *ḥayf* for *'ayb*.

۱۷۷۲ بی اشتباه. Fa joins these words with *bi-dáníd* in the sense of *bí shubhah*, "without doubt"; but probably they allude to the phrase *far'-i Ḥaqq*. God comprehends all things, not as a whole in relation to its parts, but as a cause in relation to its effects.

۱۷۷۳ دوده occurs again at VI 3833, 4454; here it alludes to the ever-changing manifestations (*tajalliyát*) of the Divine Essence in forms of mercy, wrath, etc.

۱۷۷۶ G and the majority of my MSS. read *na-básham* for *na-nálam*.

۱۷۸۰ Cf. *vv.* ۸۱۷–۸۲۲ *supra* and notes *ad loc.*

۱۷۸۱ See note on *v.* ۱ *supra*.

۱۷۸۲ می خندیده‌ام, *i.e.* "I have been laughing because I know that the tribulation of which my heart complains is really a token of God's lovingkindness."

۱۷۸۴ *Ṣadr* = *Rabb* and *ástán* = *'abd*. When the Truth is mystically realised, all relations, including that of Lord and slave, disappear. See note on *vv.* ۱۷۳۶–۱۷۴۱ *supra*.

۱۷۸۵ ای رهیده جان تو. These words, together with *fakhr-i rástán* in *v.* ۱۷۸۳, would seem to imply that the poet is still thinking of the "deified" man (Ḥusámu'ddín): cf. notes on *vv.* ۱۷۲۷–۱۷۳۳ *supra*.

۱۷۸۶ All phenomena are individualised modes of Real Being; when stripped of this individualisation (*ta'ayyun*), which produces the appearance of plurality, they "become one" with each other and with Real Being. Cf. *SIM*, 152 *seq.* Hence God is revealed in every union of loving souls (*Tá'iyyah*, 241–264).

۱۷۸۷ God created the creatures in order that they might worship Him (*Qur.* LI 56), but essentially He is both the *'ábid* (worshipper) and the *ma'búd* (object of worship), and "otherness" or "individuality" (*man ú má*) is nothing but an illusion arising from the interplay of two aspects under which Reality may be viewed (see note on *v.* ۱۷۱۸ *supra*).

۱۷۸۸ F2 reads *yak-sán* for *yak ján*.

۱۷۸۹ بیا ای امر کن, *i.e.* "O Thou whose creative Word brings us into existence, come, reveal Thyself that we may lose our egoism and pass away in Thee." *Amr-i Kun* = *Ṣáḥib-i amr-i Kun* is a much better reading than *amr-kun* = *ámir*. There is no reputable MS. authority for *bayán* instead of *biyá* in the second hemistich.

۱۷۹۰ Corporealists and anthropomorphists cannot form a spiritual conception of God: they invest Him with bodily attributes and interpret literally such Ḥadíths as "God laughed yesternight" (cf. Ghazálí's story of the saint who made God laugh three times a day, *Aspects of Islam*, 228 *seq.*); "God is gladdened by the repentance of His servant who believes on Him"; and "Verily, God laughs at the despair of His servants when Mercy is (so) near to them." Qushayrí, who quotes the last-mentioned Ḥadíth (71, 7 *sqq.*), explains that the word "laughter" as applied to God signifies "the manifestation of His bounty" (*izhâru faḍlihi*). The second hemistich might be translated: (Expressions like) "Thy sadness" and "Thy laughter" lead (the corporealist) to fancy (what is false).

۱۷۹۱–۱۷۹۴ Love of God is incompatible with any regard for feelings of pleasure and pain, whether sensuous or spiritual, *e.g.* preoccupation with alternating "states" of *qabḍ* and *basṭ*, etc. Real love (*'áshiqí*) transcends all duality. Cf. III 1406 *sqq.*

۱۷۹۵ ده زکوة الخ, *i.e.* "bestow on me who am a beggar to Thy sovereign beauty the alms of Thy grace and love: tell how my soul is purged of all but Thee".

۱۷۹۶ This verse depicts the unveiling (*tajalli*) of Divine Beauty in the mystic's heart.

۱۷۹۷ من حلالش کردم. Cf. note on *v.* ۱۷۴۹ *supra*.

او می گریخت, *i.e.* He would not let my *faná* be permanent.

۱۸۰۲ Here the poet turns from his description of the Beloved (*Gul*) to describe the state of the lover (*bulbul*), a state beyond human joys and sorrows and all the good and evil of this fleeting existence.

۱۸۰۶ حقشان وارثست, referring to *Qur.* xv 23: "Lo, it is We that bring (all things) to life and cause them to die, and We are the inheritors (*al-wárithún*)." Cf. *Qur.* xxviii 88: "everything is perishing except His Face."

۱۸۰۷ صبح شد. The last verse suggests that these words are to be understood in a mystical sense: "the night of 'separation' is past, the morn of 'union' has arrived." Cf. *Díwán*, *SP*, ix 13: *ṣubḥ-i sa'ádat damíd; ṣubḥ nah: núr-i Khudást*, and Maghribí's verse:

kunún az Maghribí rastam ba-kullí
kih az Mashriq bar ámad áftáb-am.

In the three oldest MSS. *ṣubḥ* takes the place of *pusht*.

عذر مخدومی الخ. The poet, lost in contemplation of God and unable to speak in his own person, begs God to make excuses to Ḥusámu'ddín, by whom he is inspired: his "intoxication" is such that he is no longer capable of expounding the mysteries imparted to him. This, or something like it, appears to be the meaning of the enigmatical verse; but the commentators offer several other interpretations. One of these is based on the fact or legend (*Nafaḥát*, 541, 10) that occasionally Rúmí would begin dictating the *Mathnawí* to Ḥusámu'ddín at nightfall and continue without interruption till dawn. In the present verse, therefore, the poet is said to desire God to ask his amanuensis to excuse him for concluding the recitation at that hour. Fa supposes that "ask pardon of Ḥusámu'ddín" may signify "do honour to Ḥusámu'ddín", and quotes a Ḥadíth in which God is represented as excusing Himself (*ya'tadhiru*) at the Resurrection to a man from whom He had withheld worldly goods because of the honour he was destined to enjoy hereafter. Cf. *v.* ۲۱۶۵ *infra*.

۱۸۰۸ *I.e.* God, the inward essence (*báṭin*) of all things, is the real intercessor on behalf of those who ask pardon of the Logos embodied in the Perfect Man. I do not think it probable that *marján* (see note on *v.* ۱۴۵ *supra*) is used metaphorically for *qalb*.

۱۸۰۹ منصور تو, *i.e.* Ḥalláj (Ḥusayn ibn Manṣúr), whom Persian writers often call Manṣúr-i Ḥalláj or simply Manṣúr, the famous Ṣúfí executed in A.H. 309. For a full account of his life and doctrine, see Massignon's *La passion d'al-Hallâj*. "The wine of Thy Manṣúr" refers to the phrase *ana 'l-Ḥaqq* in which Ḥalláj declared his mystical union with God. Cf. also his verses (*Ṭawásín*, 134):

"Thy Spirit is mingled in my spirit even as wine is mingled with pure water.
When anything touches Thee, it touches me. Lo, in every case Thou art I."

Though Halláj himself was not a pantheist, he is so regarded by many later Súfís, who identify his teaching with their own religious philosophy.

۱۸۱۰ دیدهٔ تو, *i.e.* the vision of Thee as Thou really art.

باده, *i.e.* the wine of phenomenal form (*súrat*) and whatever excites desire for anything other than God.

۱۸۱۱–۱۸۱۳ In these lines the poet speaks as the Perfect Man, the organ of Universal Reason (the Logos) which is the source and animating principle of all that exists in the spiritual and material worlds.

۱۸۱۱ جوش ما, *i.e.* Divine Love.

هوش ما, *i.e.* Universal Reason (*'aql-i kull*).

۱۸۱۳ The world of bodies is compared to a bee-hive, and the Perfect Man to the bees. As bees by Divine inspiration (see note on *v.* ۱۰۰۹ *supra*) build up honeycombs, cell by cell, so the Spirit of the Perfect Man makes the world (of which it is the archetype and final cause) an image of itself and fills all bodies, according to the capacity of each, with sweetness and light and knowledge and love of God.

۱۸۱۹ کوشش بیهوده. Cf. IV 2040.

۱۸۲۰ آنك او شاهست. Some commentators take these words to refer to the Perfect Man: from him, since he has overcome all human infirmities, prayer and supplication (*nálah*) appear marvellous; yet even he is always imploring God to increase His favours, which are infinite; for though he manifests the Divine attributes perfectly, he is not God absolutely (cf. *SIM*, 108, 142). Fa regards *Sháh* as equivalent to Allah and *nálah* to *shawq* (love-desire). God "is not lovesick", *i.e.* lacks nothing, but His mercies never cease for a single moment. Surely, then, His lovers who without Him lack all cannot rest till they have found Him.

۱۸۲۱ كُلَّ يَوْمٍ الخ, *Qur.* LV 29.

۱۸۲۳ دم آخر may stand for *dar dam-i ákhir*, "at the moment of death".

۱۸۲۵ Cf. *Qur.* X 62: "and ye do not any work but We witness you when ye are absorbed in it, etc." The two oldest MSS. read *harchih mí-kúshand agar mard ú zan-ast*.

۱۸۲۶ ترکی‌تاز. See note on *v.* ۸۵۷ *supra*.

۱۸۳۰ One old MS. has *gusháď = gushúdagí* instead of *widád*, and Fa reads *áwáz-i gushúd*. Some edd. give *lafz* (or *nutq*) *u áwáz*.

۱۸۳۲ مرده شو. Cf. *v.* ۱۹۰۹ *infra*.

۱۸۳۳–۱۸۳۵ This passage illustrates "dying to self". "Make no pretensions: whatever attracts notice falls a prey to those whom it attracts. Conceal the bait (knowledge) which is devoured by others: be a trap, *i.e.* receive knowledge from God and His saints. Hide every good quality and action, be like a blade of grass on a roof, unobserved and uncared for."

۱۸۳۶ Mm read *chashm-há* (*i.e.* "evil eyes") *ú khishm-há*.

۱۸۳۷ روزگارش می‌برند, *i.e.* his worldly friends waste his time.

۱۸۳۸ او كه غافل بود الخ, *i.e.* he who neglects to sow the seed of good works in the present life.

۱۸۴۱ See *Qur.* VII 62 and II 47.

۱۸۴۲ *Qur.* XXI 69.

۱۸۴۳–۱۸۴۴ These lines refer to a legend that when Yaḥyá ibn Zakariyyá (John the Baptist) was fleeing from the Jews, who wished to kill him, a mountain opened and received him into its interior. Cf. III 1018.

۱۸۴۵ The two oldest MSS. have *bí-nifáq* for *pur madháq*, and there is good authority (GH) for *salám*[un] *al-firáq*.

P. ۱۱۲, Heading (2). The following passage develops the theme of *vv.* ۱۸۳۰–۱۸۳۷ *supra.*

۱۸۵۷–۱۸۶۲ *I.e.* "do not argue that praise cannot hurt you so long as you perceive the motives by which your flatterer is animated. In reality his praise is just as harmful as his blame, but since you take pleasure in praise, its injurious effects are hidden from you, whereas in the case of blame you recognise them at once and are enraged with the person who vituperates you after having flattered you in vain, even though you know perfectly well why he has changed his tune."

۱۸۵۸ بر ملا = *'alá mala'*[in] *mina 'l-nás* or *bayna 'l-mala'* (*Ali's hundert Sprüche*, 27, 4). Besides *bar malá* (I 3209, III 2424; *Díwán*, *Tab.* 16, 8; *Makhzan*, 2032), *dar malá* (III 3058), *andar malá* (I 3568), and *az malá* (III 2454) are used in the sense of "publicly", "openly", "manifestly".

۱۸۶۴ اين اثر الخ. Translate: "this effect (*i.e.* the effect of the sweetmeat) does not continue (*i.e.* is not felt during a long period of time) like the other (*i.e.* the effect of the bitter drug)."

۱۸۶۵ چون نمى‌پايد. The commentators explain these words as meaning "since the effect of the sweetmeat does not remain perceptible for long"; but I rather think that *chún* is interrogative. If so, the translation will run: "how is it (the effect of the sweetmeat) (apparently) not continuing for long? It is continuing (all the time, though) latent."

هر ضدى را الخ, *i.e.* the harmful effects of praise are made evident by considering the effects of blame.

۱۸۶۶ The reading *páyad nihán* is supported by one old MS. but is not necessary.

۱۸۶۷ The reading *nafs az bas madḥ-há* has greater MS. authority than *az wufúr-i madḥ-há*.

۱۸۶۸ چوگان. I have been taken to task for calling the Persian polo-stick (which is curved at its lower end and resembles the modern hockey-stick) a "bat". In English, however, "bat" and "ball" are the words that best convey the antithesis expressed in Persian by *chawgán* and *gúy*.

۱۸۷۱ مرده الخ, *i.e.* they will flee from you as though you were a ghost.

١٨٧٢ On παιδεραστία (*ṣuḥbatu 'l-aḥdáth*) among Ṣúfís, see *Talbís*, 282 *sqq.* and cf. *Math.* v 363 *seq.*, vi 3843 *sqq.*; Hartmann, *Darstellung*, 116; *Passion*, 796 *sqq.*; Gibb, *Hist. of Ottoman Poetry*, i 64; *SIM*, 35 *seq.* That the practice of *naẓar ilá 'l-murd* was not easy to put down appears from the frequency and emphasis with which it is forbidden by Ṣúfí Shaykhs. In the second hemistich two 13th-century MSS. read *dar dám-ash kunand*, and this reading improves the rhyme.

١٨٧٣ When he is past his prime, his lovers abandon him and the Devil has no further use for him.

١٨٧٤ Cf. vi 1277 *sqq.*

١٨٧٦ Mm read *dív-i ná-ba-kár*.

١٨٧٧ The MS. evidence is strongly in favour of the readings *án-kih* (instead of *án-gah*), *áwíkht ú*, and *zi-tú bi-gríkht ú*. Cf. *Qur.* lix 16: "like the Devil, when he bade Man disbelieve and, after he disbelieved, said, 'Lo, I am quit of thee'."

P. ١١٤, Heading. The particular application of the Ḥadíth is obvious. Deliverance from the body and the sensual self depends, like everything else, on the will of God.

١٨٧٨ اندر بسیچ. Cf. *andar basích* (*pasích*) *kardan* (iii 2963).

١٨٨٤ بادها, *i.e.* the winds of passion (*hawá*). Here and in the next verse most of my MSS. have *nashf-ash*; but *nasf-ash* goes better with *khasf-ash* and seems to me the preferable reading.

١٨٨٧ کند از سر قدم. Cf. v. ٣٠٩٣ *infra* and Jámí, *Yúsuf ú Zalíkhá*, 92, 24: *qudam az tárak-i man kun ba-síy-ash*.

١٨٩٠ Cf. v. ٣٨٨ *supra*.

١٨٩٤ خزانست و بهار, *i.e.* diverse sensual or spiritual "states" (*aḥwál*). Cf. *infra*, v. ٢٠٣٧ *sqq.* and v. ٢٠٥١.

١٨٩٧ The great majority of my MSS. read *zi-ghunchah ú ward*.

١٨٩٨ According to the commentators *barg* = thoughts, *shákh* = words, and *gul* = mystic knowledge.

١٨٩٩ *I.e.* the words of the *Mathnawí*, inspired by Universal Reason in the form of the Perfect Man (Ḥusámu'ddín), whose heart is a garden of Divine mysteries, are imbued with the perfume of these spiritual flowers.

١٩٠٠-١٩٠١ *I.e.* every effect (*athar*) has an efficient (*mu'aththir*), to which it serves as a guide.

١٩٠٢ شد زبویی الخ. On smelling Joseph's shirt Jacob recovered his sight, which he had lost through excessive weeping (see *Qur.* xii 84 and 95).

١٩٠٣ بوی بد, *i.e.* worldly knowledge.

١٩٠٤ Here Joseph represents the prophet or saint in whom Divine Love is objectified, while Jacob stands for the seeker and lover. It behoves the lover to refrain from any act of self-assertion in the presence of the Beloved.

١٩٠٥ Saná'í bestows the title *Ḥakím* on himself in the following verses (*Ḥadíqah*, IX 231 *a*):

az hamah sh̲á'irán ba-aṣl u ba-far'
man ḥakím-am ba-qawl-i ṣáḥib-sh̲ar'.
sh̲i'r-i man sh̲arḥ-i sh̲ar' u dín bás̲h̲ad:
sh̲á'irí 'aql-rá c̲h̲unín bás̲h̲ad.

١٩٠٦–١٩٠٧ These verses are quoted verbatim from the *Díwán* of Saná'í, 177, 7 and 11. Verse ١٩٠٦ is the opening verse of the *g̲h̲azal*, and *v.* ١٩٠٧ the fifth verse. The Teheran ed. of the *Díwán* reads *w-ar na-dárí* for *c̲h̲ún na-dárí* and *ṣa'b* for *sak̲h̲t*. Fa makes *v.* ١٩٠٧ a *mat̲h̲nawí* verse by reading *ná-zíbá u zard*.

سخت باشد الخ. This hemistich supplies an analogy for the statement that ugliness is only aggravated by the exhibition of pride and arrogance.

١٩٠٩ نیاز describes the feeling of sore need and utter want with which the mystic gives himself up to God.

١٩١٠ دم عیسی, *i.e.* the inspiration of Divine grace or the spiritual influence of a holy man.

١٩١١ خاك, *i.e.* humble and lowly and receptive. The two oldest MSS. read *numáyí* for *bi-rúyí*.

P. ١١٦, Heading. The following Story illustrates the four preceding verses. It is an allegory of the soul that turns away from worldly vanities to find peace and everlasting bliss in "dying to self". I do not know whether the part played by the Caliph 'Umar (ibn al-K̲h̲aṭṭáb) has any basis in Mohammedan legend, or whether, as seems more likely, the whole episode was imagined by the poet. An interesting analysis, from the aesthetic and stylistic point of view, is given by Dr G. Richter in *Persiens Mystiker Dschelál-eddin Rumi*, 28–45.

١٩١٦ همچو اسرافیل. See note on *v.* ٣٩٨ *supra*.

١٩١٧ رسایل, pl. of رسیل, occurs again at III 1473. *Rasíl* is used in the same sense at III 3225, and G reads *rasílí* here. *Rasílí kardan bá*, "to act as musical accompanist to (any one)", occurs in the *Díwán* of Saná'í, 4, last line. *Fíl* denotes the gross body.

١٩١٩ *Nag̲h̲ma-há* refers to the inward voice of Divine inspiration (cf. *v.* ١٩٣٢ *infra*) from which the prophet's call to God draws its life-giving power.

١٩٢٠ None but mystics know the real meaning and nature of mystical experience.

١٩٢١ Cf. *Tá'iyyah*, 697. For an exception to the rule that there can be no spiritual affinity between human beings and Jinn, see VI 2974 *sqq*.

١٩٢٤ *Qur.* LV 33: "O community of Jinn and mankind, if ye are able (*istaṭa'tum*) to pass forth (*tanfud̲h̲ú*) from the regions of heaven and earth, then pass forth! But ye shall not pass forth save by authority." Bayḍáwí

explains *tanfudhú* as "fleeing from God and His destiny (*qadá*)" or "exploring heaven and earth in order to know what is therein; but this knowledge cannot be gained save by Divinely appointed means, *viz.* reason (*'aql*) and tradition (*naql*), leading up to that which lies beyond the highest heavens". Rúmí's meaning agrees better with the interpretation given by Najmu'ddín al-Kubrá (*Mq*, I 354, I *sqq.*): "O faculties celestial and mundane, if ye are able to disperse and return to the heaven of spirituality and the earth of corporeality, then disperse! But ye cannot, save by Our authority and decree"; or "if ye are able to attain unto the sciences of the higher and lower worlds without the authority of mystic inspiration (*al-wárid*), then strive to do so; but ye will never succeed till the power of the *wárid* descends upon you."

۱۹۲۵ اجزای لا, *i.e.* "ye who are attached to 'other than God' (*má siwá 'lláh*), which is the negation of real being".

۱۹۲۶ هین زلای نفی الخ, *i.e.* "say *lá iláha illá 'lláh* and thereby expel from your hearts the notion of 'otherness'". Şárí quotes the verse:

zi-daryá-yi shahádat chún nihang-i lá bar árad sar
tayammum farḍ gardad Núḥ-rá dar waqt-i ṭúfán-ash.

"When the leviathan *Lá* lifts up its head from the sea of the *shahádat* (the Moslem profession of faith),
It becomes obligatory on Noah to perform the ablution with sand (even) at the time of the Flood."

In the second hemistich G reads *in khayál ú wahm yak-sú afganid.*

۱۹۲۷ کون و فساد, *i.e.* the phenomenal world.

۱۹۲۸ دخمها, *i.e.* their bodies (cf. *v.* ۱۹۳۱ *infra*).

۱۹۲۹ نوش‌را, *i.e.* thy spiritual ear.

۱۹۳۱ Two of the oldest MSS. read *ján-i bar yak murda-i az gúr-i tan.*

۱۹۳۳ بر خاستیم, *i.e.* "we experienced a spiritual resurrection".

۱۹۳۴ The first hemistich alludes to *Qur.* XLII 50–51: "it is not given to any human being that God should speak to him except through revelation (*waḥyan*) or from behind a veil, or except that He send a messenger to reveal to him what He pleaseth by His permission."

بانگ حق, the wordless *Kalám Alláh.*

اندر حجاب, as in the case of Moses and the Burning Bush (*Qur.* XX 9 *sqq.*; XXVII 7–8).

آن دهد الخ, referring to the conception of Jesus by the Divine Spirit which was breathed into the Virgin Mary (*Qur.* XXI 91, LXVI 12). Jesus is also called "the Word (*Kalimah*) of God, which He cast into Mary" (*Qur.* IV 169); this is the creative word *Kun* ("Be"). Similarly, as Fa explains, "when the Speech of God (*Kalám-i Ḥaqq*) comes into the heart of any one and the Divine Inspiration enters his heart and soul, its nature is such that there is produced within him a spiritual

child (*walad-i ma'nawí*) having the breath of Jesus that revives the dead". Cf. Eckhart's doctrine of the birth of Christ in the soul (Inge, *Christian Mysticism*, 162 *seq.*). His saying, "the Father speaks the Word into the soul, and when the 'son' is born every soul becomes Mary", is curiously parallel to what Rúmí says in this verse. See the Add. Notes on I 1515–1521.

۱۹۳۵ فنا پوسیدگان. Cf. *v.* ۱۹۲۷ *supra*. Some commentators, reading *ay faná-tán níst kardah zír-i púst*, which is supported by two old MSS., suppose that the poet is referring, not to those whose minds are set on perishable things, but to mystics in the state of *faná*, and that in the second hemistich he bids them emerge from their "non-existence" into the life in God (*baqá*) that characterises the Perfect Man. The context, however, is against the latter interpretation.

۱۹۳۶ عبد الله is here a technical term for the "deified" or Perfect Man, invested with all the Divine attributes. According to *Káshání* (*Iṣṭiláḥát*, 91), it is properly applied to none but Mohammed (to whom God has applied it: *Qur*. LXXII 19), and to the heads of the Ṣúfí hierarchy (*Aqṭáb*) as his spiritual heirs. Cf. the Ḥadíth *inna 'lláha yaqúlu 'l-ḥaqqa 'alá lisáni 'abdihi*.

۱۹۳۸ بی یسمع وبی یبصر. These words are quoted from the famous Ḥadíth-i qudsí (*AQ*, 91, 225) concerning *qurb-i fará'iḍ* and *qurb-i nawáfil*: "God said, 'My servant doth not draw nigh unto Me by any means that pleaseth Me better than performance of the obligatory duties of worship (*fará'iḍ*) which I have laid upon him; and My servant doth not cease to draw nigh unto Me by voluntary works of devotion (*nawáfil*) until I love Him, and when I love him, I am his ear, so that he hears by Me, and his eye, so that he sees by Me, and his tongue, so that he speaks by Me, and his hand, so that he takes by Me." Instead of *fa-bí yasma'u wa-bí yubṣiru* the older form of the Tradition has *kuntu sam'ahu 'lladhí yasma'u bihi wa-baṣarahu 'lladhí yubṣiru bihi* (*Ḥilyah*, Leiden MS., II 238 *b*; cf. *Passion*, 511). While in *qurb-i fará'iḍ* the mystic is *fání* and God acts through him (cf. note on *v.* ۲۲۶ *supra*), in *qurb-i nawáfil* he is *báqí* and acts through God.

سر توی. The commentators cite Traditions in which God says *al-insánu sirr*[un] *min asrárí* and *al-insánu sirrí wa-ana sirruhu*. The Divine consciousness is manifested completely in the Perfect Man, who is both real (*ḥaqq*) and phenomenal (*khalq*), so that he is the medium through which God knows Himself and all His creation. See *SIM*, 86, 106 *seq.*, 155 *seq.*

۱۹۳۹ The mystical interpretation of the Ḥadíth *man kána lilláhi kána 'lláhu lahu* is that he who gives himself up entirely to God in *faná* is united with Him in *baqá*. That "annihilation" is a misleading equivalent for *faná* appears from Ibnu 'l-'Arabí's *dictum* (cited by Mq, I 357, 10): *wa-lá budda min ithbáti 'ayni 'l-'abdi fí 'l-faná'i fí 'lláhi*.

١٩٤٠. In the unitive state it is realised that the Divine and human aspects of the Essence are interchangeable. See *Passion*, 514 *seq.*; *SIM*, 126 *seq.*

١٩٤١ Fa and Mq read زمشکاتی دمی, *i.e.* "whenever I shine forth from a lamp-niche for a moment", but no good MS. supports this reading.

١٩٤٢ ظلمتی‌را, *i.e.* the darkness of ignorance, infidelity, and sin.

١٩٤٣–١٩٤٤ Adam, whom God taught the Names (see note on *v.* ١٠١٢ *supra*), typifies the Perfect Man, from whom other men learn the mysteries of the Divine nature. *Mí-gus͟húd* may be intransitive.

١٩٤٥ *Kadú* = the saint; *k͟humm* = God. In the second hemistich read شاذ آن for شادان and translate: "the blessed gourd is not separated (from the jar), as thou art." All the commentators explain *s͟hádán* (or *s͟hád án*) as "taking pleasure in sensual things"; but Persian *s͟hád* (written *s͟hád͟h* in the older MSS.) does not give the right antithesis to *paywastah*. Here the word is evidently derived from Arabic *s͟had͟hd͟ha*.

١٩٤٦ The original form of the Ḥadíth is: *ṭúbá li-man ra'ání wa-ámana bí wa-ṭúbá li-man ra'á man ra'ání wa-ámana bí: ṭúbá lahum wa-ḥusnu ma'áb.*

١٩٤٧–١٩٥٠. Cf. II 909 *sqq.* All prophets and saints derive their inner light from the Divine Spirit or the Light of Mohammed (see note on *v.* ٤٢٥ *supra*) which is the ultimate source of Revelation.

١٩٤٩ The text is that of CH. My other MSS. read *bi-stán tu án* in the first hemistich and *s͟ham'-i ján* in the second.

P. ١١٩, Heading. Only part of the Ḥadíth is quoted here; the rest of it runs: *la'allahu an tuṣība-kum nafḥatun minhá fa-lá tas͟hqawna abadan*, "perchance one of the breaths will reach you, and then ye will nevermore be miserable". The following passage develops the topic of Divine inspiration; and the keynote is the word *nafḥah*, which corresponds to *nag͟hmah* (*vv.* ١٩١٩–١٩٢٨ *supra*), *áwáz*, *báng-i Ḥaqq*, *dam* (*vv.* ١٩٣١–١٩٤٢). The meaning of *nafaḥát* is brought out in another Ḥadíth similar to this one: *ta'arraḍú li-nafaḥáti raḥmati 'lláhi*, "Address yourselves to (*i.e.* make yourselves the objects of) the sweet exhalations of Divine mercy". In *Mirṣád*, 70, 4 *sqq.* = 74, 6 *sqq.*, the latter words are explained as an injunction to fulfil the religious law perfectly and thereby attain to *qurb-i faráʼiḍ* (see note on *v.* ١٩٣٨ *supra*), but Rúmí is thinking especially of the spiritual teaching, influence, and favours of the saints.

في ايّام دهركم, *i.e.* at all times.

١٩٥٣ For the mystical sense of اوقات see note on *v.* ١٣٢ *supra*.

١٩٥٥ جان آتش, *i.e.* the carnal soul. Two of my oldest MSS. give this verse in another form:

ján-i nárí yáft az vay inṭifá,
murdah pús͟hid az baqá-yi ú qabá.

The later MSS. give both doublets separately.

١٩٥٦ For Ṭúbá, the Tree of Paradise, see *Aḥwálu 'l-qiyámah*, 109, 3 *sqq.* = *Muhammedanische Eschatologie*, 197. Most MSS. have *k͟halqán* for *ḥaywán*.

۱۹۵۸–۱۹۵۹ *Qur.* XXXIII 72: "Verily We offered the trust to the heavens and the earth and the mountains, but they refused to bear it and shrank from it. And Man assumed it. Lo, he was unjust and ignorant." The interpretations of this Qur'ánic verse are many and various (see Bayḍáwí *ad loc.*). In general terms the "trust" (*amánah*) which Man alone accepted is the Faith of Islam and obedience to the Divine Law. Hence Ṣúfís define it as gnosis (*ma'rifah*), which is the essence of the Faith (*Mirṣád*, 77, last line and *sqq.* = 82, penult. and *sqq.*); or the inspiration of Divine Grace and Love (*al-fayḍu 'l-iláhí*), in virtue of which Man is the vicegerent (*khalífah*) of God and displays all the Divine attributes. Nothing in the universe was capable of supporting such a burden, except Man, whom God made in His own image. Explanations of his "injustice" and "ignorance" are given by Rúmí (III 4672 *sqq.*), in *Mirṣád*, 95, 10 *sqq.* = 103, 14 *sqq.*, 111, last line and *sqq.* = 122, 10 *sqq.*, *Fíhi má fíhi*, 17, 8 *sqq.*, and *IK*, II 63, 7 fr. foot = *SIM*, 107.

As a specimen of the way in which Ṣúfís understand this important text, I append in a slightly abridged form part of an extract from the commentary on the *Qur'án* by Najmu'ddín Kubrá (*LHP*, II 491 *sqq.*), cited in Mq (II 495, 17 *sqq.*, comm. on *Math.* II 2372).

"In truth the *amánah* is that which is described as 'the great felicity' (*al-fawzu 'l-'aẓím*: *Qur.* IV 17), *i.e.* *al-faná fi'lláh* and *al-baqá bi-'lláh*, denoting immediate reception of the Divine grace (*al-fayḍ al-iláhí*), and which is called 'the trust' (*al-amánah*) because it is a Divine attribute bestowed on Man exclusively—*i.e.* on the Perfect Man who is the heart of the universe—and communicated through him to the whole creation; and this is the mystery of the vicegerency (*khiláfah*) which was conferred on Man alone. Man is 'unjust' (*ẓalúm*), because he did a wrong to himself by accepting a 'trust' that involves the naughting of himself (*faná'u nafsihi*); and 'ignorant' because he thinks he is this beast (*bahímah*) which copulates and eats and drinks, and does not know that his animal form is a mere husk whereof his spirit is the kernel, and that his spirit also is a husk whereof the kernel is Love; for he is the beloved of God and the lover of God (*Qur.* V 59). Whoever loves aught other than God is ignorant of himself, and he who knows himself knows his Lord with a unification (*tawḥíd*) transcending all copartnership (*shirk*)."

دل کُه خون شدی. Cf. *v.* ۲۵ *supra* and note *ad loc.*

۱۹۶۰–۱۹۷۱ The "Divine breaths" cannot inspire the heart that is swayed by sensual affections or attached to anything other than God.

۱۹۶۰ دیگر لون, *i.e.* unique. No Divine *tajallí* is ever repeated in the same form.

لقمهٔ چندی, *i.e.* some human infirmities (cf. *v.* ۳۹۹۰ *infra*) or unspiritual thoughts. It is improbable that the phrase is meant to be taken

literally, according to the Ḥadíth "when the belly is filled, Wisdom becomes mute", or that it refers to the intrusion of uninitiated persons.

۱۹۶۱ *I.e.* it is high time that the pure spirit, which sensuality and worldliness keep confined in the body, should be released from its prison. The antagonism of spirit and flesh is characteristically expressed by the word-play on *Luqmán* and *luqmah*. For Luqmán, the sage who gives his name to the thirty-first Súrah of the *Qur'án*, see art. Lukmān in *EI* and Horovitz, *Koranische Untersuchungen*, 132 *sqq.* He appears as a sagacious negro slave in several anecdotes related by Rúmí. One of these (see *infra*, *v.* ۳۵۸۱ *sqq.*) is identical with a story which occurs in the 14th cent. *Life of Aesop* by Maximus Planudes. The medieval Arabic version of Aesop's Fables is ascribed to Luqmán.

۱۹۶۲ خار. For the metaphor, cf. *vv.* ۱۵۰-۱۵۵ *supra*. The three oldest MSS. read *bawá-yi* for *bará-yi* in the first hemistich, and *bamí-jóyíd khár* in the second.

۱۹۶۳-۱۹۶۴ *I.e.* "you have not sufficient discernment to perceive that within you is a pure spirit of Divine origin, which is your real self, and that the only 'thorn' is the illusion of phenomenal existence". The thorn is the lowest form of life in the vegetable kingdom, the date-palm the highest (*Chahár Maqálah*, 6, 9). Instead of *níz níst* Fa has *tíz* (*téz*) *níst* and translates: "In his sole there is a thorn, and (therefore) his shadow (body) is not nimble (purged of grossness and ready to soar to God)." This reading can claim little MS. authority and gives a poor sense as well as a bad rhyme (see note on *v.* ۸۹ *supra*). The spines (*khár*) on the stem of the date-palm (*khurmá-bun*) are proverbial: *khár bá khurmá-st*. See *Amthál ú Ḥikam*, II 706.

۱۹۶۹ مصطفی زادی الخ, *i.e.* the spirit riding on the body. The Spirit of Mohammed is the archetype of all created things (note on *v.* ۹۸۹ *supra* and *SIM*, 107 *sqq.*) and the father of all spirits (*abú 'l-arwáḥ*). Cf. the Ḥadíth: "I am the Light of God, and the true believers are from my Light." The comparison of the body to a "thorn-eating" camel occurs again at IV 1545.

۱۹۷۱ On the contrast between the real nature of Man and his bodily existence, cf. III 999 *sqq.*; IV 521 *sqq.*, 803 *sqq.*, 2469 *sqq.*, 3759 *sqq.*

۱۹۷۲-۱۹۷۱ How shall the "thorn" of egoism be eradicated? By the harmonising and unifying spirit of Love, of which Mohammed is the supreme type.

۱۹۷۲ که سازد همدمی. The commentators explain *ham-damí* as equivalent to *yak ham-dam*, but the rhyme requires *yá-yi ma'rúf*, and the abstract meaning suits the context much better.

حمیرا (diminutive of *ḥamrá*), a name given by the Prophet to his wife 'A'ishah on account of her fair complexion, is here applied symbolically to the Divine Spirit with which the mystic would fain converse as lover with beloved. Cf. *Ṭawásín*, 132 *seq.* Ibnu 'l-'Arabí declares (*Fuṣúṣ*, 272)

that those who behold God in woman enjoy the most perfect vision of Him. Cf. note on *v.* ۲۴۳۷ *infra.*

۱۹۷۳ آتش اندر نه تو نعل. There are frequent allusions in Persian poetry to this love-charm. A horse-shoe, on which the sorcerer has inscribed the name of the person he desires to bring under his influence, is put in the fire and spells are chanted over it. The red-hot shoe is supposed to excite a corresponding ardour in the heart of the loved one. By the same means a runaway slave may be induced to return to his master.

Hence the meaning of the verse is: "Cause me to be bewitched by thy beauty and drawn near to thee, in order that the glow of pure love may penetrate the mountain of my bodily nature and make it wholly spiritual" (cf. *v.* ۲۰۰۰ *infra*). The old belief that gems are formed by the action of subterranean heat originally emanating from the sun finds expression in many Persian verses, *e.g. v.* ۲۵۹۲ *infra* and the well-known verse:

sál-há báyad kih tá yak sang-i aṣlí z-áftáb
la‘l gardad dar Badakhshán yá ‘aqíq andar Yaman.

Some commentators (Fa, Ṣárí, and Mq) interpret *vv.* ۱۹۷۲–۱۹۷۳ in a rather different way. According to them the poet means that "the Prophet descended from the plane of *láhút* (Divinity) to that of *násút* (humanity) in order to come into connexion with the attributes of the fleshly nature (*bashariyyah*) without which he could not fulfil his mission (cf. note on *v.* ۳۶۶۳ *infra*); therefore he desired to be fascinated by the charms of 'Ḥumayrá' and brought down from the transcendental world for the purpose of displaying in sensible form and colour the rubies of gnosis and the mysteries of the Truth". In that case "Ḥumayrá" would represent the attractions of phenomenal beauty (*ḥusn*, as opposed to absolute beauty, *jamál*), and *ham-damí* (*v.* ۱۹۷۲) would denote the harmony established by Mohammed between the sensual and spiritual elements in man. Fa observes that such equilibrium (*i‘tidál*) is characteristic not only of the Prophet himself but also of the religion which he instituted. The next verses, which indicate that "Ḥumayrá" is the heavenly spirit (*rúḥ*), would seem to be incongruous with the ideas suggested by the commentators. Cf., however, *v.* ۲۴۲۸ *infra* and the note on *v.* ۲۴۳۷.

۱۹۷۴ جان = *rúḥ* (*ψυχή*), often a feminine noun in Arabic.

۱۹۷۶ این نه آن جانست الخ. The animal or vital spirit (*rúḥ-i ḥayawání*) is described as "a subtle body" (*jism laṭíf*) originated in the heart and thence conveyed by the carotid arteries to the brain. Having a corporeal basis, it may be said to be a product of the elements and their four "natures", *viz.* dryness, moisture, heat, and cold.

۱۹۷۸ The human spirit (*rúḥ-i insání*) comes directly from God (*min amri Rabbí*). In the Perfect Man it is "the soul of goodness", dispensing good to all the world.

بی خوشی نبود خوشی الخ, *i.e.* without real intrinsic goodness there can be no lasting joy and felicity. *Murtashí*, "receiver of bribes", *i.e.* one whose happiness depends on the extraneous means whereby it is procured.

۱۹۸۰ چون شکر گردی الخ, *i.e.* "when by keeping faithfully the Primal Covenant (see note on *v.* ۱۳۴۱ *supra*) you shed the attributes of the lower self and assume the nature of the Spirit who is Absolute Goodness and Love". Though two of the three 13th-century MSS. have ***bisyárí***, the reading of G, ***ta'thír***, seems preferable.

۱۹۸۱ از خود, *i.e.* from his real self. For ***rahíq***, cf. note on ***v.*** ۳۲۳ ***supra.*** In the second hemistich all my MSS. except CN read ***gum shavad gum ay rafíq.***

۱۹۸۲ عقل جزوی, the particular, individual, discursive reason (διάνοια) as opposed by Plotinus to the universal, super-individual, spiritual reason (*νοῦς*). Hence it is contrasted, as the distinctive quality of Iblís, with love, which is characteristic of Adam (IV 1402, VI 260). Cf. also IV 1295 *sqq.*, 1960 *sqq.*; V 463 *sqq.*

۱۹۸۳ The nature of Reason, like that of the Angels, is "the purest light of heaven" (III 3193, 4054); but egoism turns an angel into a devil.

۱۹۸۴ چون· بحکم حال الخ, *i.e.* when it is a question of mystical experience, the discursive reason has nothing positive to say: it can only deny.

۱۹۸۵ نشد از هست نیست = *lam yafna 'an wujúdihi.*

چونك طوعًا الخ. Cf. the Hadíth *mútú qabla an tamútú*, "die (the death to self) before ye die (the death of the body)".

۱۹۸۶ جان, the Divine Spirit which (regarded as the Logos) is the Spirit (*rúh*) or Reality (*haqíqah*) or Light (*núr*) of Mohammed, whence all prophets and holy men derive their inspiration.

ارحنا یا بلال, *i.e.* "relieve us from the cares of this world by chanting the *adhán* (call to prayer)". Bilál, an Abyssinian slave, was the first Moslem to act as muezzin.

۱۹۸۷ سلسلت. *Salsal* is used as an epithet of water = sweet, limpid, or of wine = mellow. G writes *silsil-at* = *musalsal-at*, which gives a better rhyme and is undoubtedly correct. The sense of ***báng-i silsil-at*** is exactly rendered by Milton's "linkèd sweetness long drawn out".

۱۹۸۹-۱۹۹۱ When the victorious Moslems marched away from Khaybar in A.H. 7 (A.D. 628), they halted for rest towards the end of the night, and the hour of the dawn-prayer (*salátu 'l-fajr*) was past before the sunbeams roused them from slumber (Ibn Hishám, 766 *seq.*). The poet, playing on the etymological connexion between *ta'rís* and *'arús*, makes the "night-halt" a symbol for the mystical marriage of the soul with God.

۱۹۹۲ عشق is used here with the meaning of *ma'shúq*. Both *'ishq* and *ján* refer to the Divine Being viewed in different aspects.

۱۹۹۶–۱۹۹۷ In relation to God, who is the Absolute Good, nothing is absolutely evil (IV 65 *sqq.*, VI 2597 *sqq.*). The same things are "evil" in so far as they lack some positive quality that would make them good, and "good" in so far as they cause that quality to be manifested (II 2927 *sqq.*, V 574 *sqq.*, VI 1747 *sqq.*). God has created nothing without a purpose: the existence of "evil" serves to demonstrate His omnipotence and display the infinite perfections of His nature (II 2535 *sqq.*; *SIM*, 131). But though He wills, decrees, and creates all actions *quâ* actions, He does not will, decree, and create them *quâ* good or evil. These are names given by God or by us to actions which are approved or condemned on religious grounds. Infidelity, in respect of its being Divinely ordained, "is wisdom"; but in relation to human creatures it is disobedience to God's law and a deadly sin. Cf. III 1362 *sqq.*; *SIM*, 158.

۲۰۰۰–۲۰۰۱ The transfiguration of the body of the prophet and saint by the Divine Light (Spirit) is finely described in VI 3058 *sqq.* Cf. Andrae, *Die Person Muhammeds*, 362 *sqq.*, who gives parallels from Hellenistic mysticism.

۲۰۰۲ چون زیاد. From the obscure definitions given in the Persian lexx. it would seem that the terms *ziyád* and *naqsh-i ziyád* denote an imaginary and merely nominal addition which is sometimes made to the numbers thrown by the dice in the game of *nard* (Oriental backgammon).

۲۰۰۳ نمك اندر شد, *i.e.* it assumed the Divine attributes of purity and loveliness (*maláhat*). For salt (*milh*) as an emblem of spiritual regeneration, cf. II 1344.

۲۰۰۴ زآن حدیث الخ. The commentators quote two Traditions of the Prophet: *ana amlahu min akhi Yúsufa wa-Yúsufu ajmalu minni*, "I am (inwardly) more lovely than my brother Joseph, though Joseph is (outwardly) more beautiful than I"; and *ana afsahu 'l-'Arabi*, "I am the most eloquent of the Arabs".

۲۰۰۵ وارثان او, *i.e.* the perfect saints, who are the heirs of the *Haqíqatu 'l-Muhammadiyyah*.

۲۰۰۶ Cf. *vv.* ۱۴۰۵–۱۴۰۶ *supra*. The saints are hidden from the eyes of the vulgar; in order to see them, you must rise from the plane of spatiality to contemplation of the Infinite (*lá-makán*), but how should the soul that thinks "before" and "behind", *i.e.* the animal soul, be capable of this? Fa translates *pish-i hast-at*, "in the presence of thy (real) being". G writes *pish* with *sukún*. Some commentators understand the verse to mean that he who enjoys communion with the saints is unconscious of space and time; but this passage is addressed to the seeker, not to the adept.

۲۰۱۰ ای عدم الخ. Man is essentially immaterial: his spirit, being non-existent externally, transcends all spatial relations. Cf. note on *vv.* ۶۰۶–۶۱۰ *supra*.

٢٠١١ *I.e.* "thy day of life is a journey to God, who sheds on thee the rain of His inspirations if thou wilt open thy heart to receive them". Cf. St John ix 4: "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

٢٠١٣ زیر خاك الخ, *i.e.* the Light of Mohammed was the cause of his resurrection and everlasting life.

٢٠١٤ *Dirakht* is any caulescent plant, and the poet seems to be thinking of plants, which shoot up from the earth in spring, rather than of trees.

٢٠١٦ The "tongues" are the leaves, the "hand" the stem or branch.

٢٠١٧ "Like ducks, they have plunged their heads in water", *i.e.* they have sunk into the flood of death.

٢٠٢٠ هست این قدیم, referring to the doctrine of the *Dahriyyah* (see art. in *EI* and Shahrastání, *Milal*, 432, 5 *sqq.*) or Materialists that the world is eternal and that life, death, and all change arise from Nature and the movements of the celestial spheres.

٢٠٢١-٢٠٢٣ God causes spiritual gardens of faith, knowledge, and love to bloom in the hearts of His prophets and saints so that under the influence of this inspiration they tell of Divine mysteries and diffuse the Truth far and wide. In *v.* ٢٠٢٢ G reads *asrár-i gul*.

٢٠٢٤ همچون جُعَل. See note on II 2086. *Názuk-maghz* is best taken as a compound epithet.

٢٠٢٥ غرق, *i.e.* absorbed in their own affairs. *Lam'án u barq*, mystic illumination. *Lawámi'* (*Kashf*, *Eng.* 385) frequently occurs in this sense.

٢٠٢٦ و آنجا چشم نی. Cf. *Qur.* VII 178: *wa-lahum a'yunun lá yubṣirúna bihá*. The clairvoyant eye is the *oculus cordis* which sees (in the prophet or saint) a refuge from unbelief and guide to salvation.

٢٠٣٣ Concerning the supernatural powers supposed to reside in garments and other articles of dress, relics, etc., belonging to the Prophet or Moslem holy men, cf. Goldziher, *MSt*, II 356 *sqq.*, *SIM*, 73 *sqq.*

P. ١٢٤, Heading (1). I have not been able to find these verses of Saná'í in his *Hadíqah*, whence they probably come. The first verse is quoted by Sultan Walad in the *Ibtidá-námah* (Ṣárí, I 442, 2).

آسمانهاست. The descending planes (*SIM*, 94 *sqq.*) or emanations (Universal Reason, Universal Soul, etc.) of Being in the spiritual world may be likened to the heavens of the material world, which are ruled by these Modes of the Divine Essence in the same way as the earth is ruled by the planetary spheres. Cf. *vv.* ٧٥٤-٧٥٦ *supra* and the Preface to Book III, p. ١١٤ *sqq.*

٢٠٣٦ فی لبس الخ, *Qur.* L 14. In the *Qur'án* the "new creation" refers to the resurrection of the body at the Last Judgement, but here the words are used to describe the creation of new life in the mystic's heart by "rain from the Unseen" (*bárán-i ghayb*), *i.e.* by the influence of Divine grace (*fayḍ*). This "rain", however, varies in its effects according to

the nature and inherent capacity of the recipient: it may be a rain of Mercy (*Jamál*) or a rain of Wrath (*Jalál*). Cf. note on *v.* ۲۹۱ *supra.*

۲۰۴۰ سررشته بیاب, *i.e.* "apprehend the esoteric meaning of the analogy".

۲۰۴۱ Nearly all MSS. and edd. have the incorrect reading *ranj ú ghabín.*

۲۰۴۳ نیکبخت, *i.e.* one predestined to eternal felicity.

۲۰۴۵ آنك جانی داشت, as opposed to those who, since they have "hearts without understanding", are "worse than beasts" (*Qur.* VII 178).

بر جانش گزید, *i.e.* prized it more than life.

P. ۱۲۴, Heading (2). The complete text of the Ḥadíth as given by Fa, Ṣárí, and Bul. will be found in the *app. crit.* None of my MSS. goes beyond the first three words.

۲۰۵۲ عقلیست جزوی. See note on *v.* ۱۹۸۲ *supra.* The *kámilu 'l-'aql* is the saint inspired by the Logos (Universal Reason).

۲۰۵۳ غُلّی شود, *i.e.* the *murshid* is the means whereby the *muríd* is disciplined and made perfect.

۲۰۵۵ Mm read *az ḥadíth-i awliyá.*

۲۰۵۶ The reading *z-án* occurs in C only. The other MSS. have *tá.*

۲۰۵۹ خلالی, a wooden toothpick or a thorn used for that purpose; hence a minute part or quantity (of anything). Vullers, *sub voc.*, cites a verse of Niẓámí:

kas ámad k-az án mulk-i árástah
khilálí na-mánd-ast az án khwástah.

۲۰۶۰ زبدهٔ وجود. Mohammed, as the Logos, is the archetype and final cause of creation. In him the supreme ideal of humanity is realised.

۲۰۶۳–۲۰۷۰. These verses should be compared with several passages (IV 1323 *sqq.*, 2608 *seq.*, 3740 *seq.*; VI 2193 *sqq.*, 3526 *sqq.*) in which the poet argues that *ghaflat* (blindness to the Truth, ignorance of God's mysterious purposes, and preoccupation with selfish hopes and fears) is a Divine blessing (cf. *Kashf*, 382, 1 *sqq.*) in so far as it serves to maintain the worldly environment that is necessary for the development of spiritual perfection, and prevents the bodily existence of the mystic from being entirely consumed by the rapture of love and longing.

۲۰۶۳ In the state of stupefaction (*ḥayrat*) produced by excessive grief the mourner has no thought of himself. Not until God assuages his pain can he resume the work he is predestined to do in the world. Cf. V 3264 *sqq.*

۲۰۶۵ Cf. the Ḥadíth: *lawlá 'l-ḥamqá la-kharibati 'l-dunyá.*

۲۰۶۶ هوشیاری = *ṣaḥw*, "sobriety", *i.e.* the spiritual consciousness and clairvoyance of the mystic who is "perfect in reason" (*kámilu 'l-'aql*). While from one point of view this term is opposed to *ghaflat*, from another it is the antithesis of *sukr*, mystical "intoxication" (see *Tá'iyyah*, 326 *sqq.* = *SIM*, 230 and note *ad loc.*; *Kashf*, *Eng.* 187 *seq.*).

۲۰۷۰ All distinctions, including that of good and evil, would vanish from a world filled with the Light of the Spirit. Cf. note on *vv.* ۱۹۹۶–۱۹۹۷ *supra.*

P. ۱۲۶, Heading. مَخْلَص, the dénouement, *i.e.* the allegorical meaning or moral, of a story. Cf. *v.* ۲۶۱۶ *infra.* G writes *makhlaṣ* (not *mukhlaṣ*) in both places, and this is the correct form of the word.

۲۰۷۲ Read *báz-i ján-sh*.

۲۰۷۷ Zuhrah (Venus) is often represented by Persian poets as the celestial minstrel.

۲۰۷۹ در صدور, *i.e.* in men's hearts; not "in their (own) breasts", as I have translated it. The Divine Word, of which the prophets and saints are the mediators, is the origin of all created things and infinitely more powerful in its effects than the blast of the trumpet that will be blown by Isráfíl at the Resurrection. The latter will only bring bodies to life, but the voice of the Perfect Man can revive the hearts of the spiritually dead.

۲۰۸۰ نیستی, *i.e.* the inward reality which is non-existent externally.

۲۰۸۱ All thought and speech are under the sway of the Divine attributes manifested in the Perfect Man, and essentially he, as the Logos, is the soul of every mystical experience.

۲۰۸۷ ابریشم بها. There are allusions to this use of silk in the *Sháhnámah* (ed. Turner-Macan), III 1586, 9. and *Marzubán-námah*, 166, 18: *pindárí án abrisham bar sáz-i 'adl-i ú ummu 'l-awtár búd.* In *Díwán*, *Tab.* 202, 7 the diminutive *abrishamak* = harp-string.

پذیرد قلبها, *i.e.* accepts the prayers of sinners.

۲۰۹۳ The oldest MSS. read *bí par* for *bí sar*.

۲۰۹۶ عین ایّوبی الخ. *Qur.* XXXVIII 40–41: "And remember Our servant Job, when he called unto his Lord, saying, 'Lo, the Devil hath afflicted me with distress and torment'; (and We said unto him), 'Stamp with thy foot', (and a spring gushed forth, and We said), 'This is a cool washing-place and (refreshing) drink'."

۲۰۹۷ The boundless Divine grace whereby the Harper was caused to turn to God (*tanbíh*) and become absorbed in Him (*istighráq*) is compared to the fountain by which Job was purged of disease and pain.

۲۱۰۲ خار بیرون شد. See *vv.* ۱۹۶۳–۱۹۷۱ *supra.* The mystic who has lost himself in God must find himself again, *i.e.* rise from self-negation (*faná*) to positive and active consciousness of life in God (*baqá*), return to the world, and make God manifest by his works. See *MI*, 162 *sqq.*; *IP*, 19 *sqq.*

۲۱۰۳ مول مولی می‌زد. This phrase occurs at V 259, 1825, 2852.

۲۱۰۴–۲۱۰۷ It is better to regard each of these verses as complete in itself. Instead of "his spirit heard" read "his spirit heard it", and substitute a comma for the colon after "every cry and sound".

آن ندایی, *i.e.* the words *alastu bi-rabbikum* (*Qur*. VII 171). See note on *v.* ۱۲۴۱ *supra.*

۲۱۰۹ Tájík or Tázhík = a man of Iranian race, a Persian, especially as opposed to a Turk. For the curious history of this word, see art. Tādjīk in *EI*.

شهر کردست الخ. See note on *vv.* ۵۱۲–۵۱۳ *supra.*

۲۱۱۰–۲۱۱۱ The life of the universe is perpetually renewed (cf. notes on *vv.* ۱۱۴۲–۱۱۴۸ and ۲۰۳۶ *supra*). At the call of God every object of potential existence comes into actual being, and this implicit obedience of the *marbúb* to its *Rabb* corresponds to the express acknowledgment of fealty made by all human spirits in pre-existence. In the mystic's unified experience of reality the whole process of creation from the Primal Covenant to the Resurrection is a single timeless moment of Divine self-manifestation. Cf. *Tá'iyyah, vv.* 495–496 = *SIM*, 245 and notes *ad loc.*, and *Fuṣúṣ*, 10 *seq.* = *SIM*, 155.

۲۱۱۲ Bul. and other edd. give two forms of this verse, but the doublet has no respectable authority. Most MSS. read *man zi-fahm-i* instead of *z-áshnáyí*.

P. ۱۲۹, Heading. The Prophet's mosque at Medina had a *ṣuffah* (arbour) on the side facing the *qiblah*. Trunks of palm-trees were used as columns, and these were roofed over with palm-leaves and clay (see art. masdjid in *EI*, III 316 *seq.*). For some time after the mosque was built, the Prophet would lean against a palm-trunk while preaching; but subsequently a pulpit (*minbar*) was set up for him. It is related by Jábir ibn 'Abdalláh that a woman of the Anṣár said to the Prophet, "O Messenger of Allah, shall I give thee something to sit upon? I have a slave who is a carpenter." He replied, "If you please." So she had a pulpit made for him, and when Friday came and the Prophet seated himself, the palm-trunk beside which he used to preach cried aloud till it was wellnigh splitting. He descended from the pulpit and took hold of the palm-trunk and clasped it to his bosom, whereupon it began to moan (*ta'innu*) like a child who is being hushed. When at last it became quiet, the Prophet said, "It was made to cry by the verses of the *Qur'án* that it used to hear me reciting." See Bukhárí, **11**, 26 (I 233, 4 *sqq.*); **34**, 32 (II 15, 10 *sqq.*); **61**, 25 (II 400, 5 fr. foot and foll.), and cf. Ibn Baṭṭúṭah, I 275. Hujwírí (*Kashf*, *Eng.* 234) tells, as an experience of his own, the story of a pillar (in a mosque) that spoke to Abú 'l-Qásim Gurgání.

۲۱۱۳ از هجر رسول. Cf. *Díwán*, *Tab.* 233, 1:

man-am ustún-i án masjid kih masnad sákht payghambar;
chu ú masnad digar sázad zi-dard-i hajr nálán-am.

Further references to "the moaning pillar" occur in *Díwán*, 289, 13, marg. and 301, 4, and *Math*. I 3280, VI 859.

۲۱۱۶ G reads *guft khwábí kih tu-rá*. For the construction, see note on *v.* ۳۴۵۸ *infra*.

۲۱۱۷ The best MSS. read *Ḥaq-at sarví kunad* and *tá abad*.

۲۱۲۴ واقفان امر کُن, *i.e.* the prophets and saints, to whom it is mystically revealed that God by His creative Word (*Kun*) has endowed *jamádát* (plants and minerals) with life and understanding and speech (cf. note on *vv.* ۵۱۲–۵۱۳ *supra*). This is a truth which, unless it were guaranteed by Divine revelation (*e.g. Qur.* XVII 46), all the world would have denied, as in fact it is denied by infidel philosophers. The commentators incline to the view that *wáqifán-i amr-i Kun* refers to the *jamádát* themselves, but (apart from other objections) any one who looks at the context will see the improbability of that interpretation.

۲۱۲۵ In the second hemistich the two oldest MSS. read *afganad-shán ním wahmí dar gumán*.

۲۱۲۶ For *ẓann* (opinion) contrasted with *'ilm* (knowledge) and *yaqín* (intuitive certainty), see III 1510 *sqq.*, and cf. *Qur.* X 37.

۲۱۲۹ کوه may be taken metaphorically (cf. IV 3364) as a description of the speculative theologian or philosopher who is reduced to silence and confusion by the saint.

۲۱۳۱ Nearly all MSS. read *sulṭán-i baṣar*.

۲۱۳۲ My translation of this verse, though supported by the commentators, is incorrect. Read *khalq-i rúshan-dídah* with GH and translate: "(yet) they are under the protection of the clear-sighted people", *i.e.* the holy men who can lead them to God, whereas logical reasoning only enables them to understand and follow the teaching of the Prophet externally.

۲۱۳۳ مرده‌اندی, *i.e.* "they would pass their lives in ignorance and sensuality".

۲۱۳۸ آمدیت. So all my 13th- and 14th-century MSS. For *-it* instead of *-íd* as the suffix of the 2nd person plural (especially when *dál* is the final letter of the stem), see *TA*, Vol. II, preface, p. 9; *Qábús-námah*, 68, 8; 109, 12–15. These forms are common in old MSS. of the *Mathnawí*, *e.g. vv.* ۲۵۳۱, ۲۵۳۳, ۲۵۵۴, ۲۵۵۵ *infra*.

۲۱۴۰ از عصی, referring to *Qur.* XX 119.

۲۱۴۲ پنج نوبت. In Moslem lands the beating of a large drum (or the playing of a band) at the palace-gate five times daily was, and still is, a mark of sovereignty. Cf. Quatremère, *Histoire des Mongols de la Perse*, I 418, note 196.

۲۱۴۳ این مزه, *i.e.* spiritual and mystical perception (*dhawq*). It is only carnal reason that demands miracles from a prophet.

۲۱۴۴ بی جزر و مد, literally, "without ebb and flow". Cf. II 195, 1551; V 911. Here and in the other passages (except II 195, where جزر is

required by the metre) the edd. read *jazr u madd* against the authority of the best MSS.

۲۱۴۵ این طریق بکر, *i.e.* the esoteric Way, reserved for those who turn to God with faith and love.

۲۱۵۰ همچو در نان تخم صرع, *i.e.* poisonous, like bread containing seeds of darnel (a kind of rye-grass, "tares") that are diseased with ergot. The poisoning so caused is known technically as "ergotism". *Ṣar'* appears to be identical with *shaylam* or *gandum-i díwánah* (*lolium temulentum*), which, when eaten in the form of bread, produces giddiness and intoxication. See Achundow, p. 381, No. 282.

۲۱۵۱ The commentators explain that the sceptic dare not come out in his true colours; for if he did, he would incur the penalties of the religious law.

۲۱۵۲–۲۱۵۳ *I.e.* his own hands and feet exemplify the obedience of matter to spirit and bear witness to the truth which he assails with his tongue, viz. that all *jamádát* obey the Divine Spirit and proclaim the glory of their Lord and Creator. No doubt the poet is thinking of *Qur.* XXXVI 65: "this Day We seal up their mouths, and their hands speak to Us, and their feet bear witness of what they were earning"; but the application is different.

۲۱۵۶ Mm have *bi-gúyand* in the second hemistich.

۲۱۶۶ ابریشم بها. See note on *v.* ۲۰۸۷ *supra*.

۲۱۶۹ دوانه (not in the lexx.), instead of the usual *rawánah*. Mm read *ghayr-i án pír ú* (او) *na-díd*. As these words are repeated in the next verse, the reading *pírú* (*pír* and suffix *ú*: see Ranking, 136) *na-búd* may have been introduced by the copyist for the sake of variety.

۲۱۷۲ Stringed musical instruments were banned by the Prophet, and the character of Moslem professional musicians is generally disreputable.

۲۱۸۴ The oldest MS. reads:

pír larzán gasht chún ín-rá shanid,
dast mí-kháyíd u bar khwad mí-ṭapíd.

۲۱۸۶ In this and the following verses the harp is an emblem of the appetitive soul (*nafs*), which Ṣúfí writers often liken to a brigand attacking the pilgrims on the way to God. Cf. *v.* ۲۹۱۹ *infra*; IV 3609.

۲۱۹۰ Two 13th-century MSS. read *bar rúzí az án* in the first hemistich and *qímat-i án dar jahán* in the second. For the value of a life devoted to God, cf. III 124 *sqq.*

۲۱۹۳ The *zír-afgand-i khurd* is one of the twenty-four *ṭubú'* or *shu'ab* (musical tones). See *JRAS* for 1932, pp. 381 and 383.

۲۱۹۴ In the Translation the next four verses are taken as a comment by the poet, though formally, I think, they belong to the Harper's prayer.

۲۱۹۵ *I.e.* "all the injuries of which I complain are inflicted on me by my selfish 'self' (*nafs*), and in seeking redress I turn to God alone".

۲۱۹۶ از من بمن نزدیکتر, referring to *Qur.* L 15: "We (God) are nearer to him than the neck-artery."

۲۱۹۷ Cf. IV 2614 *sqq.*, VI 2297.

۲۱۹۸ *I.e.* "God is continually renewing and replenishing the existence with which He endowed you. Regard the Giver, not the gift: forget yourself in contemplation of Him."

P. ۱۳۶, Heading. The words *kih nistist* are omitted in Mm; but K has *kih mastist*.

۲۱۹۹ *Hushyárí* is here opposed to *mastí*, "mystical intoxication and self-abandonment". Cf. note on *v.* ۲۰۶۶ *supra*.

۲۲۰۰ گناهی دیگرست. See note on *v.* ۵۱۷ *supra*.

۲۲۰۱ ماضی الخ. See notes on *vv* ۱۳۲-۱۳۳ and ۱۱۴۶-۱۱۴۹ *supra*. In the higher planes of mystical experience all relations, including those of time and space, are found to be unreal. Cf. III 1151 *sqq.*, 2074 *sqq.*, 2937 *sqq.*; V 2180 *sqq.*; *GR*, 155 *sqq.*, 460 *sqq.*

۲۲۰۲-۲۲۰۳ *I.e.* "so long as you remain in the bonds of illusion, you are cut off from Divine inspiration, just as a knotty unperforated reed is incapable of receiving the breath of the flute-player and making music". For the metaphor cf. note on *v.* ۱ *supra*.

۲۲۰۴ چون بطوفی الخ. Most commentators explain *ṭawf* as referring to the circumambulation of the Ka'bah, *i.e.* "when you circumambulate the Ka'bah of Unity, wearing the *ridá* of egoism (instead of the *iḥrám* of self-abandonment), you cannot attain to the realisation of Unity". In my opinion, however, *ṭawf* here describes the self-centred attitude of the penitent whose thoughts, instead of being fixed on God, are ever circling round his own past sins: he resembles a tourist (*ṭá'if fí 'l-bilád*) who comes home so full of the sights he has seen that he cannot give his whole mind to urgent affairs. This meaning of *ṭawf* suits the context much better. WM says that there is no allusion to the Ka'bah, but his explanation of *ṭawf* is based on I 2364, which is not parallel to the present verse; he also derives *murtadí* from *radda*. According to my view, the translation should be as follows:

> "When thou art touring (round thyself), thou art wrapped (absorbed) in the tour: when thou hast come home, thou art still with thyself (self-conscious)."

Fa and others render *ba-ṭawfí murtadí* by "wrapped in a sort of *ṭawf*". It seems necessary to understand these words as equivalent to *ba-ṭawf murtadí bi-shí*.

۲۲۰۵ توبهٔ تو الخ, because self-consciousness is the greatest of all sins (I 517, note). Hence the elect do not repent of sinful acts as such, but only of *ghaflat*, *i.e.* forgetting God even for a moment. The true penitent is he who has been made immaculate by Divine grace, so that to him

the very thought of sin is impossible; he is the lover in whom every attribute of self has been purged away. For the question whether sincere repentance involves remembering the sin (*dhikru 'l-dhunúb*) or forgetting it (*nisyánu 'l-dhunúb*), see *MI*, 31 *seq.*; *Kashf*, *Eng.* 296 *sqq.*; *Qút*, I 182, 11 *sqq.*; Qush. 55, 10 fr. foot and *sqq.*; *Luma'*, 43 *seq.* The latter view, which was held by Junayd, is essential to the mystical doctrine of *tawhíd*.

۲۲۰۶ کی کنی الخ, *i.e.* "when wilt thou turn entirely to God?"

۲۲۰۷ Mm read *zár-rá qublah zaní*.

۲۲۰۸ فاروق. For the meaning of this title as applied to 'Umar, see II 923.

۲۲۰۹ جانش, *i.e.* his animal soul. *Ján-i digar*, *i.e.* the "human" spirit (*ján-i insání*) which God breathed into Adam.

۲۲۱۱ از ورای جست و جو, *i.e.* inapprehensible by the intellect. This verse depicts the end of the mystic's quest, viz. *faná*, as God's drawing him (*jadhbah*) to Himself, so that he becomes *majdhúb-i mutlaq*.

۲۲۱۲ In the first hemistich read *hál u qál* with Mm.

۲۲۱۴–۲۲۱۵ *I.e.* Divine Wisdom requires that the nature of Reality should be made known through Man, whose spirit is an emanation of Universal Reason and perpetually receives from that source the grace and knowledge whereby it ascends to union with God. Cf. *supra*, *v.* ۱۱۳۹ *sqq.*, note on *vv.* ۲۰۲۱–۲۰۲۳, *GR*, 562 *sqq.*, and Emerson: "There is one mind common to all individual men. Who hath access to this universal mind is a party to all that is or can be done, for this is the only sovereign agent."

۲۲۱۹ بیشهٔ جان. See note on *v.* ۱۱۳۶ *supra*.

P. ۱۳۶, Heading. اللّهمّ الخ. These words form part of a Hadíth (Bukhárí, 24, 27, vol. I, p. 364) which runs as follows: *má min yawmin yuṣbiḥu 'l-'ibádu fíhi illá malakáni yanzilání fa-yaqúlu aḥaduhumá Alláhumma a'ṭi kulla munfiqin khalafan wa-yaqúlu 'l-ákharu Alláhumma a'ṭi kulla mumsikin talafan*.

آن منفق مجاهد راه حقّ است. The *munfiq* (liberal), who spends his property "in the way of God" (*Qur.* II 263), *i.e.* in alms-giving and charity, is contrasted with the *musrif* (prodigal), who wastes his substance in worldly pleasures. I regret that in the Translation "prodigal" has been used to translate *munfiq* as opposed to *mumsik*, "parsimonious"; Cicero's distinction between *liberalis* and *prodigus* ought to be observed.

۲۲۲۶ Since everything belongs to God, we must spend or refrain from spending in accordance with His command. It is an act of infidelity to bestow on unworthy persons or objects the wealth, knowledge, etc., which are held on trust from Him.

۲۲۲۷–۲۲۳۳ All my MSS. except K (14th cent.) give these verses in the order in which they are printed here. It seems probable, however, that

some dislocation has occurred. *Vv.* ۲۲۳۱ and ۲۲۳۳ stand very awkwardly in their present positions. K, followed by Ṣárí, places *v.* ۲۲۳۱ after *v.* ۲۲۲۹, *v.* ۲۲۳۳ after *v.* ۲۲۳۱, and *v.* ۲۲۲۸ after *v.* ۲۲۳۳, so that the passage reads:

(2229) Endeavour to find out the command of God from one who is united (with God): not every heart understands the command of God.

(2231) In the *Qur'án* there is warning to the heedless that all their spendings are a (cause of) bitter grief to them.

(2233) The chiefs of Mecca (when) at war with the Prophet offered sacrifice in hope of acceptance,

(2228) For they were sacrificing camels in order that their swords might prevail against Muṣṭafá,

(2230) Like the rebellious slave, who dealt justly (with the King's enemies), and bestowed the King's property upon rebels.

(2232) What increase does the equity and justice of this rebel produce in the sight of the King? (It only increases his) distance (from the King) and black countenance (disgrace).

This, at any rate, is a logical sequence of thought. On the other hand, I should hardly venture to say that Rúmí cannot be responsible for the traditional arrangement. Fa, Mq and Bul. agree with K and Ṣárí, except that they make no change in the position of *v.* ۲۲۲۸.

۲۲۲۸ "Camels, sheep, and goats were offered up at Mekkah, and at various stones (*anṣáb*) elsewhere which were regarded either as idols or as altars of the gods. The sacrifices at Mekkah took place during the month of pilgrimage, one of the three sacred months with which the year ended and began" (Lyall, *Ancient Arabian Poetry*, xxviii).

۲۲۳۰ For the correct translation, see note on *vv.* ۲۲۲۷–۲۲۳۳ *supra*. In the second hemistich the oldest MSS. read بر یاغیان او بذل کرد. This verse illustrates *v.* ۲۲۳۱ and presumably refers to Abú Sufyán who is said to have expended a large sum of money in recruiting Bedouin tribesmen for the Uḥud expedition (Bayḍáwí on *Qur.* VIII 36; Ibn Hishám, 555 *seq.*). The mercenaries received their pay: he "dealt justly" with them.

۲۲۳۱ *Qur.* VIII 36–37: "Those who disbelieve expend their wealth in order that they may debar (people) from the Way of Allah. Truly they shall expend it; then it shall become a cause of sore grief to them; then they shall be vanquished. And the unbelievers shall be gathered unto Hell."

۲۲۳۴ اهد صراط for اِهْدِنا ٱلصِّراط (*Qur.* I 5), *i.e.* "lead us to know and do what is pleasing to Thee".

۲۲۳۶ *I.e.* "if you give alms for God's sake, you will be remunerated tenfold hereafter (*Qur.* VI 161); but the mystic who gives himself up to God is rewarded with everlasting life".

٢٢٣٧ *Barg-i bí-bargí* denotes the grace of spiritual poverty and selflessness, and the riches which God bestows on the spiritually poor. Rúmí is fond of this phrase (see I 3927, II 1378, III 989, V 145, and *Díwán*, *Tab.* 43, 2); he borrowed it from Saná'í, who says (*Díwán*, 80, 16; 217, 9): *barg-i bí-bargí na-dárí láf-i darwíshí ma-zan.*

٢٢٤٣ The three oldest MSS. read *w-ar namí-dání.*

P. ١٣٧, Heading. The Story of the Bedouin who brought a skin filled with stagnant water as a gift to the Caliph Ma'mún is related by 'Awfí (*Jawámi'u 'l-Ḥikáyát*, No. 1192 = Browne MS., x 4, f. 216*a*) as follows. I have abridged the narrative in some places.

"It is related that when Ma'mún succeeded to the Caliphate the fame of his munificence reached all parts of the world. At that time there was a Bedouin living in a barren wilderness. His tribe had only one spring of briny water, and any water that fell from the clouds soon turned bitter by reason of the saltiness of the soil. It so happened that a severe drought and famine forced the Bedouin to leave his home. He resolved to journey to the imperial court in hope of obtaining the Caliph's bounty. When he had passed beyond the habitations of his tribe, he came to a pool of stagnant water, in which the brine had been absorbed by particles of earth. On tasting it, he was astounded, for the poor fellow had never drunk sweet water and did not know that there was such a thing in the world. 'By God,' said he, 'this is nowhere to be found but in Paradise: the Creator of the world has sent it down to me from Paradise in order to relieve my distress. I must put some of it in a skin and carry it as a gift to the Caliph. Since he can never have tasted water like this, he will certainly bestow on me a fine robe of honour and a splendid donation.'

"Taking some of the water with him, he went on his way. The Caliph, with a cavalcade in attendance, was hunting in the neighbourhood of Kúfah when the Bedouin arrived. He ordered that the man should be brought before him and asked where he came from. 'From the desert.' 'Whither bound?' 'To the court of the Caliph.' 'What gift have you brought?' 'Water of Paradise.' Ma'mún, whose sagacity was unfailing, perceived what actually had occurred, and replied, 'Let me taste it.' When the water-skin was presented to him, he ordered that it should be emptied into a bottle (*maṭharah*), and having graciously sipped a small quantity of the water, exclaimed, 'You have spoken the truth, O Bedouin: what is your request?' He answered, 'O Prince, famine and poverty drove me away from my native land, and I knew not where to seek help but at the gate of the palace.' 'I will grant your request', said the Caliph, 'on condition that you at once turn back and go no further.' The Bedouin agreed, whereupon the Caliph commanded them to fill the water-skin with pieces of gold and charged one of his officers to accompany the Bedouin and see that he took the road to the

desert. In reply to the courtiers, who were curious to know his reason for acting thus, Ma'mún explained that if the Bedouin had gone a little further and seen the Euphrates, he would have been ashamed of his paltry gift. 'And I', he added, 'am ashamed that any one who brings me a gift should leave my presence abashed and stricken with shame.'"

Rúmí preserves the main features of the Story but introduces a new character, the Bedouin's wife, who plays one of the leading parts in it. She represents the appetitive soul (*nafs*), and her husband the rational soul (cf. *v.* ٢٦١٥ *sqq.*), while God is symbolised by the nameless Caliph at Baghdád (*v.* ٢٦٨٥)—not Kúfah as in 'Awfí's version. Moreover, the poet's allegory—depicting, as in the Story of the King and the Handmaiden (I 36 *sqq.*), the purification of the *nafs* by love and reason—requires that the Bedouin should see the great river, embark on it, and be borne to his everlasting home (*v.* ٢٨٥٥ *sqq.*).

٢٢٤٠ For Ḥátim of the tribe Ṭayyi', cf. art. in *EI* and *LHA*, 85 *sqq.*

٢٢٤١ In the first hemistich the oldest MSS. read *baḥr u durr az bakhshish-ash ṣáf ámadah*, "seas and pearls were exhausted by his munificence". از قاف تا قاف, *i.e.* all round the world.

P. ١٣٨, Heading. Moslem holy men often describe their *nafs* as conversing with them and complaining bitterly of the hard discipline to which it is subjected. Cf. v 3785 *sqq.*

٢٢٥٧ ننگ درویشان الخ, "our dervishhood is a reproach to (all) dervishes", *i.e.* they are disgraced by our misery.

٢٢٥٨ سامری, the "Samaritan" who induced the Israelites to worship the golden calf and was condemned to be an outcast, saying to every one who met him, "*lá misás*, touch me not!" See *Qur.* xx 87 *sqq.*; Horovitz, *Koranische Untersuchungen*, 114 *seq.*

٢٢٦٠ اندر خط خطا, *i.e.* "you bring dishonour on the Arabs, just as blunders in writing or spelling mar a fine piece of calligraphy or corrupt the meaning of a noble text".

٢٢٦١ In the second hemistich most MSS. read *má ba-tígh-i faqr bí-sar gashtah-ím*.

٢٢٦٢ The phrase *tanídan bar chízí* (very common in the *Mathnawí*) is derived from the process of weaving on a loom (cf. v 468); hence it signifies "to apply one's self to anything, to be intent on, to be continually engaged in", etc.

مر مکسرا الخ, *i.e.* "we employ the vilest and most desperate expedients to prevent ourselves from being starved". Cf. v 2509 and *v.* ٢٣٣٤ *infra*.

٢٢٦٣ گر منم منم, *i.e.* "if I am true to my nature, which is appetite and concupiscence". In the second hemistich G has *dalq-ash az tan bar kanam*.

P. ۱۳۹, Heading. The following section describes the qualities of the *nafs* as exemplified in religious impostors who pass for saints. Devoid of genuine mystical experience (*naqd*), they offer to their disciples the false coin of traditional and conventional knowledge (*naql*). For the antithesis *bar bastah, bar rustah*, cf. IV 1702, 2798.

۲۲۶۵ Mm read *sitánad* for *rubáyad*.

۲۲۶۶ The charlatan cannot control his own passions: how should he be able to discipline any one else?

۲۲۶۷ قران, conjunction (of two planets), an astronomical term appropriate to the context.

۲۲۶۸ Instead of *pashm*, which is the reading in Fa, Ṣárí, Mq and most edd., the three oldest MSS. have *yashm*, *i.e.* (powdered) jasper; and this is evidently correct.

۲۲۶۹ مباد = مبا occurs again at VI 4794, and *bd* = *bád* at II 564. Cf. *súzá* (= *súzád*), which should be substituted for *súzad* in *v.* ۲۳۵۶ *infra*.

۲۲۷۱ Cf. *v.* ۲۲۸۶ *infra*. In the second hemistich there may be a reference to *al-núr al-sha'sha'ání* (*Passion*, 231): the mystic illumination is only on the lips of the impostor, not in his heart.

۲۲۷۲ دعویش الخ, *i.e.* his (false) claims are greater than the (true) claims of the prophets.

۲۲۷۳ دیو الخ, *i.e.* he is such a reprobate that the Devil himself is ashamed to have any dealings with him. Two 13th-century MSS. omit و before بیش.

۲۲۷۵ For Báyazíd, see note on the Preface, p. ۴, l. ۷ *supra*; and for Yazíd, the second Umayyad Caliph, *LHA*, 195 *sqq.*

۲۲۷۷ خلیفه زادهام, *i.e.* "I am the descendant and spiritual heir of Adam, whom God appointed as His vicegerent (*khalífah*) and representative in the terrestrial world" (*Qur.* II 28).

۲۲۷۸ According to some commentators *pích-pích* means "miserably tormented by sensual thoughts and desires", and *hích* is equivalent to *hích máni' ni*, *i.e.* "eat your fill: there is nothing to hinder you". But this explanation of *hích* seems very questionable, and *sír hích* should, I think, be taken as an oxymoron: the poet ironically suggests that the "bounteous table" will furnish only a Barmecide feast.

۲۲۸۰ Most MSS. read *az bish ú kamí*.

P. ۱۴۱, Heading (1). Cf. V 3257 *sqq.*

۲۲۸۵ As a rule, the ritual prayer (*salát*) is invalidated by facing in the wrong direction. Should the worshipper, owing to darkness or any other sufficient cause, fail to turn towards the Ka'bah, he does not lose the merit of his prayers, provided that he has endeavoured (to the best of his judgement and ability) to ascertain the proper direction as exactly as possible. Cf. art. *taharrí* in *Dict. of technical terms*, 397 and *vv.* ۳۴۰۱–۳۴۰۶ *infra*.

۲۲۸۶-۲۲۸۷ *I.e.* "the reputation of the false saint depends on the success with which he disguises his lack of spirituality; but why should we be ashamed to acknowledge our lack of worldly goods, so that some charitable person may relieve our sufferings?"

۲۲۹۴ کرده نوید, implying that the falcon is fed from the king's hand.

۲۲۹۵ ار is a misprint for از. On *'iyálu 'lláh* see *v.* ۹۲۷ *supra*, note.

۲۲۹۹ *I.e.* "since you cannot escape from pain and disease, you must inevitably die".

۲۳۰۳ Cf. the Arabic verse:

al-mawtu naqqádun wa-fí kaffihi
jawáhirun yakhtáru minhá 'l-jiyád.

"Death is a connoisseur who has a handful of jewels and selects the choicest."

Some MSS., including G, read *mar-án-rá* for *sabuk-tar.*

۲۳۰۴ شب, *i.e.* the night of our mortal existence.

ای تمر. So the three oldest MSS. Other readings are *thamar* (Fa and Mq), *qamar*, and *samar*. In the Translation I have conjecturally rendered *ay tamar* by "O my soul", regarding the word as parallel to *ta'múr* and *amar*; but it is more likely to be a woman's name. See Additional Notes. The archaic form *áfsánah* appears in C only.

۲۳۰۷ چون رسن‌تابان الخ. Cf. *Marzubán-námah*, 194, 10: *chih uftád-ast kih chún shágird-i rasan-táb báz pas mí-shaví*, "what is the matter that you are going backwards like a rope-maker's apprentice?"

۲۳۱۳ In the second hemistich Mm read *khálí* for *kúchik* and *pur mál-mál* for *digar kamál.*

P. ۱۴۳, Heading. سخن افزون الخ. Translate: "do not use expressions (which are) beyond thy merit and (spiritual) rank."

لِمَ تقولون الخ, *Qur.* LXI 2.

كبر مقتًا الخ, *Qur.* LXI 3.

۲۳۱۸ جامه, *i.e. jáma-i khwáb*, "bed-clothes, bed".

۲۳۱۹ چو بیت العنکبوت. Cf. *Qur.* XXIX 40: "the likeness of those who take protectors other than Allah is as the likeness of the spider when she makes a house for herself; and verily the frailest of all houses is the spider's house, if they but knew." The Bedouin's wife says that her husband does not put his trust in God alone as he hypocritically pretends. By her abuse of him she reveals her own character (*al-kalám sifatu 'l-mutakallim*). Mm have *bád ú burút.*

۲۳۲۱ Cf. the Ḥadíth: *al-qanáʻatu kanzun lá yafná.* True contentment is incompatible with the tribulation (*ranj*) of worldliness and self-conceit.

۲۳۲۲ Probably *raván* in the first hemistich means "moving" and *ganj-i raván* refers to the treasure-houses of Qárún (Korah) which the earth swallowed up. Cf. *Qur.* XXVIII 76 *sqq.*

۲۳۲۳ كمتر زن بغل. *Baghal zadan* can hardly be used here in the sense of crowing over a discomfited enemy; but probably the meaning is, "don't presume to call me your mate". WM derives the metaphor from the behaviour of mating pigeons and explains it as "making a show of affection".

۲۳۲۴ It is more appropriate to the context to translate: "since thou art walking...how art thou slitting...?" The wife taunts her husband with his lofty pretensions to spiritual eminence, and asks how these are consistent with the low degree which she imputes to him. *Qadam zadan bá kasí*, "to put one's self on the same level as another, to claim equality with any one". For the metaphor in the second hemistich, see note on *v.* ۲۲۶۲ *supra.*

۲۳۲۵ با سگان الخ, alluding to the Ḥadíth: *al-dunyá jífatun wa-ṭulláb̲uhá kilábun*.

۲۳۲۷ مر من كم عقل را الخ, *i.e.* "though I am deficient in intelligence (like women generally, according to the Moslem view), how unreasonably and unjustly have you regarded me!"

۲۳۲۹ For عقيله (not in the lexx.) = *'iqál*, see notes on *Díwán*, *SP*, XXXVII 13, XLV 9; *Díwán* of Saná'í, 170, last line: *kih dar 'aqila-i hijrán ṣabúr báyad mard*; 183, 1:

rast az 'aqilah dída-i 'aql: az bará-yi án
bar sá'ati zi-khák-i dar-ash tútiyá kashad.

Ḥadíqah, VII 200*b*:

bá bibán ráy zan zi-bahr-i bihí,
k-az du 'aql az 'aqilah bih bi-rahí.

Ibid. III 126*b*: *án nah 'aql-ast án 'aqila-i tust*; and *Mirṣád*, 62, last line = 66, 5 fr. foot: *lá-jaram 'aql-rá dar 'aqila-i falsafah ú zandaqah andakhtand.*

۲۳۳۰. Two of the oldest MSS. read *faḍl u 'aql-i tú.*

۲۳۳۱–۲۳۳۴. See *vv.* ۱۷۳۶–۱۷۴۱ *supra* and note *ad loc.* The seeker (*ṭálib*) and the sought (*maṭlúb*) are mutually interdependent: those who love and possess the world and its vanities are themselves possessed by the world which captivates and enthrals them.

۲۳۳۱ مارگير و مارى, *i.e.* "you are a snake, because in you is a sensual and egoistic soul—for the comparison of the *nafs-i ammárah* to a snake, cf. *v.* ۷۷۲ *supra* and III 1053 *sqq.*; and a snake-catcher, because, posing as a saintly man, you beguile ignorant people like yourself".

۲۳۳۳–۲۳۳۴ The snake-catcher, who draws a snake out of its hole by pronouncing a charm, is really under the spell of the snake, *i.e.* fascinated by his desire to capture it. Concerning Arab snake-charmers, see Jáḥiẓ, *Ḥayawán*, IV 61, 6 *sqq.* Some dervishes, Rifá'ís in particular, carried snakes about with them as a means of gaining alms and a reputation for miracles; but I doubt whether in this passage there is any

allusion to such impostors. The Story of the frozen snake (III 976 *sqq.*) rather suggests that the poet is thinking of professional snake-hunters and showmen. In the first hemistich of *v.* ۲۳۳۴ translate: "if the snake's spell had not been a trap for him."

۲۳۳۷ Delete و before شور. The following lines describe the essential relation that exists between the sanctimonious *murshid* and his dupes.

۲۳۳۸ رای تو, perhaps "thy purpose", *i.e.* "thy attempt to hypnotise me".

۲۳۴۰ *I.e.* "your taking the Name of God in vain will either deprive you of spiritual life through my instrumentality, or imprison you, like me, in the dungeon of the flesh". On the text of the second hemistich, see Introd. to Vol. I, p. 11. G reads: *yá kih ham-chún man ba-zindán-at barad.*

P. ۱۴۴, Heading. The Bedouin now proceeds to explain the meaning which he attaches to "poverty" (*faqr*). Cf. *Kashf*, *Eng.* 19 *sqq.*, 58 *sqq.*; Qush. 144 *sqq.* = Hartmann, *Darstellung*, 110 *sqq.*; *Qút*, I 242 *sqq.*, II 192 *sqq.*; *Luma'*, 47 *sqq.*, 221, 411 *sqq.*; *MI*, 36 *sqq.*

۲۳۴۲ فقر فخریست. Most MSS. read *faqr fakhr ámad ma-rá.* The Prophet is reported to have said, "Poverty is my pride, and I boast of it" (*al-faqru fakhrí wa-aftakhiru bihi*).

۲۳۴۳–۲۳۴۴ These verses (cf. IV 2601) are a reminiscence of Saná'í, *Ḥadíqah* (Stephenson), I 57, 5:

sat-i kal-rá kulah panáh buwad:
bá chunín sar kulah gunáh buwad.

۲۳۴۵ بمانند بصر. See note on *v.* ۱۴۰۶ *supra.*

۲۳۵۰ گشت دلهارا الخ, *i.e.* cupidity is a passion common to all but the elect.

۲۳۵۳ Cf. *Kashf*, *Eng.* 20: "the poor man (*faqír*) has nothing and can suffer no loss. He does not become rich by having anything, nor indigent by having nothing: both these conditions are alike to him in respect of his poverty"; and *ibid.* 24: "when the heart is cleared (of all except God), poverty is not better than wealth, nor is wealth better than poverty. Wealth is abundance of worldly goods and poverty is lack of them: all goods belong to God: when the seeker bids farewell to property, the antithesis disappears and both terms are transcended."

۲۳۵۴ Rúmí's conception of Divine justice (cf. V 1089 *sqq.*; VI 1887 *sqq.*, 2596 *sqq.*) agrees with the orthodox view stated by Shahrastání in a passage (28, 4 fr. foot) of which Wensinck gives the following translation (*Muslim Creed*, 84): "According to the people of the *sunnah*, the justice of Allah lies in His dealing as possessor and Lord and in making decisions according to His will as He pleaseth. Justice, in fact, consists in giving things their place, and this implies acting as Lord according to His own will and knowledge. The opposite is injustice and it is inconceivable that He should be wrong in His decisions and unjust in His dealings." For the Mu'tazilite view, see *Muslim Creed*, 60 *sqq.*

۲۳۵۶ سوزد. Read سوزا (GH) = سوزاد and translate: "may the fire burn him". Cf. note on *v.* ۲۲۱۹ *supra*. Mm have *khudá ú kháliq*.

۲۳۵۷ See note on *v.* ۲۳۴۲ *supra*, and Hujwírí's commentary on the sayings of Shiblí, *al-faqru baḥru 'l-balá'i wa-balá'uhu kullu 'izzin* (*Kashf*, 31, 3 *sqq.* = *Kashf*, *Eng.* 27) and Aḥmad ibn Khiḍrúyah, *ustur 'izza faqrika* (*Kashf*, 151, 8 = *Kashf*, *Eng.* 121).

۲۳۵۸ یارگیر الخ. Translate: "(I am) a winner of friends, and thou hast called me a catcher of snakes." For the antithesis *yár*, *már*, cf. I 3572, II 154, V 1689, and for the meaning of *yár-gír*, *v.* ۲۳۶۰ *infra*.

۲۳۵۹ On the rhyme of this verse, see Introd. to Vol. I, p. 10, last l. G has the same reading as B. So Fa, Mq and Ṣárí; but Fa translates the text-reading, with the following explanation: "if I capture some one who has a sensual soul and make him my disciple, I extract his fangs, *i.e.* his evil qualities, in order to save him from perdition."

۲۳۶۲ The reference here is to the well-known story of the pear-tree, which the poet relates in Book IV 3544 *sqq.* and Boccaccio in the *Decameron*, seventh Day, Novel 9. "To come down from the pear-tree" is to escape from the illusion of self.

۲۳۶۵ Háshim ibn 'Abd al-Manáf, great-grandfather of the Prophet.

۲۳۶۷ نی زشرقی الخ. Cf. *Qur.* XXIV 35 (the Light-Verse): *lá sharqiyyatin wa-lá gharbiyyatin*. *Áftáb* refers to the *Núr-i Muḥammadí*, which Sahl al-Tustarí identified with "the lamp in the niche" (Andrae, *Die Person Muhammeds*, 320).

۲۳۶۹ Mm read *guftand ay ṣadru 'l-wará*.

۲۳۷۰ The Perfect Man resembles a pure mirror in which all colours are reflected; in him every one sees his own good and evil qualities. Cf. *vv.* ۱۳۱۹–۱۳۲۲ *supra* and notes *ad loc*.

۲۳۷۱ *Taḥarrí*, involving doubt and perplexity (cf. note on *v.* ۲۲۸۵ *supra*), is the opposite of *shuhúd* and *yaqín*.

۲۳۷۲ *I.e.* "my endeavour to win souls for God (cf. *v.* ۲۳۵۹ *supra*) may appear to be inspired by motives of self-interest, but in reality it is a manifestation of Divine mercy".

۲۳۷۴ All my MSS. except CN read *'izz* instead of *núr*.

۲۳۷۵ The vinegar-seller knows nothing of honey: he has no eyes except for his customers.

۲۳۷۷ گنجا = *gunjáyish*, as at II 1999 and VI 900.

۲۳۷۸ Cf. VI 4048. Mystical truth cannot be communicated to one who lacks the desire and capacity to receive it.

۲۳۸۴ The oldest MSS. read *áwáz-i chang*.

۲۳۸۶ نار و نور. The commentators say that *núr* signifies the prophets and saints and true believers, and *nár* the wicked, sensual, and infidel.

۲۳۸۸ پیدا بود, *i.e.* each class is known by their works and dispositions.

۲۳۸۹ *I.e.* "you would not adorn yourself for the sake of a blind man; and it is just as useless for me to display to you the beauty of things spiritual".

۲۳۹۲ از صلحها الخ, *i.e.* "I am free from all attachments to this world and have no concern with peace-making, much less with quarrelling."

P. ۱۴۸, Heading. The wife, having failed to overcome her husband by rebellion and violence, now humbly submits to him and implores him to forgive her. This is an allegory of the self-reproaching soul (*al-nafsu 'l-lawwámah*: *Qur.* LXXV 2), which by undergoing ascetic discipline is transformed into the soul at peace with God (*al-nafsu 'l-muṭma'innah*: *Qur.* LXXXIX 27). Cf. *Tá'iyyah*, 197 *sqq.* = *SIM*, 216 *seq.*, and *Religious attitude*, 229.

۲۳۹۶ ستی. Here and also at II 702 (where Wilson's emendation, Comm., note 369, is unnecessary) GH write *sití*. The word is evidently the Arabic *sittí* = my lady, Italian *miladi*, with omission of the *tashdíd*. WM says that it should be written with *fatḥah* and explains it as equivalent to *kad-bánú*, housewife; but *satí*, which belongs to Sanskrit and Hindustani, is out of place in the *Mathnawí*.

۲۴۰۰ The oldest MSS. read *ján-i tu k-az* in the first hemistich, and *tust-am* in the second.

۲۴۰۵ این قدر is a misprint for زین قدر.

۲۴۰۶ جان probably refers to the wife, but cf. *v.* ۲۴۱۵ *infra*, where the husband's conscience (*sirr*) is depicted as pleading that he should pardon her. Fa reads *ay tabarrá-yi tu ján-rá 'udhr-khwáh*.

۲۴۰۷ آن زمانی‌را الخ, *i.e.* the state of pre-existence in which the soul (*nafs*) was the adored spouse of the spirit (*rúḥ* = *'aql*) and had not yet been seduced by sensual passion (*hawá*) so as to become *ammáratun bi 'l-sú'*, "one that commands to evil" (*Qur.* XII 53). See note on p. ۵, Heading, *supra*, and cf. *Tadbírát*, 134, 9 *sqq.*

۲۴۰۸ هرچه گویی الخ. Cf. VI 4029, which illustrates the symbolical use of *pukhtan* in the language of love. Fa and Mq regard *pukht* as an imperative, on the analogy (I suppose) of *khuft* from *khuftan* (*Persische Grammatik*, 56); but there seems to be no authority for this. *Súkhtah*, a stronger term than *pukhtah*, conveys the idea of ardent and zealous affection. The explanation given by Fa that the literal meaning is, "it (my heart) is burning with love", does not fit the words which precede.

۲۴۰۹ من سفاناخ تو, *i.e.* "my only desire is to serve thy pleasure and be to thee what delicious condiments are to food".

۲۴۱۱ All the best MSS. except C read *gustákh khar dar tákhtam*.

۲۴۱۲ چراغی, *i.e.* a means of leading me to repentance.

۲۴۱۳ شمشیر و کفن. For the metaphor, cf. IV 3175, V 2087, VI 3033.

۲۴۱۸ گشاد may signify absence of reserve, emotion, enthusiasm.

۲۴۲۵ زين للناس, *Qur*. III 12: "men have been disposed (by God) to love the things they desire, namely, women and sons and hoarded piles of gold and silver", etc.

۲۴۲۶ ليسكن اليها, *Qur*. VII 189: "'tis He who created you from a single soul (Adam) and made from it its mate (Eve), that he might take comfort in her (*li-yaskuna ilayhá*)."

۲۴۲۷ Ḥamzah ibn 'Abd al-Muṭṭalib, the Prophet's uncle and a doughty warrior (cf. III 3419 *sqq.*).

۲۴۲۸ يا حميرا. See note on *v*. ۱۹۷۲ *supra*.

۲۴۲۹ جوشد. This is the only instance known to me of *júshidan* used as a transitive verb. I do not think it is a mistake for *khúshad*. G and two later MSS. read *z-átash ú júshad*.

۲۴۳۰ In the first hemistich the two oldest MSS. read *chún-kih digí bá'il ámad bar du-rá*.

۲۴۳۲ مهر حيوان را كمست. Although animals relatively to man are deficient in love, they "know what love is" and "he that is blind to love is inferior to a dog" (V 2008).

۲۴۳۳ صاحبدلان, those who possess spiritual perception.

۲۴۳۴ Most MSS. read *chirah shavand*, and in the second hemistich:

z-ánkih íshán tund u bas khírah-rav-and.

۲۴۳۷ Cf. *Mirṣád*, 52, 10 = 54, 4: "When Adam looked on the beauty of Eve, he beheld the radiance of the Divine beauty (*partav-i jamál-i Ḥaqq*)." Woman is the highest type of earthly beauty, but earthly beauty is nothing except in so far as it is a manifestation and reflexion of Divine attributes (III 554 *sqq.*, V 985 *sqq.*). "That which is the object of love is not the form" (II 703): "'tis the draught of Divine beauty, mingled in the lovely earth, that thou art kissing with a hundred hearts day and night" (V 374). When Iblís desired God to give him a means of temptation that should be irresistible, he was shown the beauty of woman and was amazed by the revelation of Divine glory: "'twas as though God shone forth through a thin veil" (V 954 *sqq.*). Cf. *Tá'iyyah*, 239 *sqq.* = *SIM*, 222 *sqq.* The expressions used in the second hemistich are remarkable. Sweeping aside the veil of form, the poet beholds in woman the eternal Beauty which is the inspirer and object of all love, and regards her, in her essential nature, as the medium *par excellence* through which that uncreated Beauty reveals itself and exercises creative activity. From this point of view she is a focus for the Divine *tajallí* and may be identified with the life-giving power of its rays. WM has an interesting commentary (based on *Fuṣúṣ*, 272: see note on *v*. ۱۹۷۲ *supra*) which I will translate, because the details illustrate the difference between Ibnu 'l-'Arabí and Rúmí as exponents of mystical ideas.

"You must know that God cannot be seen apart from matter

(*shuhúd-i Ḥaqq subḥánahu mujarrad az mawádd mumkin nist*), and that He is seen more perfectly in the human materies (*máddah*) than in any other, and more perfectly in woman than in man. For He is seen either in the aspect of *agens* (*fá'iliyyah*) or in that of *patiens* (*munfa'iliyyah*) or as both simultaneously. Therefore when a man contemplating God in his own person (*dhát*) has regard to the fact that woman is produced from man (*zuhúr-i zan az mard*), he contemplates God in the aspect of *agens*; and when he pays no regard to the production of woman from himself, he contemplates God in the aspect of *patiens*, because as God's creature he is absolutely *patiens* in relation to God; but when he contemplates God in woman he contemplates Him both as *agens* and *patiens*. God, manifested in the form of woman, is *agens* in virtue of exercising complete sway over the man's soul (*nafs*) and causing the man to become submissive and devoted to Himself (as manifested in her); and He is also *patiens* because, inasmuch as He appears in the form of woman, He is under the man's control and subject to his orders: hence to see God in woman is to see Him in both these aspects, and such vision is more perfect than seeing Him in all the forms in which He manifests Himself. This is what the Mawlawí means in the hemistich,

'She is creative, you might say she is not created',

for both the attributes, *agens* and *patiens*, belong to the Essence of the Creator, and both are manifested in woman: therefore she is creative and not created."

WM asserts that the main part of this explanation is derived from the commentary on the *Fuṣúṣ* by Dá'úd al-Qayṣarí and that Ibnu 'l-'Arabí himself is not responsible for it; but reference to *Fuṣúṣ*, 272, 2 *sqq.*, proves the contrary. He proceeds to argue that woman alone combines these two aspects of creation, whereas man has only one of them: he is *fá'il* (in the act of begetting), while she is both *munfa'il* (in conceiving) and *fá'il* (in the formation and development of the embryo). Fa and other commentators on this verse interpret *khálíq* as referring to the mediumship of woman in creation: she is the *mazhar* in which the Divine Names—*Khálíq*, *Musawwí*, and *Muqaddir* (cf. *Qur.* LXXX 19, LXXXII 7, etc.)—are displayed. The ascription of creative powers to human beings is justified by *Qur.* XXIII 14 (*Alláhu aḥsanu 'l-kháliqín*) and XXIX 16 (*wa-takhluqúna ifkan*). But the context here, together with other passages in the *Mathnawí*, leaves no doubt that what the poet has in view is not the physical functions of woman but the spiritual and essentially Divine qualities in her which "create" love in man and cause him to seek union with the true Beloved. "Whether love be from this (earthly) side or from that (heavenly) side, in the end it leads us Yonder" (p. ١١١ *supra*).

P. ١٥٠, Heading (2). "Amantium irae amoris integratiost." The Bedouin now perceives that his wife did not quarrel without cause, and that her

behaviour was really a sign from God, directing him to comply with her wishes and exert himself in seeking means of livelihood. To gnostics every movement and action is evidence of a Divine Mover and Actor.

۲۴۳۸ کز عوانی الخ. See note on *v.* ۱۳۶۲ *supra.*

۲۴۳۹ جان جان, an appropriate description of the wife after her change of heart. The *nafs*, when purged of its passions, is no enemy to reason.

۲۴۴۰–۲۴۴۱ Cf. the Story of the hoopoe (*supra, vv.* ۱۲۰۲–۱۲۳۳).

۲۴۴۵ عاشق او الخ. Cf. note on *v.* ۶۰۶ *supra.* Divine Love brings into existence everything that exists in the universe.

۲۴۴۶ Faithful and infidel alike worship God, who is the reality of all things, and seek to fulfil the destiny which He in His abounding grace has bestowed upon them.

P. ۱۵۱, Heading. Read *zabr ú pázabr*. On the monistic theory underlying this section of the poem, see *SIM*, 82 *sqq.*, 130 *sqq.* and notes on *vv.* ۲۹۸, ۴۸۰–۴۸۱, ۵۱۲–۵۱۳ *supra.* The appearance of contrariety is necessary for the complete manifestation of God in the world; hence in successive ages His Beautiful and Terrible Attributes are personified and displayed as antagonists contending for mastery (cf. VI 2153 *sqq.*), though *essentially* they are one as He is One (*al-ṣifát 'aynu 'l-Dhát*).

۲۴۴۷ God is *al-Hádí*, He who lets men be guided to salvation, and also *al-Muḍill*, He who lets them be led to perdition: whether they appear to be saved or lost, in reality they are doing His eternal will in the way decreed by Him. Ibnu 'l-'Arabí (*Fuṣúṣ*, 99–101) draws the logical conclusion that all souls are ultimately saved, though the bliss of the *ahlu 'l-nár* is less pure than that enjoyed by the *ahlu 'l-jannah*. For the belief (supported by *Qur.* x 90) that Pharaoh is among the saved; see *Ṭawásín*, 172 *seq.*

۲۴۴۸ روز, *i.e.* openly and at all times. Pharaoh, on the other hand, while proclaiming his divinity in public, secretly acknowledged his absolute dependence on the Almighty, *i.e.* he knew that he was "a vessel of wrath" and that his impiety was in accord with the inscrutable Divine will and knowledge concerning him.

۲۴۴۹ ورنه غُل باشد الخ. The *ghull* is egoism. None but God has the right to say "I" (*Luma'*, 32, 1).

۲۴۵۳ *I.e.* "all the marks of reverence shown by my subjects to their sovereign lord are in effect a celebration of my spiritual downfall and disgrace". In this and the following verses there is an allusion to the practice of beating copper or brazen bowls during an eclipse, in order that the dragon, whose head or tail was supposed to cover the moon (cf. note on *v.* ۳۹۹۱ *infra*), might be terrified by the din and driven away. Livy and Tacitus refer to similar customs: see *ERE*, art. Prodigies and Portents, Vol. x, p. 368.

۲۴۵۵ ربّی الاعلای من. Cf. *Qur.* LXXIX 24, where Pharaoh says *ana rabbukumu 'l-a'lá*, and *Díwán*, *SP*, I 5, note.

۲۴۵۷ مُؤَصَّل. Perhaps we should read مُوَصَّل with the oldest MSS. and translate: "then it makes one bough to be grafted (on to another)", *i.e.* causes a soul to be attached to the prophets and saints and led in the path of salvation. The same metaphor is used at II 1245 and II 2699, a verse which favours the view that *muwaṣṣal* is the correct reading here. On the other hand *mu'aṣṣal* is a better antithesis to *mu'aṭṭal*: the axe may be employed either for breaking up the earth in order to plant the twig or for cutting off the latter and leaving it to perish.

۲۴۶۱ Cf. *Fuṣúṣ*, 157 *seq.* Gnostics perceive that what is manifested in actual existence is the nature and character which existed potentially as an idea in the Divine mind. The actions of Pharaoh were in perfect agreement with God's fore-knowledge of him: from this point of view there was no opposition between him and God; he only became disobedient when confronted with Moses, who represents the command (*amr*) of God as revealed to His prophets and embodied in the religious law. See note on *v.* ۱۲۵۰ *supra*.

۲۴۶۷ Cf. Shelley's

"Life, like a dome of many-coloured glass,
Stains the white radiance of eternity."

بی‌رنگی, *i.e.* the realm of pure being and absolute unity, in which there is no "colour", *i.e.* individualisation (*ta'ayyun*) or limitation of any kind. "Colour" suggests the dyeing-vat of destiny and the characters of good or evil that emerge from it. See notes on *vv.* ۷۶۴–۷۶۶ *supra* and on *Díwán*, *SP*, XXX 6.

موسیٰ با موسیٰ الخ. None of the commentators refers to VI 45–63, where the poet brings out the meaning of this hemistich very clearly. The essence of Man is Divine and therefore one; conflict between spirit and flesh, mind and body, arises from creation, which involves plurality and difference. "Our war and our peace is in the light of the Essence: 'tis not from us, 'tis between the two fingers of God", *i.e.* all this opposition has its source in the Divine attributes objectified in the world and in Man (cf. note on *v.* ۴۹۸ *supra*); for "the edifice of creation is based on contraries". In order that God may be made known, the One appears as the Many, and His names and attributes are distinguished from His Essence, though in truth they are nothing but the Essence viewed under the form of "otherness" and, like water and ice, are ultimately identical. This apparent difference-in-identity is described by the poet as war between a Moses and a Moses.

۲۴۶۸ When you are freed from self-consciousness and absorbed in God, you regain your original unity. G reads *dárand*, but most MSS. have

the *constructio ad sensum*, indicating the Unity which is the inward ground of "Moses" and "Pharaoh" and of all differentiation.

۲۴۶۹ Read *bar-in nuktah* with the oldest MSS.

۲۴۷۰ Strife and discord are characteristic of phenomenal forms. But how shall we explain the mystery that these forms proceed from the formless Reality to which their phenomenal nature is opposed? This verse is followed in G and two 14th-century MSS. by a doublet of *v.* ۲۴۷۱. See *app. crit.* G omits *v.* ۲۴۷۱.

۲۴۷۱–۲۴۷۲ Analogies by way of answer. That which is dark and gross may be derived from that which is pure and subtle, and *vice versâ*.

۲۴۷۳ Or shall we say that the show of discord masks a deep design and harmonious purpose? Wrangling ass-dealers are really engaged in a conspiracy to deceive the customer and incite him to buy (cf. IV 3014).

۲۴۷۴–۲۴۷۵ Or, again, is the creation of the world a riddle insoluble by the intellect? May not the key to it be found in mystical bewilderment? Treasures are buried in ruined places. The treasure of Divine Unity is discovered by the man of true self-abandonment who is "unbuilt from the creature" (Suso), "despoiled and denuded (verwüestet) of all attributes, empty (wüeste) of himself and of all things" (Eckhart). See *Díwán*, *SP*, VII 2, note, and note on *vv.* ۳۱۱–۳۱۲ *supra*. In the second hemistich of *v.* ۲۴۷۴ Fa has *ganj-rá jú ganj dar wíráníyast*, a reading unsupported by any of my MSS.

۲۴۷۷ نیسترا الخ. *Níst* in this passage denotes the prophet or saint who has died to self; *hast* the egoist and all that constitutes self-existence.

۲۴۷۸–۲۴۸۰ *Wá-dád kardan* = *radd kardan*, also at III 751. The unbelievers falsely imagine that they reject the holy man who calls them to God. In truth it is he who rejects them, for it is the nature of reality to reject illusion. Had there been any spiritual affinity between him and them, he would have accepted them, and then they would have responded to his call. Faith is a gift of Divine grace: there can be no question of refusing it. Cf. *Qur.* VI 125. In *v.* ۲۴۷۹ the commentators explain *gurízán-ast bíst* as "he is fleeing twenty times (as much)"; but the rhyme demands *bést* with *yá-yi majhúl*.

۲۴۸۱ نعلهای بازگونست. A large number of lines in which this phrase occurs, including several from the *Mathnawí*, are given in *Amthál u Ḥikam*, IV 1816 *seq.* The metaphor is taken from one who reverses the shoes of his horse in order to confuse the trail and mislead his pursuers. Cf. Qá'ání:

tá nishán-i summ-i asp-at gum kunand
Turkmáná na'l-rá wárúnah zan.

The two oldest MSS. read *nafrat-i Fir'awn*.

P. ۱۵۳, Heading. جسر الخ, *Qur.* XXII 11.

۲۴۸۲ Cf. *RIS*, I 74, I *sqq.*: "There are nine concentric spheres like the coats of an onion, and the nearest of them to us is the sphere of the Moon, which surrounds the (terrestrial) atmosphere on all sides, just as the white of an egg is surrounded by the shell; and the Earth lies within the atmosphere, like the yolk within the white."

۲۴۹۲ Cf. *vv.* ۱۶۷۰–۱۶۸۳ *supra*. The "amber" of the saints is the Divine attraction (*jadhbah*) exerted upon them; and through them upon the hearts of those whom they accept and love.

۲۴۹۴–۲۴۹۵ Cf. Shahrastání, 239, 4 *sqq.* GH write *saghbah* with *fatḥah*.

۲۴۹۶ قل یا عباد. According to the commentators, the reference is to *Qur.* XXXIX 54: "Say, 'O My servants (*yá 'ibádí*), who have transgressed (and thereby acted injuriously) against yourselves, do not despair of the mercy of Allah! Verily, Allah forgiveth all sins. Lo, He is the Forgiver, the Merciful.'" In the Persian verse *yá 'ibádí* is interpreted as though these words of the *Qur'án* were spoken by the Prophet and not by Allah; but of course Rúmí does not mean to imply that. Mohammed's mystical union (*qurb-i nawáfil*) is such that he becomes the mouthpiece of God. As the Most Perfect Man and the supreme Khalífah and Quṭb, he is not only the spiritual ruler of the world, but stands to it in the relation of the Logos (*SIM*, 87 *seq.*, 104 *sqq.*).

در رشاد, "in respect of (their) being guided (by him) to salvation". The following lines develop this idea.

۲۴۹۷ حکم مُر, Milton's "bitter constraint".

۲۴۹۸ عقل عقل, *i.e.* Universal Reason, the essence (*ḥaqíqah*) of Mohammed, manifested in the Moslem saints, who are his spiritual heirs.

۲۵۰۰ *I.e.* the Perfect Man is hidden from the vulgar: only the mystic can discern him. This interpretation suits the context better than the alternative rendering: "What is the guide and the camel-driver? Apprehend (the truth)! (He is) the Eye that beholds the Sun (of Reality)."

۲۵۰۱ Read *khurshíd-ast u rúz* with the two oldest MSS. and translate: "it (the dark world) is waiting expectantly for the sun and the daylight." In the first hemistich G has *yak* for *nak*.

۲۵۰۲–۲۵۰۳ These lines contrast the human form of the saint with his Divine nature. Beware of doubting and distrusting holy men. For *daryá zír-i káh*, cf. IV 823 *sqq.* and note on *v.* ۱۱۸۵ *supra*.

۲۵۰۴ رحمت حقّست الخ. The meaning of this is made clear by a passage in Book II (2093 *sqq.*). When those who are blind of heart show disbelief in a prophet or saint, it is because his nature is opposed to theirs as truth to falsehood. Fa and other commentators explain that any doubts felt by a seeker of God concerning the choice of a *murshid* come as a blessing to him, since they guard him from falling into the hands of religious hypocrites, *i.e.* *ishtibáh-i ṭálib dar ṭalab-i rah-numún*

raḥmat-i Ḥaqq-ast; but the verse cannot be translated in that way without doing violence to the syntax. Two of the oldest MSS. read *gumání-rá darún.*

۲۵۰۵ Though every prophet appears in the world as an individual, his essential nature is that of the Perfect Man in whom the universality of God is reflected. See *SIM*, 104 *sqq.*

۲۵۰۶ This verse is omitted in two of the oldest MSS. In the Translation I have taken *'álam-i kubrí* to be the object of *siḥr kard*; and so WM, who reads *sukhrah kard.* But this does not give the sense required. *'Álam-i kubrí* must refer to the prophet himself. Cf. IV 521 *sqq.*, where Rúmí says that the Perfect Man is really the macrocosm of which he is the final cause. Translate: "by its power the macrocosm (contained in the prophet) wrought magic: it enfolded itself in a very small (bodily) form." Cf. the verse attributed to 'Alí:

wa-taz'umu annaka jirm^un ṣaghír^un,
wa-fíka 'nṭawá 'l-'álamu 'l-akbaru.

P. ۱۵۵, Heading. For the legend of Ṣáliḥ and the people of Thamúd, see *Qur.* VII 71 *sqq.*, XI 64 *sqq.*, XXVI 141 *sqq.*; *LHA*, 3.

چون خواهد که حق الخ, "when God is about to...". A parallel to this peculiar use of *khwástan* will be found in *TA*, I 120, 21 (cf. the Introd. to *TA*, Vol. II, p. 17).

ويقلّلكم الخ, *Qur.* VIII 46, referring to the battle of Badr.

۲۵۰۹ بصورت, *i.e.* in reality the she-camel (which came forth, big with young, from a rock) was a manifestation of Divine love and omnipotence.

۲۵۱۱ از جوی و میغ. Ṣárí objects to *júy* on the ground that there was no river, and reads *az júd-i migh.* According to him, a manuscript of the *Mathnawí* written in A.H. 668 by a Mawlawí dervish, Muḥammad ibn Isḥáq, had the reading *az júy-i migh.* Ṣáliḥ ordered the people of Thamúd to share the water with the camel (*Qur.* XXVI 155).

۲۵۱۳ ناقة الله الخ, *Qur.* XCI 13.

۲۵۱۴ شهری, *i.e.* al-Ḥijr, a village north of Medina. Its sandstone cliffs, with the monuments sculptured on them, are still known as Madá'in Ṣáliḥ. See art. al-Ḥidjr in *EI.*

۲۵۱۵ See note on *v.* ۱۹۶۹ *supra.*

۲۵۱۷ Omitted in the 13th-century MSS. The same verse occurs at I 3496 *infra.*

۲۵۱۹ In the first hemistich the three oldest MSS. read *Ḥaqq az án paywast bá jismí nihán*, a bold expression, which might suggest the heretical doctrine of *ḥulúl*. The poet's meaning, however, is brought out by a

verse in the *Intibáh-námah* of his son, Sulṭán Walad, cited by Ṣárí (III 313, 11):

sirr-i Yazdán darj shud andar bashar,
sakht pinhán ham-chu dar áhan sharar.

"The Divine consciousness is contained in Man, exceedingly hidden, like sparks of fire in iron."

۲۵۲۰ كآزار اين الخ, according to the Ḥadíth-i qudsí: "Any one who treats a *walí* of Mine with contumely has declared war against Me." Cf. the Prophet's saying: "Whoever offends me has offended Allah."

آب اين خمر الخ. For this metaphor describing the connexion between the soul in the prophet's or saint's body and the Universal Soul, cf. VI 23 *sqq.*, 813 *sqq.*

۲۵۲۱ زآن تعلّق الخ. Translate: "God became connected with a body."

تا كه كردد الخ. Although one function of the Perfect Man is to act as the touchstone by means of which the wicked are tested and punished (cf. *v.* ۲۵۱۹ *supra*), essentially he represents the infinite Divine Mercy and Love that transcend Wrath and only use it as an instrument for their purpose (cf. III 1783 *sqq.*, 1804 *sqq.*, 4166 *sqq.*). Hence he is *raḥmatun li-'l-'álamín* (*Qur.* XXI 107). Cf. *SIM*, 78 *seq.*

۲۵۲۲ خواجه‌تاش, *i.e.*, a fellow-worshipper in union with God. Cf. 'Aṭṭár: "Be thou the Spirit of Allah, like Jesus, and like him thou wilt become single in essence."

۲۵۳۱ ديديت. See note on *v.* ۲۱۳۸ *supra.*

۲۵۳۷ بي ملحمه *bí jang ú jadal* (Fa); but perhaps it is implied that the prediction of Ṣáliḥ, being Divinely inspired, was infallible and did not resemble the *maláḥim* of fortune-tellers and astrologers. For *malḥamah* in this sense, cf. *MSI*, II 73.

۲۵۳۸ The oldest MSS. read *dar ná-umídí sar zadand.*

۲۵۳۹ جاثمين, *Qur.* VII 76. Gabriel is *al-Rúḥu 'l-amín* (*Qur.* XXVI 193).

۲۵۴۰ The oldest MSS. read *díd u naft.*

۲۵۴۳ He heard their spirits wailing in the *barzakh* (intermediate state between death and the Resurrection). The commentators relate that after his victory at Badr the Prophet addressed the dead of Quraysh and declared that they could hear all that he said to them.

۲۵۴۶ N reads *ashk-ríz az* and G *ashk-rízán.* Fa agrees with G.

۲۵۴۹ Two of the oldest MSS. have *kardíd*, and so Fa, Mq and Ṣárí.

۲۵۵۸ The text-reading of this verse occurs in C only; the three 13th-century MSS. (GHN) and the edd. in general have

kazh ma-khwán ay rást-khwánanda(-i) mubín
kayfa así khalfa qawmin ẓálimín.

N *bí-bín* instead of *mubín*. Translate: "O thou that readest aright the perspicuous (Book), do not misread it (where it says), '*How should I grieve after (the destruction of) an unjust people?*'" If this is the authentic

form of the verse, probably *kazb ma-khwán* does not refer to the misquotation of *Qur.* VII 91 (*fa-kayfa ásá 'alá qawm^in káfirín*), but signifies that since all the prophets are essentially one the Qur'ánic citation is applicable to Ṣáliḥ as well as to Shu'ayb, of whom these words are related in the *Qur'án*. For *mubín*, cf. *Qur.* XII 1, XXVI 1. *Ẓálim* is a more comprehensive term than *káfir*, though every *káfir* is a *ẓálim*, *i.e.* one who injures himself and others.

۲۵۵۹–۲۵۶۰ The involuntary grief of Ṣáliḥ for sinners condemned by reason and justice was a reflexion of the boundless clemency and compassion of God. Cf. note on *v.* ۲۵۲۱ *supra*.

۲۵۶۱ افسوسی (not in the lexx.), III 109, 780; so *fusúsí*, II 3000.

۲۵۶۲ In the second hemistich two of the oldest MSS. read *bar sipáh-i kínah-túz-i bad-nishán*.

۲۵۶۴ سگسارانه‌شان. The *Sag-sárán* are the Κυνοκέφαλοι of Herodotus. Qazwíní (*'Ajá'ibu 'l-makhlúqát*, II 20) tells the story of a sailor who was forced to land on the island inhabited by them (*Jazíratu Saksár*).

۲۵۶۷ وز رایات نقل, *i.e.* "in order to uphold the flag of the traditions which they had received from their ancestors".

بر جمال پیر عقل. The prophets and saints might be described as "the camels of Universal Reason" (cf. IV 3389 *sqq.*), and Ibnu 'l-'Arabí often uses "camels" in the sense of holy aspirations (*himam*) on which our hearts ride to Heaven (*Tarjumán*, XXX 6, etc.); but *jamál*, "beauty", is more likely to be the true reading here. Two of the oldest MSS. have *taqlíd u ma'qúlát-i naql* in the first hemistich and *bar sar-i ín pír-i 'aql* in the second.

۲۵۶۸ For the word-play, cf. I 1028. *Pír-i ḥurr* (Fa) is a thoroughly bad reading.

۲۵۶۹ تا نمایدشان الخ, *i.e.* in order that the damned might exhibit their real nature through contrast and conflict with the blessed.

P. ۱۵۸, Heading. مرج البحرین الخ, *Qur.* LV 19–20. See note on *v.* ۲۹۷ *supra*.

۲۵۷۲ Translate: "even as gold and earth are mixed in the mine."

۲۵۷۳ عقد در = *dar 'iqd*. Cf. *v.* ۲۵۹۴ *infra*, II 244, 303, 1670, 3419.

۲۵۷۵ قیروار. G has *ham-chu qár*.

۲۵۷۶–۲۵۷۹ The Sea of Divine Unity appears under two aspects, viz. Mercy (*Luṭf*) and Wrath (*Qahr*); its "waves" are the phenomenal forms in which these aspects are manifested. "The waves of peace dash against each other", *i.e.* "the prophets, saints, and true believers display and exert their influence".

۲۵۸۰ رشد, *i.e.* Love is the *murshid* that leads the soul to God. Cf. *v.* ۲۴۹۶ *supra*.

۲۵۸۳ چشم آخوربین, *i.e.* the sensual eye, which regards only the illusions of the present life. For *ákhur* = *dunyá*, cf. IV 2005 *sqq.*, V 833 *sqq.*,

2548 *sqq.* *Ákhur* is similarly used as the antithesis to *ákhir* at II 1568, IV 1614, VI 4828. The inward nature of the godly and ungodly cannot be fully discerned save by mystical clairvoyance.

۲۵۸۴–۲۵۹۰. All hypocrisy is unmasked in the end; but some perceive the "poison" in themselves or their neighbours immediately, others sooner or later according to their respective spiritual capacities.

۲۵۸۵ آنك زيركتر, *i.e.* the holy man on whom God has bestowed the Prophet's gift of seeing truth as true and falsehood as false: *Alláhumma ariná 'l-ḥaqqa ḥaqqan wa-'rzuqná 'ttibá'ahu wa-ariná 'l-báṭila báṭilan wa-'rzuqná 'jtinábahu.*

۲۵۸۸ In the second hemistich two of the oldest MSS. read *dhawq-i án zakhm-i jigar-dúz-ash dihad.*

۲۵۹۰ ور دهندش مهلت الخ, *i.e.* if he be reprieved and not subjected to punishment in his grave.

۲۵۹۱ Everything has a Divinely appointed time, at which its perfect development is reached and its destiny fulfilled.

۲۵۹۲ Read *rukhshání.* For the belief that rubies are coloured by the sun, see note on *v.* ۱۹۷۳ *supra.*

۲۵۹۵ Fa and other commentators join *dar* with *dhikr-i ajal*, but the construction is: *Ḥaqq dar Súratu 'l-An'ám dhikr-i ajal farmúd.* Cf. note on *v.* ۲۵۷۳ *supra.* The reference is to *Qur.* VI 2: "He it is who created you from clay and ordained a term (*ajalan*), and with Him is a named (definitely fixed) term (*ajalun musamman*). Then (notwithstanding that) ye doubt!" The first *ajal* is generally explained as meaning death, and the second as denoting the Resurrection.

۲۵۹۷ Instead of *paydá* (so all my MSS.) Fa has *pinhán.*

۲۵۹۸–۲۶۰۰. Cf. *vv.* ۱۶۰۳–۱۶۱۴ *supra*; *SIM*, 62 *seq.*; *MI*, 94 *seq.*

۲۶۰۰ Mm read *darmán buwad.*

۲۶۰۱ This illustration of the doctrine that all evil is relative comes frequently in the *Mathnawí*, *e.g.* II 3715 *sqq.*, VI 4736 *sqq.*

۲۶۰۲ The Prophet is reported to have said *ni'ma 'l-idám al-khallu.* Vinegar and wine are proverbial synonyms for good and evil respectively, as in the saying, *má fulánun bi-khallin wa-lá khamrin* (*Lisán*, XIII 224, 13).

P. ۱۶۰, Heading. انگور رسیده را. *Rasídah* (which most MSS. omit) means here "advanced in growth" rather than "ripe".

ليغفر الخ, *Qur.* XLVIII 2. Najmu'ddín Kubrá (cited in Mq, I 470, 5 fr. foot) interprets the beginning of this Súrah as follows: "God indicates that the Prophet's heart has been opened to the Divine Lordship through the manifestation of His attributes of Beauty and Majesty, and that the locks of all hearts have been opened, the religious laws of Islam explained, and other gifts (*futúḥát*) bestowed on his heart, 'in order that by the illuminations of His Majesty He might veil to thee the past sin of thy existence from the time when thy spirit was created, and all

the remaining sin of thy existence unto everlasting'; for the sin of existence is the sharing in existence (with God), and the pardoning of it (*ghafruhu*) is His veiling it with the light of Unity so as to obliterate every vestige of the darkness of dualism." Cf. note on *v.* ۵۱۷ *supra.*

۲۶۰۴–۲۶۰۶ These verses refer to *Qur.* XXXVIII 34: "He (Solomon) said, 'O Lord, pardon me and give me (*Rabbi...hab lí*) a kingdom that shall not be meet for (belong to) any one after me (*lá yanbaghí...min ba'dí*). Verily, Thou art the Munificent.'" In the poet's exposition Solomon is a type of the saint who, having overcome all the temptations associated with the kingdom of this world, enters into free possession and enjoyment of it. Cf. *vv.* ۹۸۳–۹۹۰ *supra* and notes *ad loc.*

۲۶۰۸ بیم سَر با بیم سر, *i.e.* fear of losing both life and spiritual purity.

۲۶۱۱ Cf. *Qur.* XXXVIII 30 *sqq.*, where it is related that Solomon at the sight of his pawing horses (*ṣáfinát*) became so absorbed in admiration that he omitted to perform the evening prayer and showed his remorse by "slashing their legs and necks". He also connived at the idolatry of one of his concubines and only repented when God caused Ṣakhr the Jinní to steal his signet-ring and occupy his throne for forty days.

۲۶۱۲ In the first hemistich G and most of my MSS. read *shud shafí' ú guft ín mulk ú liwá.*

۲۶۱۳–۲۶۱۴ Since all Perfect Men are essentially one—*jism-ishán ma'dúd lékin ján yakí*—Solomon identifies himself with every saint whom God may endow with the spiritual "kingdom" of Solomon, and declares that in virtue of this identity, which is independent of time, none can dispute his claim to possess *mulk^an lá yanbaghí li-aḥud^in min ba'dí.*

خود معی چه بود. *Ma'iyyah*, involving the notion of otherness (*ghayriyyah*), is incompatible with complete unification (*ittiḥád*).

منم بی مدّعی. The Turkish commentators translate incorrectly: "I am he without dispute."

۲۶۱۶ درون مُخْلَصی, referring to Ḥusámu'ddín. Two of the oldest MSS. have *mukhliṣí*, which is a good reading; but *mukhlaṣ* denotes a higher degree of disinterestedness and devotion than *mukhliṣ*. See II 1315 *seq.*; *Kashf*, *Eng.* 85; *Tá'iyyah*, 445–447 = *SIM*, 238 and note *ad loc.*

۲۶۲۵ The inward and outward aspects of Reality complement each other. God created the world in order that He might be made known and worshipped (*Qur.* LI 56) by faith and works. Mm transpose *báṭil* and *'áṭil.*

۲۶۲۷ Sahl ibn 'Abdalláh al-Tustarí said: "True love consists in performing the (prescribed) acts of obedience to the Beloved."

۲۶۲۹ گاهی زدوغ, *i.e.* his "intoxication" is a mere pretence. See note on *v.* ۱۲۲۶ *supra.*

۲۶۳۱ *Ṣalá* = *ṣalát*. On *walá*, as used by Ibnu 'l-Fáriḍ in connexion with the Primal Covenant (*míth....*), see Nallino in *RSO*, VIII 546. Where

walá or ***wilá*** occurs in the *Mathnawí* (*e.g.* II 2534, III 2689) it would seem to signify the mystic relation between lover and Beloved or simply "mutual devotion".

۲۹۳۴ Cf. the Hadíth: *ittaqú firásata 'l-mu'mini fa-innahu yanzuru bi-núri 'lláhi*, "Beware of the clairvoyance of the true believer, for verily he sees by the Light of God."

۲۹۳۶ It is surprising that the text-reading of this verse appears in B, one of the most normal of my MSS., as well as in C; for the omission of the dative suffix *-rá* after *sabab* is a licence for which it would not be easy to find a parallel. N writes *mar sabab-rá yá athar-rá ú* (او) *ghulám*, while the other two 13th-century MSS. have:

na-bvad án-kih núr-i Haqq-ash shud imám
mar athar-rá yá sabab-há-rá ghulám.

This last is the generally accepted reading of the verse.

۲۹۳۷ *Yá mahabbat* (Sárí) has much greater authority than *tá mahabbat* (Fa, Mq, Bul.), which is not found in any of the older MSS.

۲۹۳۸ Instead of *a'lám* read *i'lám* (GN) and translate: "He has no need to make love known (by means of secondary causes and visible effects)." There is a play on the double sense of *mihr* (love and sun: cf. *v.* ۱۱۹ *supra*).

۲۹۴۰ The reading *garchih shud ma'ní dar-ín súrat padíd* is strongly supported. In this and the following verse the poet describes the relation of the inward, formless, infinite ground of Being to its external manifestations as that of the vital sap to the tree which it permeates. The tree indicates the presence of the sap by its foliage, yet in respect of its being vegetive and compound it is far removed from the sap (water), which is a simple element. Similarly, forms of worship are far from God: they only bring the worshipper near to Him inasmuch as they express feelings of love and devotion. *Máhiyyat* in *v.* ۲۹۴۱ = *máhiyyat-i shakhs*, the cause of difference and distinction, not *máhiyyat-i kullí*, the negation of all "otherness" (WM).

P. ۱۶۳, Heading. The wife, though reconciled to her husband, still wants to be assured of his sincere affection for her. In other words, the *nafs-i lawwámah* has not yet quite attained to the perfect love that casteth out fear, *i.e.* the final phase of soul-development in which the *nafs* becomes *mutma'innah*, in harmony with reason and at peace with God. See note on p. ۱۴۸, Heading.

۲۹۴۵ Cf. the Hadíth: *hubbuka 'l-shay'a yu'mí wa-yusimmu.*

۲۹۴۶ In the first hemistich two of the oldest MSS. have *guft zan dbang-i birr-am mí-kuní.*

۲۹۴۷ The Bedouin, representing the reason bestowed on man (*'aql-i mustafád*), swears by Adam, the Perfect Man, whom God created in His own image as a microcosm.

۲۶۴۸ سه گز, three cubits (not "ells" as in the Translation), *i.e.* the average height of a man. The height of Adam himself is said to have been sixty cubits.

در الواح. Jurjání (*Ta'rífát*, 204) enumerates four "tablets": the tablet of Destiny (*lawḥu 'l-qaḍá*), the tablet of Decree (*lawḥu 'l-qadar*), the tablet of the Particular Heavenly Soul (*lawḥu 'l-nafsi 'l-juz'iyyati 'l-samáwiyyati*) and the tablet of Matter (*lawḥu 'l-hayúlá*). The first of these is the World-spirit = Universal Reason; the second, Universal Soul = the Guarded Tablet (*al-lawḥu 'l-maḥfúẓ*); and the third, the World-phantasy (*khayálu 'l-'álam* [= *'álamu 'l-mithál*, the World of Similitudes or Ideas]).

۲۶۴۹ علّم الأسماء, *Qur.* II 29. See notes on *vv.* ۱۲۳۴–۱۲۳۵ *supra*.

۲۶۵۰–۲۶۵۱ On the superiority of the prophets and saints to the angels, see II 3327 *sqq.* and *Kashf*, *Eng.* 239 *sqq.* Adam became their teacher owing to the universality (*jam'iyyah*) of his nature, in which all the Divine attributes were displayed, whereas the angels, being immaculate, could not know those aspects of Deity which are connected with a sinful world, *e.g.* forgiveness. Cf. *Fuṣúṣ*, 14 *seq.*, where it is said that although the angels glorified God by the Names they knew and took credit to themselves for doing so, they were ignorant that in Adam were other Names to which their knowledge did not reach. Consequently it was impossible for them to glorify their Lord as Adam glorified Him.

۲۶۵۲ Cf. *Fuṣúṣ*, 145, 3 *sqq.*: "in respect of amplitude (*wus'at*) the heart of the gnostic is as Abú Yazíd al-Bisṭámí said: 'If there were in a corner of the gnostic's heart a million times as much as the highest heaven (*'arsh*) with all its contents, he would not be aware of it.' And Junayd said on this subject: 'When the originated (*muḥdath*) is joined to the Eternal (*qadím*), no trace of it is left. The heart contains the Eternal: how should it be aware of the originated as existent?'"

۲۶۵۳–۲۶۵۵ These verses paraphrase the celebrated Ḥadíth-i qudsí: *má wasi'ani arḍí wa-lá samá'í wa-lákin yasa'uní qalbu 'abdiya 'l-mu'mini 'l-taqiyyi 'l-naqiyyi 'l-wari'i*, "Neither My earth nor My heaven contains me, but I am contained by the heart of My servant who fears God and is pure and shrinks from sin." Hence the heart of the Perfect Man is the real mosque in which God is worshipped (II 3109 *sqq.*); the substance of which the world is an accident; the Light reflected in all phenomena (III 2266 *sqq.*). See also *SIM*, 115.

۲۶۵۶ Cf. *Qur.* LXXXIX 29–30: "(O soul at peace), enter among My servants and enter My Garden (of Paradise)." Bayḍáwí explains *'ibádí* as "the righteous", but Rúmí makes it equivalent to *awliyá'í*. Those who "enter into (the hearts of) the saints", *i.e.* win their favour and love, will see God in them. Cf. *infra*, *v.* ۳۰۸۵ *sqq.*, III 515.

۲۶۵۹ Mm read *bar maluk* in the first hemistich and *bar rúy-i zamín* in the

second. *Písh az-ín, i.e.* before the creation of Adam. This passage refers to *Qur.* II 28: "and when thy Lord said to the angels, 'Lo, I am about to place a viceroy (*khalífah*) in the earth': they said, 'Wilt Thou place therein one who will do evil there and shed blood, while (we are more worthy, since) we glorify Thee and sanctify Thee?' He said, 'Verily I know that which ye know not.'" Rúmí follows the tradition that the angels who at first disputed with God but afterwards bowed down to Adam were the terrestrial angels (Ṭabarí, 92, last line). These had been sent, as an expeditionary force under the command of 'Azázíl (Iblís), to restore order in the earth, which before the creation of Adam was inhabited by the Jinn.

٢٦٦٠ Read *z-ín ta'alluq*. The angels became fondly attached to the earth and felt bitter grief when God recalled them to Heaven. They did not recognise in this attachment a spiritual influence, a presentiment and intimation of the Divine mystery which was to be revealed in the earthly body of Adam. Potentially the earth contained Adam, like a hidden treasure, and his "pure light" shed its beams on the angels before his body was created. Cf. note on *v.* ٥٢٠ *supra*.

٢٦٦١ Read *há in* with Mm.

٢٦٦٩ قال و قیل‌را, *i.e.* altercation, opposition, and disobedience to the Divine commandments.

٢٦٧٢ رحمت من الخ, a translation of the Ḥadíth-i qudsí: *sabaqat raḥmatí ghaḍabí* (*AQ*, No. 24, from the *Ṣaḥíḥ* of Muslim). Bukhárí (II 303, 2 *sqq.*) relates the following Ḥadíth on the same authority (Abú Hurayrah): "When God ordained the creation, He wrote in His Book, which is with Him above the Throne (*'arsh*), 'Verily My mercy prevailed over My wrath' (*inna raḥmatí ghalabat 'alá ghaḍabí*)."

٢٦٧٨ This is the husband's reply to the doubts expressed by his wife in *v.* ٢٦٠٢–٦ *supra*.

٢٦٨٣ چه کاره. Cf. *in kárah* (III 3892).

٢٦٨٥ نایب رحمان الخ, *i.e.* the Perfect Man regarded as the Quṭb on whom the preservation and order of the world depend.

٢٦٨٧ Cf. *infra*, *v.* ٢٧٨١ and note 1 in the Translation, p. 151.

٢٦٨٨ For the *ṣiddíqiyyah* of Abú Bakr, cf. *Luma'*, 121 *sqq.*; *Kashf*, *Eng.* 31 *sqq.*, 70 *sqq.*; *Passion*, 738 *sqq.*

٢٦٨٩ من شهرا الخ, "How should I be received with favour by the king?" *Padhírá shudan = maqbúl shudan.*

٢٦٩٠–٢ قل تعالوا (*Qur.* III 57, VI 152), followed in both passages by the injunction not to associate anything with God. *I.e.* God has bidden us come to Him, which we cannot do by means of *sulúk* (good works, asceticism, religious devotion, etc.) alone. The Divine call indicates that in order to attain to union with Him it is necessary to destroy self-consciousness (*sharm*), the greatest obstacle on the way. Cf. *Díwán*, *SP*,

I 1: "if thou art Love's lover and seekest Love, take a keen poniard and cut the throat of bashfulness (*ḥayá*)", and note *ad loc.* But this is really the act of God, who draws the lover to Himself in the rapture (*jadhbah*) of dying to self (*faná*). The Bedouin pleads spiritual incapacity: how should a bat be able to face the sun? He gets the true answer from his wife, who here speaks the language of the soul at peace (*muṭma'innah*) and inspired (*mulhamah*):

dád-i Ḥaq-rá qábiliyyat sharṭ níst,
balkih sharṭ-i qábiliyyat dád-i úst,

"The bounty of God does not depend on capacity to receive;
Nay, the capacity to receive depends on His bounty."

۲٦٩٦–۲٦٩٧ Cf. the line *al-'ajzu 'an daraki 'l-idráki idráku*, *i.e.* apprehension of the Divine and real involves cessation of the faculties by which we apprehend the human and phenomenal (*Kashf*, 21, 10 = *Kashf*, *Eng.* 18, and *ibid.* 352, 6 *sqq.* = 274 *sqq.*). See also *Tá'iyyah*, 168 *sqq.* = *SIM*, 215 *seq.*

۲٦٩٩ In the second hemistich two of the oldest MSS. read *tá ma-rá raḥmí kunad sháh-i ghaní*. Fa has *tá shahí raḥm-am kunad bá mu'nisí*. Another reading, *yá mu'nisí*, "or a friend (of the King)", *i.e.* a Perfect Man, must be rejected on account of the rhyme. See note on *v.* ۸٦ *supra.*

۲۷۰۳ The edd. and Mm read *pák bar khízí tu az majhúd-i khwísh*. Fa and Ṣárí incorrectly join *az majhúd-i khwísh* with *az búd-i khwísh*, a construction which would require the substitution of *u az* (Mq) for *tu az*.

۲۷۰۴ Read *mulkat* with the oldest MSS.

۲۷۰۹ الله اشترى, *Qur.* IX 112: "Lo, Allah hath purchased from the true believers their souls (lives) and their wealth on the terms that Paradise shall be theirs (and) they shall fight in the way of Allah and slay and be slain." Ṣúfís apply this verse to the *jihádu 'l-akbar* (see p. ۸٥, Heading, and note): the price to be paid for union with God is world-abandonment and self-sacrifice. Cf. III 4115, V 1463 *sqq.*, VI 1265 *sqq.*

۲۷۱۰–۲۷۱۴ Ghazálí (*Iḥyá*, III 21, 3 *sqq.* = *Religious attitude*, 264) has a similar parable in which the heart is likened to a pond fed by streams pouring into it from the hills and also by water rising from subterranean springs, *i.e.* exoteric and esoteric knowledge.

۲۷۱۱ See note on *v.* ۲٥۲۰ *supra.*

پر دارش زخُم. Ṣárí thinks the meaning is: "fill the jug of the body with the wine of love drawn from the jar of the perfect *murshid*."

غضّوا الخ, from *Qur.* XXIV 30: "Tell the believing men to lower their eyes (*yaghuḍḍú min abṣárihim*) and guard their private parts." *Ghaḍḍ* is sometimes used of mystic contemplation = μύειν, *e.g.* *al-taṣawwufu ghaḍḍu 'l-ṭarfi 'ani 'l-kawn* (*Kashf*, 43, 6).

۲۷۱٤ لولها بر بند. "Each of the five senses is like a spout in the jug of the body. Whenever you make an improper use of any one of them,

that spout is opened and the water of your faith is spilled and wasted" (Fa). But evidently the purpose of closing the spouts or pipes is to exclude knowledge that comes through the senses. Cf. *supra, v.* ٥١٥ *sqq.* and notes *ad loc.*

٢٧١٦ Jayḥún, properly the Oxus, is used here to signify the flood of Divine Love and Knowledge in the heart (Baghdád) of the spiritual Khalífah or Perfect Man. In the second hemistich most MSS. have the geographically superior reading *bast járí Dijla-i ham-chún shakar.*

٢٧١٨ تجری تحتها الانهار, *Qur.* II 23, 268, etc. There may be a particular reference to *Qur.* LXXXV 11, where it is said of those who believe and do good works (*i.e.* the Ṣúfí saints, according to Rúmí), that they shall enjoy "the great felicity" (*al-fawzu 'l-'aẓím*), "Gardens underneath which rivers flow", *i.e.* they dwell for ever in a Paradise of "union" with the source of all spiritual perception. Cf. *infra, v.* ٣٠٩٠ *seq.* and II 2452 *sqq.*

٢٧٢٢ In the second hemistich Mm read *juz raḥíq ú máya-i adhwáq níst.*

٢٧٢٥ شطّ, the tidal estuary of the Tigris and Euphrates.

٢٧٢٦ محو. For definitions, see *Luma'*, 355, 11 *sqq.*; Qush. 46, 15 *sqq.* = Hartmann, *Darstellung*, 89–93; and cf. *Tá'iyyah*, 7 and 481 = *SIM*, 200, 243 *seq.*; *Kashf*, *Eng.* 379.

انبساط, equivalent to *basṭ*, for which see *Luma'*, 343, 15 *sqq.*, 432, 7 *sqq.*; Qush. 38, 4 fr. foot and foll. = *Darstellung*, 84 *seq.*; *Kashf*, *Eng.* 374–376; *Tá'iyyah*, 646 *seq.* = *SIM*, 256. Here, like *maḥw* and *sukr*, the term denotes mystical ecstasy.

٢٧٢٨ Cf. IV 3516, V 1316 *sqq.* WM cites a Tradition of the Prophet: *wayl^un li man jahila tafsíra 'l-abjad*, "woe to them that do not know how to interpret the alphabet". Both he and Ṣárí give examples. *Abjad* signifies *abá Ádamu 'ani 'l-ṭá'ati: jadda fi 'l-taqarrubi ilá 'l-shajarati wa-akli 'l-ḥinṭati* (Ṣárí), "Adam refused to obey: he exerted himself in approaching the Tree and eating the wheat (the forbidden fruit)"; while *Hawwaz* means *ittaba'a hawáhu fa-zála 'anhu na'ímu 'l-jannati* (WM), "he followed his lust, and the bliss of Paradise departed from him". On this cabalistic science (*'ilmu 'l-ḥurúf*, *'ilmu 'l-jafr*) see *Passion*, 588 *sqq.* and art. Djafr in *EI.*

٢٧٢٩ Read *mí kashíd-ash* with Mm.

٢٧٣٣ آن گوهر, *i.e.* the pearl of faith and gnosis.

٢٧٣٥ See note in the Translation. "Kawthar", *i.e.* the inexhaustible fountain of Divine grace.

٢٧٣٩ The reading and interpretation of this verse are uncertain. H and most of my MSS. have *bal chún bihisht*, as in the text, but *ní chún bihisht* is supported by G (though possibly *bal* may have been its original reading) and adopted by the Turkish editors (Surúrí, Shem'í, Ṣárí, Bul.). Fa, who puts *ní* in his text, after having discussed both readings decides

that *bal* is the better. Unfortunately N gives the second hemistich in a different form: *ham-chu khurshíd ú muṭabbar chún bibisht*. Keeping *bal*, we might take the sense to be:

(1) Divine mercy, displayed in the Perfect Man, is "like sun and rain (*i.e.* bestowed on all), nay, like Paradise" (*i.e.* not transient and intermittent, but infinite and everlasting). This partly agrees with the interpretation given by Surúrí, who reads *ní* and joins it with the preceding words: "not like sun and rain, (but) like Paradise." For the Perfect Man as the manifestation of Universal Mercy, cf. III 1804 *sqq.*

(2) Divine mercy is "like sun and rain" (universal), nay, but (also) "like Paradise" (particular). In this case a distinction is made between the mercy of which all God's creatures (*'ibád Alláh*) partake and that which is conferred on the elect as a peculiar grace. Cf. *Fuṣúṣ*, 191, where the former is connected with the Name *al-Raḥmán* (*i.e.* God in respect of His being the reality of all existence), and the latter with the Name *al-Raḥím* (*i.e.* God in respect of His showing favour to the devout).

If the verse be read with *ní* instead of *bal*, the alternatives are: (*a*) Surúrí's explanation (see above); (*b*) Divine mercy is "like sun and rain, not like Paradise", *i.e.* universal and not confined to Moslems who have found salvation. No objection can be taken to (1), but in view of the following verses perhaps (2) is more likely. The words "like Paradise" may suggest that God's mercy, though essentially universal, is not uniform: the blessings which flow from it vary in quality and degree, being proportioned to the nature and spiritual capacity of each recipient. Cf. *Qur.* LVI 7 *sqq.*; *Passion*, 694; *Math.* V 2339, Heading.

۲۷۴۱ از سلیمان تا بمور, a proverbial expression. See *Qur.* XXVII 18. The Perfect Man is the life of the world (cf. IV 1031, VI 2426, etc.).

۲۷۴۲ جواهر, *i.e.* the Divine rewards (*thawáb*) for good works.

P. ۱۶۹, Heading. Bounty and indigence are mutually dependent on each other (see note on *vv.* ۱۷۳۶–۱۷۴۱ *supra*): the poor man needs the alms of the rich, but the rich man also needs the poor in order that his munificence may be shown. While the rich man who waits for the poor to come to his door is deficient in liberality, the poor man who will not wait for the bounty of the rich, but goes to seek it, is deficient in patience (*ṣabr*) and trust in God (*tawakkul*). The following passage alludes to the Ṣúfí doctrine of *faqr* and *ghiná*. See *Kashf*, Eng. 21 *sqq.*

۲۷۴۷ Referring to *Qur.* XCIII 10: "as for the beggar, drive him not away."

۲۷۴۸ دم الخ, *i.e.* the beggar who gets nothing but harsh words cannot perform his proper function.

۲۷۴۹–۲۷۵۰ WM explains the first verse as follows: "there are two kinds of bounteous givers (*karím*): (1) he whose bounty causes the beggar to appear (*padíd árad*), *i.e.* he waits patiently (*ṣabr kunad*) till the beggar

comes to his door, and then he gives; (2) he who goes himself to the beggar's door and gives lavishly without being asked. The former is imperfect (*náqiṣ*); the latter perfect (*kámil*). This elucidates what was said in the Heading that as regards the giver *ṣabr* is a defect.

There are also two kinds of beggars (*gadá*): (1) he who is the mirror of God's bounty, *i.e.* whenever he begs of any one, he looks upon that person essentially as God and his munificence as the munificence of God; (2) he who has negated his own seeking and volition and only subsists in the presence and contemplation of God: he is the Absolute Bounty: he has sacrificed his individual existence and will to the Divine Essence and Will. Such an one is perfect; for, as stated above, *ṣabr* (to refrain from all self-activity) is the beggar's perfection." Cf. the Ḥadíth-i qudsí (*AQ*, 86), "When a man is too much occupied with praising Me (*dhikrí*) to ask aught of Me, I give him (what he desires) before he asks Me (for it)." According to Fa, Divine bounty (*júd*) is of two kinds: (1) *júd-i aqdas* or *fayḍ-i aqdas* (the most Holy Grace), which brings the *faqír* into existence and causes him to feel need; (2) *júd-i* (or *fayḍ-i*) *muqaddas*, which confers on him all that he is capable of receiving. Those who are dead (*fání*) to self and living (*báqí*) in God are the Absolute Bounty: they exemplify the truth that *idhá tamma 'l-faqru fa-huwa 'lláhu*, *i.e.* they are the Perfect Men "without whom God does not bestow bounty on any one" (v 877). In *v.* ٢٧٥٠ the oldest MSS. read *áyat-i júd-i Ilaq-and*.

٢٧٥١ جز این دوست, *i.e.* except (*a*) one who is *faqír ilá 'lláhi* and (*b*) one who is *faqír-i fání fí 'lláhi*.

٢٧٥٢ Fa, Ṣárí, Mq and WM have *ahl-i ján*, which lacks support from any good MS. In the Translation read "do not throw a bone, etc.", *i.e.* "cast pearls before swine". "Bread" and "food" are used in the following verses to denote objects connected with self-interest and self-regard.

٢٧٥٣-٤ ماهی خاکی. For the comparison of the mystic to a fish in water, see notes on *vv.* ١٧ and ٥٠٢-٥٠٣ *supra*. Some commentators think it worth while to identify the "land-fish" with the *saqanqúr*, skink, which is said to be the offspring of the crocodile (*Nuzhat*, ed. Stephenson, 24).

٢٧٥٧ For *wahm* and *tawahhum*, "opinion or idea outweighed in probability; imagination; fancy; conjecture tending to chimera", see Macdonald, *JRAS* (1928), 505 *sqq.* *Wahm* cannot apprehend the essential truth of things.

٢٧٥٨ In the first hemistich the oldest MSS. read *wahm makhlúq-ast mawlúd ámad-ast*.

لم یولدست. See *Qur.* CXII 3.

٢٧٦٠ Cf. *supra*, *v.* ٢٢٨٣ *sqq.* E.g. though the *sálik* be concerned only with the Divine names and attributes and their manifestations (not with

the Essence), so that he desires the joys of Paradise, yet on account of his sincere conviction and devotion God, by an act of grace, may cause his false ideas to lead him to Reality. See also note on *v.* ١١١ *supra*. In the second hemistich most MSS. have *án majáz-i ú ḥaqíqat-kash shavad*.

٢٧٦١–٢٧٦٣ The doctrine of mystical Unity (*al-majázu 'aynu 'l-ḥaqíqati*) is for gnostics, since they alone can swallow and digest it (for the metaphor cf. *v.* ٥٨٠ *supra*).

٢٧٦٦–٢٧٦٩ Whether the hypocrite look sad or glad, the feelings expressed in his demeanour are not spiritual and real. He is a type of worldly joys and sorrows which, if you read them rightly, should turn all your thoughts to God. After *v.* ٢٧٦٨ the edd. insert a verse (see the *app. crit.*) that appears for the first time in K (late 14th century); but the moral to be drawn is sufficiently indicated by *v.* ٢٧٦٩.

٢٧٧٠–٢٧٧٢ Saná'í (*Ḥadíqah*, ed. Stephenson, I 88, 18 *sqq.*), in a passage which Rúmí may have recollected here, contrasts the letter of the *Qur'án* with its spirit and likens the former to the pictures in a bath-house (*naqsh-i garmábah*) which know nothing about the nature of the bath (cf. *infra*, IV 800 *sqq.*). But in the present context the "bath-house" is the world, and the "pictures" phenomenal forms. Viewed externally these forms are mere "clothes"; in order to perceive the reality concealed by them, you must enter the "disrobing-room" (*jámah-kan* = *maslakh*) of *tajríd* (*remotio*, self-abstraction), where everything is stripped of limitations and contemplated in its essence. While clothed with bodily qualities, you cannot penetrate within and attain to knowledge of the Spirit which is your real self; for the body is just as ignorant of the soul as the clothes you wear are unconscious of your body. On the practice of decorating baths with pictures, see Arnold, *Painting in Islam*, 85–89.

P. ١٧١, Heading. نقیبان. The *nuqabá* belong to the hierarchy consisting of 351 members, who are described collectively by Hujwírí (*Kashf*, *Eng.* 214) as "officers of the Divine Court". He says they are three in number and ranks them next to the Quṭb; but it is evident that Rúmí follows other accounts which make them a class of 300 saints of inferior grade.

٢٧٧٥ عطا پیش از سؤال. See note on *vv.* ٢٧٤٩–٢٧٥٠ *supra*.

٢٧٧٧ In this verse there is an untranslatable word-play on different meanings of *wajh*.

٢٧٧٨ زر جعفری, *i.e.* pure gold, referring to the Shí'ite Imám, Ja'far al-Ṣádiq (*LHP*, I 393 *sqq.*), the reputed author of many works on alchemy. Cf. *v.* ٢٧٨١ *infra*.

٢٧٧٩ دیدتان. So Fa, but the oldest MSS. read *dín-i-tán*.

٢٧٨٤ For the antithesis (*dínár*, *dídár*) cf. the line (*IH*, II 20, 4):

má'il-i dínár hargiz málik-i dídár níst,

and (Ṣárí, III 446, 11): *dínár namí-khwáham man 'áshiq-i dídár-am*.

۲۷۸۵–۱۷۹۵ Further illustrations of the doctrine that the phenomenal is the bridge to the real (*al-majázu qanṭaratu 'l-ḥaqíqah*).

۲۷۸۷ See *Qur.* XII 19.

۲۷۸۸ See *Qur.* XXVIII 29–30.

۲۷۸۹ See *Qur.* III 48. Moslems believe that Jesus was not crucified but taken up to the Fourth Heaven. God, it is said, caused another person to bear his likeness and suffer in his stead. Rúmí describes the "double" as an Amír (VI 4367 *sqq.*).

۲۷۹۲ بر امید مرغ الخ. Cf. IV 2755 *seq.*

۲۷۹۴ 'Abbás ibn 'Abd al-Muṭṭalib, the Prophet's uncle and ancestor of the 'Abbásid Caliphs. He fought against the Moslems at Badr, but soon afterwards joined the Prophet, with whom he took part in the campaign of Ḥunayn.

۲۷۹۵ The Second Book of the *Mathnawí* was begun in 662/1263–4 (see II 7 *infra*), and according to Aflákí (Redhouse, 89) the First Book was completed two years (the poet himself says "a considerable time", *muddatí*) before that date. It seems almost certain, therefore, that the present verse, which apparently prophesies the continuance of the 'Abbásid Caliphate till the end of the world, was written after the death of al-Musta'ṣim, the last Caliph of Baghdád in 656/1258, and possibly before the installation of his uncle, who assumed the title of al-Mustanṣir, as nominal Caliph in Cairo (June, 1261). At any rate, the verse can have no reference to the actual situation. Ṣárí (IV 58) explains it—rightly, I think—as an allusion to an apocryphal Ḥadíth: the Prophet, highly pleased with a poem which 'Abbás had composed in praise of him, said, "O uncle, every poet gets a reward, and thy reward is that the Caliphate shall continue in thy posterity till the Day of Resurrection." It is quite conceivable that Rúmí, ignoring or defying recent events, should have quoted this promise and believed in its fulfilment. The explanations that *tá qiyámat* is used loosely in the sense of "for a very long time" or denotes the Mongol cataclysm, which like the Resurrection itself is often described by Moslems as *al-ṭámmatu 'l-kubrá* ("the greatest calamity" in world-history), are neither convincing nor necessary.

۲۷۹۷ *I.e.* "I offered my good works in the hope of gaining entrance to Paradise, and by the grace of God this hope (*búy-i nán*) has brought me to the supreme bliss of the Beatific Vision."

۲۷۹۸ *Nán* in the first hemistich = *gandum*, *i.e.* the forbidden fruit.

P. ۱۷۳, Heading (1). وحیل الخ, *Qur.* XXXIV 53.

۲۸۰۱ Here and in similar passages "whole" (*kull*) and "part" (*juz'*) signify the relation between God and created things, which is not that of whole and part in the ordinary acceptation of these words. God is one and indivisible; the so-called "parts" are nothing but phenomenal aspects of the universal Reality underlying every form of existence. As this

verse refers directly to *v.* ۲۸۰۰, the first hemistich should be translated: "(I mean) the lovers of the Whole, not those who love the part."

۲۸۰۲–۲۸۰۴ All created things and objects of worldly desire belong to God and return to Him; the existence and actions of His creatures are absolutely dependent on His pleasure: whoever attaches himself to one of them is like a drowning man who clutches at a straw.

P. ۱۷۳, Heading (2). Cf. *Arabum Proverbia*, III[1], No. 1347, where the order of the clauses is reversed. So in Persian, *khák agar bar dárí az túda-i kalán bar dár*, and *dil agar bár kashad bár-i nigárí bárí*. The Arabic adage resembles Luther's *pecca fortiter*, but here (as at II 1429) its moral is, "aim high! love none but the spiritually free, *i.e.* the saints who have sunk their individuality in 'the Whole'".

۲۸۰۶ Mm read *mánd khár*, "he is left behind (like) the thorn".

۲۸۰۹ سایهٔ مرغی, *i.e.* the phenomenal forms in which Reality is reflected. Cf. *supra*, *v.* ۱۴۱۷ *sqq.*

۲۸۱۰ پوسیده سبب, literally "a rotten rope" or "one whose rope is rotten", *i.e.* a futile means, or "one who relies on a means that will never enable him to attain his end".

۲۸۱۱ *I.e.* "if you argue that since the 'part' manifests the nature of the 'Whole', to love a creature is to love the Creator, then 'eat thorns' (suffer tribulation); for God's creatures manifest His diverse attributes, and this 'connexion' includes the wicked and the righteous alike, the 'vessels of wrath' no less than the 'vessels of mercy'".

۲۸۱۲ Read *juz zi-yak rú* with Mm: *i.e.* from the single point of view that God is the essence of all existents—and what that means can only be realised in the mystical experience of the Perfect Man. On the other hand, everything in the world of contingency (*imkán*) is separated from the Absolute by individualisation (*ta'ayyun*). The prophets were sent to unite the particulars with the Universal (cf. II 1750 *sqq.*), *i.e.* to preach and teach the doctrine of the Divine Unity and the Ṣúfí Way to union with God.

۲۸۱۷ گو = Arabic *nu'y*. Bedouins dig round their tents a trench which, together with the banked-up earth, serves as an aqueduct and also as a dyke to prevent flooding.

۲۸۲۱ In the first hemistich the oldest MSS. read *basham chún lúla-há*, and in the second, most have *áb az lúlab rawán dar kúla-há*. Behind the obvious sense of this passage lies the psychology which Ghazálí has expounded and illustrated by the same metaphors in his chapter on the wonders of the heart (*Iḥyá*, III 2 *sqq.* = *Religious attitude*, 220 *sqq.*). The essence of Man (spirit, heart, reason) may be compared to a king ruling the members and faculties of the body as a monarch rules his courtiers, retainers, and subjects; or, again, to a reservoir which, if it be filled with the water of Divine knowledge, will purify every bodily sense

and through these channels pour wisdom, mercy, and love into the world. See *vv.* ۲۷۱۰–۲۷۱۴ *supra* and notes *ad loc.*

۲۸۲۵–۲۸۲۸ These lines describe the spiritual influence of the Perfect Man, especially that of the *murshid* on the *muríd*. Cf. v 200 *sqq.*, 875 *sqq.*

۲۸۳۲ Read *písh-i ustádí* with Mm.

۲۸۳۴ Cf. the Ḥadíth, "Knowledge is of two kinds: knowledge in the heart, and that is useful; knowledge on the tongue, and that is useless." See also *vv.* ۳۴۴۵–۳۴۶۱ *infra,* and a famous passage in the *Munqidh* of Ghazálí, 20 *seq.* (abridged translation in *IP*, 39 *seq.*). As the following Story shows, mystical training and experience is the *viaticum* required for the voyage to union with God.

۲۸۳۷ For *khámúsh kardan* = *khámúsh shudan* cf. II 144, 1675, etc.

۲۸۴۱ Grammar (*naḥw*) is concerned with names (*asmá*); the mystic with the Essence, which is the real object of all names (*idhá ghába 'ani 'l-ismi wajada 'l-musammá*).

۲۸۴۲–۲۸۴۳ God upholds and exalts those who have died to self, while those who rely on their own attainments and efforts are submerged in the whirlpools of illusion. Cf. *supra*, *v.* ۹۸۵ *sqq.*, and VI 3879 *seq.*

۲۸۴۴ بحرین یخ, *i.e.* in the phenomenal world (cf. *v.* ۵۲۰ *supra*). The great scholar, with all his pride of intellect, is unable to take a single step towards true knowledge.

۲۸۴۷ *Kam-ámad* = *níst shudan*. The Turkish commentators explain *fiqh-i fiqh* as *mafhúm-i fiqh*; *naḥw-i naḥw* as *'maqṣúd-i naḥw*; and *ṣarf-i ṣarf* as *tabdíl-i ṣarf*; but in such phrases the first word denotes the "essence" or "reality" of the second. Ṣárí's commentary on this verse includes (IV 89–92) a short treatise by Qushayrí, entitled *Naḥwu 'l-qulúb*, in which the author points out parallels and correspondences between the technical terms of Arabic grammar and the *iṣṭiláḥát* of the Ṣúfís.

۲۸۴۹ The oldest MSS. have *khwad-rá má kharím*.

۲۸۵۰ Here "the Bedouin" is used as a type of the knowledge that comes through the senses and intellect. In the second hemistich Mm read *kú zi-Dijlah ghúfil ú bas dúr búd*. *Kúr* in the *app. crit.* is a mistake.

۲۸۵۴ In the first hemistich Mm read *kard* for *dád*.

۲۸۵۶ See *supra*, *vv.* ۵۷۰ *sqq.* and notes *ad loc.* *Rah-i áb* (in the oldest MSS. *rah-i Dijlah*) is the way of gnosis and *faná*.

۲۸۶۰–۲۸۶۱ The phenomenal universe is an emanation (οἷον ὑπερρύη, as Plotinus says) or external manifestation of Reality. Cf. *Díwán, SP*, Introd. xxxi *sqq.*; *MI*, 79 *sqq.* and notes on *vv.* ۱۰۳۰, ۱۱۱۲, and ۱۱۳۳ *supra.*

۲۸۶۲ گنج مخفی, referring to the Ḥadíth-i qudsí: *kuntu kanzan makhfiyyan fa-aḥbabtu an u'rafa fa-khalaqtu 'l-khalqa li-u'rafa*, "I was a Hidden Treasure, and I desired to be known, so I created the creation in order that I might be known."

خالک‌را, *i.e.* Adam, the Perfect Man in whose nature the Divine glory was manifested.

۲۸۶۳ اطلس پوش. Cf. III 1001.

۲۸۶۴ آن سبورا, *i.e.* individuality and self-consciousness. The context requires, I think, that the unexpressed subject of *bi-dídí* should not be the Bedouin in particular, but Man in general.

۲۸۶۵ آنك with plural verb. Cf. *v.* ۳۵۳۷ *infra*.

۲۸۶۶ زغیرت, *i.e.* the true lover of God cannot bear the idea of "otherness".

۲۸۶۷ *I.e.* when the illusion of "self" is destroyed, the spiritual element in Man suffers no loss; on the contrary, he reaches perfection (*al-baqá ba'da 'l-faná*).

۲۸۶۸–۲۸۶۹ Cf. *supra*, *v.* ۱۳۴۶ *sqq.*

۲۸۷۰ Cf. the sayings *man qara'a bábᵃⁿ wa-lajja walaja* and *al-mar'u yaṭíru bi-janáḥayi 'l-himmati wa-'l-fikrati*.

۲۸۷۱ گل خواری, *i.e.* occupied with earthly things.

۲۸۷۳ *I.e.* "unless you practise self-mortification, physical hunger will only make you ill-tempered".

۲۸۷۵ According to the commentators, *shírán* = *shír-mardán* (II 1932, 2963), *i.e.* the saintly heroes who have achieved self-conquest (cf. *v.* ۱۳۸۹ *supra*). But the next lines suggest that the "lions" may be the "savage beasts" which Giordano Bruno in his allegory of Actaeon describes as "the intelligible kinds of ideal conceptions, occult, followed by few, visited but rarely, and which do not disclose themselves to all those who seek them". See note on *v.* ۱۱۳۶ *supra*.

۲۸۷۶–۲۸۷۷ A reminiscence of *Iḥyá*, III 8, 1 *sqq.* = *Religious attitude*, 236, where man's intellect is likened to a horseman who has gone hunting with his fleshly appetite as his horse and his anger as his dog. Here, however, the "dog" is the *nafs* or appetitive soul. When untrained, it follows its lusts; but it can be subjected to ascetic discipline and made fit and eager to comply with the wishes of its master. This is one of the morals of the present Story.

۲۸۷۸ Mm read *án dawlat rasíd*.

۲۸۷۹ The bounty shown to the Bedouin by the Caliph really means the Divine grace bestowed on the selfless lover who has given up all for God's sake and whose every thought and word refer to his Beloved.

۲۸۸۱ گر بگوید فقه الخ. See III 3847 *sqq.* (a passage which indicates that *fiqh* in this verse should be rendered by "jurisprudence") and cf. note on *v.* ۲۸۴۷ *supra*.

۲۸۸۳ *I.e.* "if his actions and words appear to be evil, yet they spring from a pure heart, and their real source is God". The oldest MSS. read *far'-rá* for *tiráb-rá*.

۲۸۸۴–۲۸۸۵ See note on *vv.* ۱۵۶۵–۱۵۶۶ *supra*.

۲۸۸۶ For "it seems (like) the truth" in the Translation read "he shows forth the truth". In the second hemistich *árásti* is the Past Indicative, not the Past Conditional, which would involve the rhyming of *yá-yi ma'rúf* with *yá-yi majhúl*. Translate therefore: "O incorrect (speaker) who hast adorned that which is correct", *i.e.* though the mystic's language may sound blasphemous to men of sober reason, its inward truth and beauty transcend all that is conventionally "right".

۲۸۸۸ The MSS., except CN, read:

w-ar biyábad mu'miní zarrín wathan,
kay bilad án-rá bará-yi har shaman.

Probably the text-verse is original. Moslems might dislike the use of *sijdah-kun* as a synonym for *but-parast*.

۲۸۹۱ The two oldest MSS. (GN) have *dád-i rabbániyyat-ast*, and so Fa, Ṣárí, and Mq. This reading seems preferable. As the God-given purity of gold is not impaired by the base forms it receives from human hands, so nothing external and accidental can affect the essential nature and capacity which God bestowed on the hearts of His lovers in pre-existence. They must be judged by what they are, not by what they say or do.

۲۸۹۲ بهر کیکی الخ, a proverbial expression, *i.e.* "don't throw away the substance for the shadow". *Ṣudá'-i magas*, *i.e.* a trifling cause of offence. The Turkish editions read *ṣadá-yi har magas*, "the buzzing of every gnat", but none of my MSS. gives this.

۲۸۹۷ The MSS., except CN, have *fikr-i 'áshiqán*.

۲۸۹۸ *I.e.* the Story is timeless and infinite, like the mystical experiences depicted in it (cf. note on *v.* ۱۵۰۹ *supra*), its real subject being Divine Love which has neither beginning nor end. Hence the Story too is both *azalí* and *abadí*, for "the husband is Reason and the wife the appetitive Soul; the King denotes God; the jug and water signify the body and the bodily senses...and manifestly the affair between Reason and the Soul on the mystic way to union with God transcends this world which was originated in time.

májará-yi man u ma'shúq-i ma-rá páyán níst:
án-chih ághaz na-dárad na-padhírad páyán." (WM.)

۲۸۹۹ It may be said of a drop of water (*qaṭrah*), as of a circle, that every point in it is its beginning and end, and also that it begins nowhere and ends nowhere.

۲۹۰۰ Cf. *supra*, *v.* ۳۵ and note.

۲۹۰۱ See *vv.* ۱۳۲۲–۱۳۲۴ *supra* and notes *ad loc.*

۲۹۰۲ The drama of the Arab and his wife and the Caliph is enacted within us by ourselves; its *personae* are our own organs and faculties: the spirit or heart (*rúḥ*, *qalb*), the reason (*'aql*), the soul (*nafs*), and the body (*jism*). يؤفك الخ, *Qur.* LI 9

۲۹۰۳ Mm have *nafs* instead of *ḥirṣ*.

۲۹۰۴–۲۹۰۶ Since Man is a single *dhát*, created in the image of God, why is he at strife with himself? "Because", the poet answers, "he displays all the various attributes and aspects of the Divine Essence, which (from his point of view) are opposed to each other. These attributes are not parts of a whole (see note on *v.* ۲۸۰۱ *supra*), but particular modes and individualisations of an Absolute; as such they are the Many, constituting the variety of Nature, though essentially each attribute is identical with every other and with the One. Hence their relation to God is not like that of the rose's scent to the rose or the nightingale's song to the nightingale, but like the relation of the songs of all birds and the beauty of all flowers to the nightingale and the rose respectively, inasmuch as these two are types of the Absolute Beauty which is the essence of everything beautiful." Cf. Ibnu 'l-Fáriḍ, *Díwán*, 347, 6 *sqq.*, translated in *SIM*, 176.

۲۹۰۷–۲۹۱۳ "Mystical experience alone can make this matter plain. Discussion of its difficulties will merely aggravate them. You must wait till illumination comes, taking care to guard yourself against any unspiritual thoughts."

۲۹۰۹ Here the poet speaks as a physician of souls and prescribes severe dieting (*iḥtimá*). Most of my MSS. write the word with *imálah*. He likens the heart occupied with thoughts of God and "other than God" to a jungle inhabited by wild animals (cf. note on *v.* ۲۸۷۵ *supra*). In *v.* ۲۹۰۹ *shír* and *gúr* are opposed to each other (cf. *v.* ۱۲۹۴ *supra*) as good and evil.

۲۹۱۱ The Hippocratic maxims concerning diet (see *Legacy of Greece*, 235) are summed up in the Ḥadíth, *al-ḥamiyyatu ra'su kulli dawá'in*, which Rúmí here translates into Persian.

۲۹۱۲ از زر...گوشوار, *i.e.* esoteric knowledge and mystical love.

۲۹۱۳ مه زرگر, the illuminated saint.

۲۹۱۴–۲۹۱۶ The author now resumes his explanation (begun at *v.* ۲۹۰۴ *supra*) of the origin of good and evil, and employs another analogy much favoured by Moslem mystics who, regarding the letter *alif*, whether spoken or written, as the archetype of the whole alphabet, use it to symbolise the Essential Unity (*Aḥadiyyah*) that is manifested in all the multiplicity of phenomenal existence (cf. note on *v.* ۱۵۱۴ *supra*). WM quotes a *rubá'í* of Jámí:

a'yán-i ḥurúf dar ṣuwar mukhtalif-and,
líkin hamah dar dhát-i Alif mu'talif-and.
az rúy-i ta'ayyun hamah bá-ham ghayr-and,
wa-z rúy-i ḥaqíqat hamah 'ayn-i Alif-and.

"In phenomenal forms the identities of the letters appear diverse,
But in the essence of *Alif* all are harmoniously united.
All are different, when regarded from the aspect of individualisation,
But from the aspect of reality all are identical with *Alif*."

In *v.* ۲۹۱۴ two of the oldest MSS. read *tá yá az alif*.

۲۹۱۶ از یکی رو هزل الخ. Cf. *Tá'iyyah*, 677, 744 = *SIM*, 260, 264 and notes *ad loc*.

۲۹۱۷ Creation, *i.e.* manifestation of the Divine attributes, involves plurality, difference, and the appearance of good and evil in human nature. At the Resurrection every one's good and evil qualities will be fully revealed: consequently the saints and true believers desire the next world, while sinners and infidels love this world.

۲۹۱۸ Probably *bad-sawdá* means "evil-hearted" (see note on *v.* ۲۳ *supra*). The wicked man is called a "Hindú" with reference to *Qur.* III 102: "on the Day when some faces will be made white and some black". Cf. *infra*, *v.* ۳۵۱۱ *sqq.*

۲۹۱۹ شبی الخ, *i.e. al-dunyá*. Cf. *supra*, *v.* ۲۳۴۹ *seq.*

۲۹۲۰–۲۹۲۴ "Thorn" denotes the man devoid of good works; "Spring", the Resurrection and the life hereafter; "Autumn", the present life.

۲۹۲۳ Two of the oldest MSS. have *rang-i án ú zang-i ín* (Fa *zhang-i ín*), "the rust (ugly colour) of this", which is a better reading.

۲۹۲۵ باغبان, the Keeper of the orchard of existence, *i.e.* the Perfect Man; even in this life he can distinguish the blessed from the damned; he is the Logos personified, the Quṭb, on whom the preservation of the world depends; he is ignorant of evil (*i.e.* he knows nothing other than God), and all gnostics are spiritually one with him. The second hemistich (in which G and most MSS. read *har sitárah bar falak juzv-i mah-ast*) may allude to the Ḥadíth, *aṣḥábí ka-'l-nujúmi bi-ayyihimu 'qtadaytumu 'htadaytum*, "My Companions are like the stars: whichever of them ye follow, ye will be led in the right way" (another version is given in *AQ*, No. 911). For *ablah* = "wise unto that which is good and simple unto that which is evil" (Epistle to the Romans xv 19), cf. the Ḥadíth, *aktharu ahli 'l-jannati 'l-bulhu*, "the simpletons are the majority of those in (*or* destined for) Paradise" (*Iḥyá*, IV 322, 16 *sqq.*), and Sulṭán Walad (quoted by Ṣárí, IV 147, 4):

> *ablahí-shán zi-ghúyat-i khirad-ast;*
> *nah chunán ablahí kih khwár u rad-ast.*
> *gashtah nádán zi-ghayr-i yár, u zi-yár*
> *sakht dáná u ágah ú bidár.*

۲۹۲۸–۲۹۳۳ The mystic's "resurrection", *i.e.* union with Reality, cannot take place till his unreal self has passed away: the flower must fade and fall in order that the fruit may appear. Hence self-mortification under the guidance of a Shaykh is indispensable.

۲۹۳۳ هلیله. See note on *v.* ۵۱۴ *supra*. The same illustration recurs at IV 2352.

۲۹۳۴ بکیر یك دو کاغذ. See note on *v.* ۱۷۲۷ *supra*.

۲۹۳۵ *I.e.* "though weak in body, you are the source of my illumination and inspiration". Cf. V 2339 *sqq.*

۲۹۳۶ مصباح و زجاجه. See *Qur.* xxiv 35. WM explains the meaning as follows: "though you have attained to the rank of a *murshid* and have become the Lamp of the community and the Guide of the people, yet never for a moment do you cease from seeking increase of mystical knowledge and truth: 'the troops of the heart' (*khayl-i dil*), *i.e.* Divine mysteries and realities, are your followers, and you are the object of their quest."

۲۹۳۷ Mm read *durra-há-yi 'iqd-i dil.*

۲۹۴۰ زحق پیوست, *i.e.* old in the wisdom that God has taught him. Cf. III 1790 *sqq.*, 2280; IV 2163 *sqq.*

۲۹۴۱ کش آغاز نیست. Cf. note on *v.* ۲۸۹۸ *supra.* Most MSS. have *chunán* in both hemistichs.

۲۹۴۲ In the second hemistich the oldest MSS. read *khásṣah án khamrí kih bá<u>sh</u>ad min ladun.*

۲۹۴۳–۲۹۴۵ Cf. note on *v.* ۱۴۹۰ *supra.*

۲۹۴۶ بانگ غول, *i.e.* the temptations offered by those who serve the world, the flesh, and the Devil. Cf. note on *v.* ۳۶۶ *supra.*

۲۹۴۹ ادبار = *mudbir*. For *'úr*, see note on *v.* ۱۲۲۷ *supra.*

۲۹۵۰ Cf. VI 1891 and *v.* ۳۱۲۱ *infra.*

۲۹۵۱–۲۹۵۴ For the comparison of the body and carnal soul (*nafs*) to an ass whose only desire is green fodder, see IV 1500 *sqq.*, V 2467 *sqq.*

۲۹۵۶ An expansion of the Ḥadíth *sháwirú-hunna wa-khálifú-hunna.* The pronoun refers to the female sex (*al-nisá*), but its application to the *nafs* is obvious. Mm read *u án-gah.*

۲۹۵۷ يُضِلُّكَ الخ, *Qur.* XXXVIII 25: "O David, verily We have made thee a vicegerent on the earth. Judge between folk with truth and do not follow passion (*al-hawá*), for it will lead thee astray from the path of Allah." This reference has been omitted in the Index of Qur'ánic Verses (Vol. VI, p. 595).

۲۹۵۸ همرهان, *i.e.* *Pírán-i Ṭaríqah.*

P. ۱۸۲, Heading. چون هر کسی الخ, a paraphrase of a Tradition related by 'Alí, whom the Prophet is said to have addressed as follows: "O 'Alí, when (other) people seek to draw nigh to their Creator by diverse sorts of piety, do thou seek to draw nigh to God by diverse sorts of reason (*bi-anwá'i 'l-aql*), in order that thou mayst surpass them in rank and favour with men during the present life, and with God during the life to come." There is another version, but the variants are unimportant; Ṣárí (IV 163) gives both. The Ḥadíth is of Shí'ite origin, and *al-'aql* signifies the transcendental Reason which, according to Shí'ite belief, 'Alí shared with the Prophet (cf. Goldziher, *Neuplatonische und gnostische Elemente im Ḥadīṯ* in *ZA*, XXII 317 *sqq.*). Rúmí's *banda-i 'áqil*

brings the same idea into connexion with the Ṣúfí doctrine of saintship: the saints are the organs of Universal Reason. *Cf. IP*, 58 *seq.*

٢٩٥٩ **شیر حقی**. The bravery of 'Alí earned for him the titles Ḥaydar (Lion) and Asadu'lláh (Lion of God). Here the reference is to the *jihádu 'l-akbar* (see note on p. ٨٥, Heading).

٢٩٦١ **ناقلی**. *Náqil* may also mean, in contrast to *'áqil* (the mystic sage), "one who follows tradition (*naql*)", "a legalist and religious hypocrite".

٢٩٦٢ **ظل او**. See *v.* ٤٢٢ *sqq.* and notes *ad loc.*

٢٩٦٤ God reveals Himself through the veil of the perfect human nature. Cf. VI 3059 *sqq.*

فهم مکن, *i.e.* "do not misunderstand this and imagine, for example, that it implies *ḥulúl* or *ittiḥád*".

٢٩٦٥ **بندهٔ اله**. See notes on *vv.* ٤٢٣ and ١٩٣٦ *supra*. Mm read *khâṣṣ-i iláh*.

٢٩٦٧ The "secret enemy" is the *nafs* or lower self.

٢٩٦٩ Fa and Ṣárí read *giriftí*. Khiḍr or Khaḍir (see note on *v.* ٢٢٤ *supra*) represents the ideal *murshid*.

٢٩٧٠ **هذا فراق**, *Qur.* XVIII 77.

٢٩٧١ *Qur.* XVIII 70–73. The allegorical meaning of the verse (cf. *Tá'iyyah*, 715 = *SIM*, 261) is that the Shaykh destroys the bodily attributes and self-existence of the disciple and mortifies his fleshly soul.

٢٩٧٢ *Qur.* XLVIII 10, referring to the oath of allegiance (*bay'atu 'l-riḍwán*) which the Prophet received from his followers at Ḥudaybiya in A.H. 6: "verily, those who swear fealty to thee swear fealty to Allah: the Hand of Allah is over their hands." Cf. note on *v.* ٢٢٦ *supra*.

٢٩٧٣ *I.e.* the *murshid*, acting as God's instrument, causes the *muríd* to die to self (*faná*) and attain to everlasting life (*baqá*).

٢٩٧٤ The Perfect Man is the mediator of Divine grace to the whole world. Cf. V 875 *sqq.* In the second hemistich most MSS. read *ham bi-'awn-i himmat-i pírán rasíd.*

٢٩٧٦ **حاضران**, *i.e.* those who have entered on the Path (*Ṭaríqah*) under the guidance of a Shaykh.

٢٩٧٧ Mm read *písh-i mihmán*, *i.e.* the disciple's relation to the Pír is that of a guest, on whom his host bestows every possible care and attention.

٢٩٧٨ G has *písh-i shah bandad kamar*, a reading found in L (15th century), but in no other MS. that I have seen.

٢٩٨٠ The painful discipline of the *via purgativa* is frequently compared to the polishing of a rusty steel mirror. See note on *v.* ٣٣ *supra* and IV 2469 *sqq.* The following Story illustrates the need for fortitude.

P. ١٨٣, Heading. I have not been able to trace the origin of this anecdote. On tattooing, as practised in Egypt, see Lane, *Modern Egyptians*, I 49.

٢٩٨٣ *Dallák*, masseur, shampooer in a public bath; in Persia the word was commonly used of a barber (*muzayyin*).

بکن شیرینی. It seems more likely that the meaning is, "do me a kindness", "be so amiable as to do what I ask".

۲۹۸۶ In the second hemistich Mm read *guft bar shánah-gah-am zan án raqam*.

۲۹۸۹ C reads *guft ba-chih andám*. The text-reading corrects the metre but preserves the irregular elision of *há-yi mukhtafí* before *andám*. With the interrogative *chih*, this elision is inadmissible except before a prosthetic *alif*, as in *v.* ۳۰۳۵ *infra* and II 1869. All other MSS. have *'udv*.

۲۹۹۲ گاز is used with reference to tattooing in a verse of Kháqání (Vullers, *Lex. Pers.* s.v.):

banda-i dindán-i khwish-am gar ba-gáz
naqsh-i Yá-sín kard bar bázú-yi ú.

۲۹۹۵ کوته کن گلیم. For the use of *gilím* in this phrase, cf. II 360 and note *ad loc.*

۲۹۹۸ In the second hemistich Mm have *gasht afzún dard kam zan zakhm-há*.

۳۰۰۶ That the selfless mystic "fears no more the heat of the sun" or any other worldly tribulation is confirmed by the *Qur'án* in a passage (XVIII 16) describing the Aṣḥábu 'l-Kahf (see note on *v.* ۳۹۲ *supra*): "and thou might'st see the sun, when it rose, move away from their cave to the right, and at sunset leave them on the left, while they were in a wide cleft thereof", *i.e.* sheltered from the burning rays. *Muntajim* is used (III 901) of a star "appearing" or "rising" in the sky. Some commentators suggest that *áftáb-i muntajim* means the *Qur'án*. *Kadhá* = the words *dháta 'l-yamíni*, for which the poet could not find room in the hemistich.

۳۰۰۷ *I.e.* when the individual self turns entirely to God, all evil and pain is transformed by Divine grace into pure good. Ṣárí and Mq explain *khár* as referring to the *muríd*, and *juzví* to the Shaykh by whom he is purged of selfhood; but this is far-fetched: *juzví* naturally refers to the "traveller" on the way to God.

۳۰۱۲ خرابی, *i.e.* all false notions of the nature of reality.

P. ۱۸۵, Heading. In this allegory of "the lion's share" (Chauvin, *Bibliographie*, III 67, No. 33) the Lion, the Fox, and the Wolf are types respectively of the spiritual, intellectual, and sensual faculties (*rúḥ*, *'aql*, *nafs*) of the mystic who is seeking God.

۳۰۱۳ کوهسار, the hunter's "hill", *i.e.* the sensible world, to which the spirit and its companions repair in order that they may acquire the necessary provisions (*arzáq*) for the journey to God.

۳۰۱۴ Two of the oldest MSS. read *bár-i qayd-há* in the second hemistich.

۳۰۱۶–۳۰۲۱ The illumined spirit is independent of the body: it belongs to the heavenly kingdom and only associates with the bodily faculties for the purpose of delivering them from bondage and leading them to knowledge of unity and reality. Such is the relation of the prophets and saints to carnal men.

۳۰۱۷ جماعت. "Union" is perhaps a better rendering of *jamá'at* in this Ḥadíth. At II 2169 some MSS. have *quwwat* instead of *raḥmat*.

۳۰۱۹ شاوِرْهُم, *Qur.* III 153.

۳۰۲۰ جو رفیق زر شدست, *i.e.* gold is placed in one scale and an equivalent weight of barleycorns in the other. Delete note 1 in the Translation, p. 165.

۳۰۲۱ A dog keeping watch at the gate of a palace illustrates the temporary connexion of the vile body with the kingly spirit. I am not inclined to adopt the view of several commentators that *sag* alludes to the dog of the Aṣḥábu 'l-Kahf and *dargah* to the entrance of the cave.

۳۰۲۲-۳ GHK write *ḥiráb*. The construction is like that of *rajulu saw'in* in Arabic (Wright, II 202 B). *Ḥarib*, "furious", is an epithet of the lion, and God's anger is likened to that of *al-laythu 'l-ḥarib* (*AQ*, 225). Here, as in *v.* ۳۰۲۸ *sqq.*, the Lion represents the Perfect Man and the *murshid*, to whom his disciples owe everything they receive in the way of spiritual instruction and mystical experience.

۳۰۲۸ For the clairvoyance (*firásah*) of the Shaykh in regard to the *muríd*, see note on *v.* ۹۷ *supra*, and cf. *Kashf*, *Eng.* 128 *seq.*

۳۰۳۲-۳ Mm read *'uqúl* for *khirad*.

۳۰۳۵ Cf. *supra*, *v.* ۶۱۱ *sqq.*

۳۰۳۷ ظانّین الخ, *Qur.* XLVIII 6: "and (that) He may punish the hypocritical men and women and the idolatrous (*mushrik*) men and women, who think evil of Allah." To think well of God (*ḥusnu 'l-ẓanni bi-'lláhi*) is a sign that one does not despair of His mercy, and a means of obtaining forgiveness for one's sins (Qush. 75, 19 *sqq.*; cf. *ibid.* 174, 22 *sqq.*). The Fox and the Wolf, judging the Lion by their own standard of equity and self-interest, expect him to share the prey with them; and that is the way in which the carnal man thinks of God, whose love and bounty are infinite.

Ẓánnín must be scanned as *fá'ilát* (–∪–) or *fa'ilát* (∪∪–): for the anapaest, see *v.* ۹۵۲ *supra*; so (*al-*)*ṣáffún* (*Qur.* XXXVII 165) at I 3415, IV 2023, V 4194, VI 3004; *ḍállín* (*Qur.* I 7) at I 3392; and *al-ṣáffát* (cf. *Qur.* LXVII 19) at II 3563. This scansion necessitates (*a*) the dropping of the *tashdíd* (also necessary in Arabic poetry in similar cases: see, *e.g.*, Nöldeke, *Zur Grammatik des klassischen Arabisch*, p. 8, § 5), and (*b*) one of the following pronunciations: (α) *ẓá-a-nín*, with super-lengthening of the long *alif*; (β) *ẓán-ín*, with a double pitch-accent for the first long syllable; (γ) *ẓa'anín* (see *Mufaṣṣal*, §§ 665 and 683; Fischer, *ZDMG*, 61, 926; Bergsträsser, *Islamica*, II 38, on وَٱلْجَآنَّ, *Qur.* XV 27). For these and other references I am indebted to Professor Fischer, whom I consulted regarding the pronunciation of (*al-*)*ṣáffún* in the above-mentioned verses of the *Mathnawí* after reading his article on "The pronunciation

of the Formula of the Muḥammadan Declaration of Faith" (*JRAS* [1931], 845 *sqq.*), where he explains that the *madd* sometimes written over the *lá* of *lá iláha* expresses "an especial lengthening of the *ā* of لآ to which a great many, perhaps even most Muslims are accustomed". Professor Fischer's judgement on a question of this kind is so authoritative that I may be allowed to quote the following extracts from his letter: "In der arab. Poesie und z. T. auch in der arab. Prosa (besonders der Koran-Lesung) weicht man derartigen Überlängen auf andre Art aus, nämlich entweder durch die Aussprache *ṣ-ṣā'affūn* الصّآفّون, also durch Zerdehnung der Überlange, oder durch die Aussprache *ṣ-ṣāfūn* الصّافُون, also durch Vereinfachung der Geminata (vgl. Mubarrad, *Kāmil*, IV 3 ff.; die einheimischen Wörterbücher zu حَمارّة (auch Lane s.v.) und zu كافّة; *Kaššāf* und Baiḍāwī zu Sure 10, 89 [تَتَّبِعَانِ statt تَتَّبِعَانِّ], usw.). Die von Ihnen in der Mathnavī-Stelle angenommene Aussprache *ṣāďfūn* ist wohl möglich. Möglich wäre wohl aber auch *sāffūn*, die Silbe *ṣāf* also mit zweigipfligem Akzent, wie ja auch im heutigen (und vielleicht auch z. T. schon im älteren Persischen (und Türkischen) Wörter wie خاك, خراب usw. in der Poesie *ḫāk*, *ḫarāb* usw. (und nicht *ḫāk*[a], *ḫarāb*[a] usw.) gelesen werden. Weniger wahrscheinlich dünkt mich *ṣā-fūn*." The order of probability, then, is (β), (α), (γ); and (γ), though possible theoretically, cannot be considered as a practical alternative either to (α) or (β).

In the second hemistich Mm read *gar na-burram sar buvad 'ayn-i khaṭá*.

۳۰۳۹ بر تبسّمهای شیر الخ. Cf. Mutanabbí, *Díwán*, p. 483, *vv.* 17–18. *V.* 18 runs:

id͟há ra'ayta nuyúba 'l-lay͟thi báriẓat[an]
fa-lá taẓunnanna anna 'l-lay͟tha yabtasimu.

"When you see the lion's side-teeth bared,
Do not suppose that the lion is smiling."

The greater part of the *qaṣídah* is translated in *LHA*, 306 *seq.*

۳۰۴۰ The foolish deem their worldly prosperity to be a token that God is pleased with them. For "the smiles of God" see note on *v.* ۱۷۹ *supra.*

۳۰۴۱ داور. Cf. V 1409 *sqq.* GH write *bar kanad* as in the text, but Fa, Ṣárí, and Mq translate *bar kunad*, which they explain as equivalent to *ẓáhir kunad*, *i.e.* the smile will ultimately reveal its true nature to the sinner, and then it may be too late for him to repent.

۳۰۴۵ نی غلط, *i.e.* "there is nothing wrong with such a division of the prey".

۳۰۴۸ Mm have *kú k͟hwad k͟haríd*, which is a better reading. Cf. III 746 and note 3 in the Translation, Vol. IV, p. 43.

۳۰۴۹ مغز. Cf. *supra*, *v.* ۷۰۶. Mm have *mag͟hz u tadbír.*

۳۰۵۰ Read *na-burd* for *bi-burd* (misprint).

۳۰۵۲ *Qur.* XXVIII 88: "and do not call unto any other god along with Allah. There is no god except Him. Everything is perishing except His Face. His is the (fore-)ordainment, and unto Him ye shall be brought back." *Wajh* = *Dhát*.

چون نه الخ, *i.e.* "seek only the real and essential existence which God bestows on those who have abandoned their imaginary and phenomenal self-existence (*hastí*)".

۳۰۵۳ وجهه ما. Here the poet speaks with the voice of God.

۳۰۵۴ *Lá* and *illá* refer to *lá iláha illá Huwa* in *Qur.* XXVIII 88 (cited above). *Lá* = the self-existence which really is non-existence; *illá* = real existence in God. Elsewhere (*e.g.* IV 2948) these words are used as synonyms for *faná* and *baqá*; but the context makes it evident that *lá* has not that meaning here.

۳۰۵۵ For *tanídan* followed by *bar*, see note on *v.* ۲۲۹۲ *supra*.

P. ۱۸۸, Heading. This famous apologue may have been suggested, as the Turkish commentators believe, by a Ḥadíth related in the *Maṣábíḥ* [of Baghawí] on the authority of Jábir [ibn 'Abdalláh al-Anṣárí] who said, "I came to the Prophet's door and knocked. He said, 'Who is there?' I answered, 'I'. He said, 'I', 'I', as though he disliked it." The following passages will serve to illustrate the theme. According to Sarí al-Saqaṭí (*ob.* A.H. 253), there is no true love between two persons till each says to the other, *yá ana*, "O (thou who art) I" (Qush. 172, 21 *sqq.*). Sarráj, explaining the utterance of an anonymous mystic, *ana anta wa-anta ana*, shows by several striking examples how in mystical union the lover's personality is transformed into that of the Beloved (*Luma'*, 360, 13 *sqq.*). But these, like the verse of Ḥalláj (*Ṭawásín*, 31)—

"I beheld my Lord with the eye of my heart. I said, 'Who art thou?' He answered, 'Thou'"—

are parallels with a difference, which Ibnu 'l-'Arabí brings out in his parody of the Ḥallájian verse (*Ṭawásín*, 167):

"I beheld my Lord with the eye of my Lord. He said, 'Who art thou?' I answered, 'Thou'."

Here the mystical experience of the union of the Divine and human natures (*láhút* and *násút*) in Man is reduced to a simple equation: *x* (*Khalq*, the phenomenal aspect of Reality) = *y* (*Ḥaqq*, its inward and essential aspect). Although Rúmí's pantheism is less rigid and intellectual, he interprets Ḥalláj in the same way (see *SIM*, 80, note 3).

۳۰۶۰ The oldest MSS. have *ham-báz* for *anbáz*.

۳۰۶۲ The mystic becomes "single" when he ceases to be conscious of himself as an *alter ego* beside God, who is the only real Ego (*Luma'*, 32, 1).

٣٠٦٥ This verse refers to *Qur.* VII 38: "Lo, they who denied Our signs and scorned them, for them the gates of Heaven will not be opened nor will they enter Paradise till the camel goeth through the needle's eye." Cf. St Matthew xix 24.

٣٠٦٦ هستئ جهل. Cf. note on *v.* ١٩٦٦ *supra*.

٣٠٦٩ Cf. *Qur.* III 43, where Jesus says, *wa-ubri'u 'l-akmaha wa-'l-abraṣa wa-uḥyí 'l-mawtá bi-idhni 'lláh*.

٣٠٧٠ Cf. *supra*, *v.* ٦١٠ *sqq.* In the second hemistich most MSS. read *dar kaf-i íjád-i ú muḍṭar buwad*.

٣٠٧١ كلّ يوم الخ, *Qur.* LV 29. See note on *vv.* ١١٤٢–١١٤٨ *supra*.

٣٠٧٢ Fa has the text-reading (C), but most MSS., including G, read:

kam-tarín kári-sh bar rúz-ast án
k-ú sih lashkar-rá kunad ín sú rawán.

Lashkar here is a translation of the Qur'ánic *junúd* (XLVIII 4, etc.), *i.e.* the various kinds of created things which God uses as armies or auxiliaries for executing His purpose. See Lane under جُنْد.

P. ١٨٩, Heading. There is no Heading in four of my MSS. (ABGH), while *ṣifat-i tawḥíd* occurs in C alone. N, Fa, and Bul. have different Headings, all of which are concerned with the preceding narrative (*v.* ٣٠٦٠ *sqq.*).

٣٠٧٨–٣٠٧٩ Although the Creative Word *KuN* consists of two letters, yet essentially it is one, and its effect, *i.e.* its bringing the whole contingent universe into being, is single; it may be compared to a noose which, though double in form, has but one meaning and object, namely, to draw the world, hidden in the knowledge of God, from potential into actual existence. *Khuṭúb* refers to the great issues at stake in the life-experience of the soul.

٣٠٨٠ In the first hemistich GH and Fa read *chár pá rah-rá barad* (or *burad*). N has *yak rah barad*, C *yak rá barad*. I do not think *rá* = *ráh* is likely to be correct, but cf. *pádishá* = *pádisháh*.

٣٠٨٤ Each of the three oldest MSS. gives a different reading of the second hemistich. See Appendix I (Vol. III, p. 29). For similar uses of *tanídan* (cf. Turkish طوقونمق), followed by *bar* and meaning "to come into contact with", "to cling to", "to contend with", etc., see II 2597, 3562.

٣٠٨٦ Read *tá Ḥaqq* with Mm. There are many forms of religion, but in truth they all are one inasmuch as the Object of worship is One. Cf. III 2122 *sqq.*; VI 2419, 3667 *sqq.*, 3755 *sqq.*; *Tá'iyyah*, 738 *sqq.*; *SIM*, 130 *sqq.*

٣٠٨٧–٣٠٩١ This is one of several passages (cf. II 194 *sqq.*, IV 559) in which the poet rebukes his hearers on account of inattention or lethargy and declares that their lack of enthusiasm prevents him from continuing his discourse. Here he likens his words to mill-stones grinding the

corn of counsel and instruction for the benefit of his disciples; and his rational spirit (*rúḥ-i náṭiqah*) or his faculty of speech (*quwwat-i náṭiqah*), which is inspired by Universal Reason (the Logos), to the water that turns the mill. But the saint's inspiration will not come to his lips when it finds no response in the hearts of those who hear his words: it withdraws itself into the inmost ground of the soul (*sirr*).

۳۰۸۷ *Jam'-i mustami'* may signify "the listening company", as the commentators explain it.

۳۰۹۱ تحتها الانهار. See note on *v.* ۲۷۱۸ *supra*. The commentators refer the pronoun in *taḥta-há* to the *náṭiqah* which is depicted as borne along by the rivers of gnosis till it reaches the gardens of Reality. This construction now seems to me more probable than the ὕστερον πρότερον. For *gulzár-há* cf. VI 4649 *sqq*.

۳۰۹۲ Cf. III 1305 *sqq*., V 2238.

۳۰۹۳ عدم, that which is non-existent externally, the World of Ideas and Realities (*a'yán u ma'ání*).

۳۰۹۵ خيالات, the World of Similitudes (*'álam-i mithál*). See note on *v.* ۶۹ *supra*. It is "narrower" because in it pure abstract ideas are clothed in forms of phantasy.

۳۰۹۶ هستی, all external existence (*wujúd-i khárijí*), whether material or spiritual. This plane of being is limited by possibility (*imkán*), whereas the realm of phantasy includes ideal forms which cannot possibly be actualised.

۳۰۹۷ هستی جهان الخ, *i.e.* the Sensible World (*'álam-i shahádah*).

۳۱۰۰ Cf. note on *vv.* ۳۰۷۸–۳۰۷۹ *supra*. "This verse", says WM, "is by way of comparison. Just as the Divine Command appeared to be plural and composite when it was expressed by the word *KuN*, so the Divine Essence assumed the form of plurality in respect of its manifestation."

۳۱۰۱ فانتقمنا منهم, *Qur*. VII 132, XV 79, XLIII 24. *Murdah*, dead to self.

۳۱۱۰–۳۱۱۳ See note on *v.* ۱۹۳۸ *supra*.

۳۱۱۲ ما ترا. Cf. the Ḥadíth *man kána li-'lláhi kána 'lláhu lahu* and the poet's exposition (IV 2613 *sqq*.).

۳۱۱۴ A paraphrase of the proverb *al-'áqilu man itta'aẓa bi-mawti jíránihi*. The use of *aẓ* as a rhyme-word is extremely unconventional.

۳۱۱۵ On the rhyme, see Vol. I, Introd., p. 11. G reads:

rúbah ín dam bar zabán ṣad shukr ránd
kih ma-rá shír aẓ pay-i án gurg khwánd,

and so my other MSS. (which have *aẓ pas-i án gurg*) with the exception of C.

۳۱۱۸ *Sabaq* = *sabq*. Cf. I 1951, 3826; II 1306, 2881; IV 2868.

۳۱۲۰ Referring to the Ḥadíth *ummatí hádhihi ummatun marḥúmatun laysa 'alayhá 'adhábun fí 'l-ákhirati: 'adhábuhá fí 'l-dunyá 'l-fitanu wa-'l-zalázilu wa-'l-qatlu*, which is generally supposed to mean that Moslems are not

liable to eternal punishment hereafter and that in this world they are immune from the terrible fate suffered by the unbelieving peoples of old. Cf. *Qur.* III 131: "Institutions have passed away before your time. Go about on the earth and behold what was the end of those who denied (the prophets)."

٣١٢١ Cf. VI 1891.

P. ١٩٢, Heading. من روی‌پوشم. The bodily nature of the Perfect Man is nothing but a mask for the Divine attributes and actions. Cf. IV 2102 *sqq*.

٣١٢٤ Mm read *murdam* for *murdah*.

٣١٢٥ حق مرا الخ. See the Ḥadíth-i qudsí on *qurb-i nawáfil* (note on *v*. ١٩٣٨ *supra*).

٣١٢٨ غرّه شیران الخ, *i.e.* "you will not be aware of the Majesty and Omnipotence which are disguised by his outward appearance".

٣١٢٩ In the first hemistich the oldest MSS. have *gar na-búdí Núḥ-rá az Ḥaq yadí*. This reading corrects the rhyme.

٣١٣١ عُشر is the moiety, nominally a tenth, paid in kind by the cultivator on the produce of his land. See *SI*, I 339 *sqq*., and art. 'ushr in *EI*. Since Noah's people would not pay him the "tithe" (reverence and obedience) due to God's Khalífah, they were consumed by the flames of Divine wrath.

٣١٣٣ فانتقمنا منهم. See note on *v*. ٣١٠٣ *supra*.

٣١٣٦ این سِرّرا, *i.e.* the mystery of infidelity and spiritual blindness, which involves "the mystery of predestination" (*sirru 'l-qadar*) and the abstruse theological questions connected with it.

٣١٣٨ پیش او. Some commentators regard this and the following seven verses as a description of the Perfect Man, but formally at any rate the reference is to God himself. The saint is described in *vv*. ٣١٤٦–٣١٤٩.

٣١٤١ هر کراماتی. For *har* with a plural noun, cf. II 2701, VI 113 (P), 3091.

بندگان آن شه, *i.e.* the saints. See *vv*. ١٩٣٦ and ٢٩٦٥ *supra* and notes *ad loc*.

٣١٤٤ The three oldest MSS. have *pas* instead of *bas*.

٣١٤٧ According to the Ḥadíth *al-mu'minu mir'átu 'l-mu'mini*, the true believers who "see by the light of God" (cf. notes on *vv*. ١٣٢٧–١٣٢٨ *supra*) know intuitively all that is in each other's hearts; and their clairvoyance can penetrate the most secret thoughts.

٣١٤٨ Read *naqd-i má-rá* with Mm.

٣١٤٩ Fa and Ṣárí have *naqd-rá ú qalb-rá*. The text-reading (which they give as a variant) is that of all my MSS. For the metaphor, cf. *v*. ٢٩٩ *supra* and II 2966 *sqq*., IV 1782 *sqq*.

P. ۱۹۴, Heading (1). In this allegory the king represents the spirit (*rúḥ*), the paladins the psychical faculties (*al-quwá 'l-nafsániyyah*), the chancellor the intellect ('*aql*), and the Ṣúfís the illumined heart (*qalb*) of the saint.

۳۱۵۱ زانك دل الخ. The heart is the seat of courage (*diliri*, *dilávari*).

۳۱۵۲ When Ibn Muqlah, the famous vizier and calligrapher, lost his right hand (which was cut off by order of the Caliph al-Qáhir), he nevertheless continued to write with a pen tied to his right arm (*Kitábu 'l-'Uyún* cited by Mez, *Renaissance*, 93).

۳۱۵۴ نقش بكر. The images are "virginal" because no Divine *tajallí* is ever repeated. Cf. *infra*, *v*. ۳۴۸۳ *sqq.*

۳۱۵۵ The *murshid* has made his heart a pure mirror that reflects only spiritual truth and beauty; and it behoves the *muríd* to do likewise. Happy the lover into whose heart the beloved can look, and see there nothing but the image of his own.

۳۱۵۶ تقوى القلوب, *Qur*. XXII 33: "and whoso magnifieth the offerings consecrated to Allah, 'tis from the piety in their hearts."

۳۱۵۷ صدّيقا. See *Qur*. XII 46.

۳۱۵۸ For "sofa" in the Translation, read "pillow".

۳۱۶۲ The comparison of the soul imprisoned in the world to Joseph in the well is very frequent, *e.g.* II 1276 *sqq.*; *Díwán*, *SP*, XXIV 8.

۳۱۶۴ It was customary to grade pearls by passing them through a number of sieves. Those which passed through the finest sieve and were too small to be perforated were pounded and used as ingredients in tonics and eye-salves (*Tansúq-námah*).

۳۱۶۵–۳۱۶۸ The corn-seed sown in the earth becomes bread, which, when eaten, assimilated, and converted into sperm, produces the man endowed with spirit (vegetable, animal, and intellectual). Cf. *supra*, *v*. ۸۹۰ *sqq.*, ۱۱۴۷۴ *sqq.*, ۱۵۳۱ *sqq.* The soul, as a mode of Divine Being, undergoes a similar evolution: in order that its inherent potentialities may be developed and exhibited, it descends into the world of matter, where from the lowest phases of soul-life it gradually rises to the highest and, having traversed the whole circle of existence and thus attained to the utmost perfection of which it is capable, gives itself up to God and realises its essential unity with Him. Cf. III 458 *sqq.*, 3901 *sqq.*, 4179 *sqq.*; IV 3637 *sqq.*; V 789 *sqq.*; VI 126 *sqq.*; *Díwán*, *SP*, XII 6 *sqq.*; *GK*, 487 *sqq.*

۳۱۶۸ يعجب الزرّاع, *Qur*. XLVIII 29. See note on *vv*. ۱۳۴۴–۱۳۴۵ *supra*.

۳۱۷۱ Cf. VI 4431 *sqq.* G has the same verse as B (see *app. crit.*), which substitutes a normal for an irregular rhyme. The other MSS. except C read *bast* for *ham-chu*.

۳۱۷۳ *Qur*. VI 94, referring to the infidels on the Day of Reckoning: "Now ye have come to Us solitary as We created you at first, and ye have left behind you all the possessions that We bestowed upon you,

and We behold not with you your intercessors whom ye declared to be partners (with Us) in lordship over you. Now is the bond between you severed, and that which ye presumed hath failed you."

۳۱۷۶ In the first hemistich two of the three oldest MSS. have the reading *wa'da-i mihmániy-ash-rá munkirí*, which I have adopted in the Translation. G, however, supports the text, and so Fa.

۳۱۷۷ چنین دست تهی. See note on *v.* ۴۳۷ *supra*.

۳۱۷۹ Cf. *Qur.* LI 17–18, describing those who fear God and will enter Paradise because they were doers of good (*muḥsinín*). The Prophet defined *iḥsán* as "sleeping little, frequently asking pardon of God, and worshipping Him as though thou wert seeing Him".

۳۱۸۰ The embryo receives the vital spirit in the fourth month of pregnancy (*RIS*, II 358); its movement is a sign that it has become capable of acquiring the faculties of sensation. Applying this metaphor to spiritual regeneration, the poet enjoins his disciples to be active in *iḥsán*, to the end that the grace of God may endow them with the perceptions of those who "see by His Light". Cf. Hierotheos, 38: "and when the Mind has been accounted worthy to ascend above the firmament, it then becomes as a babe that has just been born, that has (just) arrived out of darkness into light." On the five spiritual senses (*ḥawáss-i dil*), see II 3236–3249 and *Mirṣád*, 99, 15 *sqq.* = 108, 8 *sqq.* The soul in the world is often likened to the embryo in the womb (III 53 *sqq.*, 3555 *sqq.*; VI 3413 *sqq.*).

۳۱۸۱ Read *birún raví* with all the best MSS. except C.

۳۱۸۲ ارض الله واسع. Cf. *Qur.* XXXIX 13: "Say, 'O My servants who believe, fear your Lord. For those who do good (*aḥsanú*) in this life there is a good (reward), and God's earth is wide (*wa-arḍu 'lláhi wási'at^un^*)'", *i.e.* "let them emigrate, if necessary, for the sake of obtaining liberty to practise their religion". So must the mystic fly to "God's earth", *i.e.* the infinite realm of Divine Unity and Transcendence. Cf. IV 1760 *sqq.*, 2381; VI 635 *seq.* In the second hemistich G reads *'arṣa-i dán anbiyá-rá bas buland.*

۳۱۸۴–۳۱۸۵ Cf. note on *vv.* ۱۰۷۳–۱۰۷۵ *supra*; also *infra*, *vv.* ۳۴۳۵–۳۴۵۳.

۳۱۸۶ Cf. *supra*, *v.* ۳۸۸ *sqq.*

۳۱۸۷–۳۱۸۹ *Qur.* XVIII 17. See note on *v.* ۳۹۲ *supra*.

۳۱۹۰ The oldest MSS. have *anbiyá* for *awliyá*.

۳۱۹۱ *I.e.* the words and actions of the inspired prophet or saint are not his own. Whether they appear to be good or evil, they come from God acting and speaking through him, and he is no more conscious of them than the mountain is aware of the echo which it produces. Cf. III 283 *seq.*

۳۱۹۴ عمّان, with metrical *tashdíd* (cf. *Díwán*, *SP*, XVI 7), for *Baḥr-i 'Umán*, the southernmost part of the Persian Gulf.

٣١٩٥ زيره بکرمان بردن الخ. *Zírah ba-Kirmán burdan* (see *Amthál ú Ḥikam*, II 934) is a proverb like "carrying coals to Newcastle".

٣١٩٦ There is nothing in the world that God does not bring into existence, and every existent thing reveals some aspect of Him; but His Essence is only revealed to itself when it is mirrored in the Perfect Man who has "passed away" and become one with the Object of his contemplation. "None but God has contemplated the beauty of God" (*Díwán*, *SP*, XXIII 5).

٣٢٠١ *Nístí* in the first hemistich denotes the relative non-existence, *i.e.* the mere potentiality of existence, which is perpetually being actualised and clothed with Divine attributes and names; this "not-being" is, so to speak, the material on which God works in order that His perfections may be displayed; and for that purpose no other mirror can serve so well as the "not-being" of the mystic whose heart is entirely purged of egoism.

٣٢٠٢ مالداران الخ. See *supra*, *v.* ٢٧٤٤ *sqq.* and notes *ad loc.*

٣٢٠٣–٣٢١١ This passage illustrates the doctrine that the nature of a thing is made manifest by contrast with something else that lacks its qualities (*al-ashyá'u innamá tatabayyanu bi-aḍdádihá*). Our knowledge of phenomena depends on knowledge of their correlates. Were there no appearance of darkness and evil, we should be ignorant of light and good. To be conscious of deficiency is the first step towards perfection. See *supra*, *v.* ١١٢٨ *sqq.*; V 596 *sqq.*, VI 1360 *sqq.*

٣٢٠٣ گرسنه may mean "hunger".

٣٢٠٩ پر ملا. See note on *v.* ١٨٥٨ *supra*.

٣٢١٢ Mm read *dah-aspah*.

٣٢١٦ أنا خيري. God said to Iblís (*Qur.* VII 11): "What hindered thee from bowing down (to Adam) when I commanded thee?" He answered, "I am better than he (*ana khayrun minhu*): Thou hast created me of fire and Thou hast created him of clay." For *and* (iambus) see Wright, I 54.

٣٢١٧ Read *áb ṣáfí dán* with G.

٣٢٢٠ Read with the oldest MSS. *bágh-bá-yi nafs-i kul-rá júy-kan*. The vine-grower digs a channel to irrigate his orchard: so all souls, each in proportion to its capacity, are purified by emanations of spiritual influence from the Pír (cf. *supra*, *v.* ٣٠٨٧ *sqq.* and note *ad loc.*). Fa gives *nafs-i gil*, "the earthly soul", as an alternative, but I doubt whether the words can bear that meaning.

٣٢٢١ Mm give this verse in a different form. See *app. crit.*

٣٢٢٥ Read *pindárad*, *i.e.* "he (whose soul is sick) fancies that he has become well (of his own accord)".

P. ١٩٩, Heading. This anecdote, which illustrates the dire consequences of spiritual presumption and self-conceit, refers to 'Abdulláh ibn Sa'd ibn Abí Sarḥ (see art. in *EI*), a foster-brother of (the future Caliph) 'Uthmán. He acted as a scribe to the Prophet, and it is said that when

writing down the Qur'ánic Súrahs he would sometimes intervene with suggestions for the improvement of the text (cf. Goldziher, *Richtungen*, 35). On hearing the Prophet dictate *Qur*. XXIII 12–14, he exclaimed (so the story goes) "*fa-tabáraka 'lláhu aḥsanu 'l-khdliqín*", whereupon the Prophet bade him write down these words, saying, "That is the Revelation" (Bayḍáwí on *Qur*. VI 93). Afterwards he apostatised and rejoined the Quraysh, to whom he boasted of his power to sway the Prophet as he pleased (*inní kuntu uṣarrifu Muḥammadan ḥaythu urídu*). It is true that on entering Mecca in triumph Mohammed gave orders to put him to death; but the sentence was never carried out: the intercession of 'Uthmán procured his pardon, and subsequently he rose to high office in the state, becoming governor of Egypt and distinguishing himself as a general in North Africa. According to Ṣárí (IV 319, 8 *sqq*.), the legend of his execution on the day of the Prophet's entrance into Mecca is related by Muḥammad ibn Ṭayfúr al-Sajáwandí (*ob. circa* A.H. 560) in his commentary on the *Qur'án* entitled *'Aynu 'l-ma'ání fí tafsíri 'l-sab'i 'l-mathání* (Brockelmann, I 408) in connexion with the above-mentioned verse (VI 93). Other authorities say that he died an infidel. Rúmí, who follows this account (see *v*. ٣٢٣٩ *infra*), may have been ignorant of the historical facts, and in any case moral truth and poetic justice demanded that the punishment should fit the crime.

٣٢٢٨ پيش از عثمان, *i.e.* before the scattered fragments of the *Qur'án* had been collected, transcribed, and edited in the form of a standard text.

٣٢٢٩ Mm read *chún nabí az waḥy farmúdí sabaq*.

٣٢٣٢ Cf. *Qur*. VI 93: "Who is more wicked than he that forged a lie against God, or said, 'I am inspired' when he was not inspired at all?" Bayḍáwí and others declare that the second clause alludes to 'Abdulláh ibn Sa'd ibn Abí Sarḥ, who is said to have remarked that if the Prophet were really inspired, so was he; and if not, he too had spoken in the same pseudo-prophetic style.

٣٢٣٨ The verse in this form (C only) might be a general statement applicable to all sinners whose remorse is rendered unavailing by their love of worldly reputation. In Mm and Fa, however, which read

andarún mí-súkht-ash ham z-ín sabab;
tawbah kardan mí-naydrast: ín 'ajab,

it refers, like the following verse, to 'Abdulláh ibn Sa'd in particular.

٣٢٣٩ چون در آمد تيغ الخ. See note on the Heading. Some commentators try to defend the poet by arguing (*a*) that his words mean: "Divine Wrath deprived him (the sinner) of grace"; (*b*) that he has confused 'Abdulláh ibn Sa'd with Ibn Abí Khaṭal, a scribe who avowedly altered the text of the Revelations dictated to him. This man was a Christian convert to Islam, but returned to his old faith. It is said that

after he had been executed and buried, the earth cast him up twice, though on the second interment care was taken to dig deep (Ṣárí, IV 320, 9 fr. foot on the authority of al-Subkí, who cites Bukhárí).

۳۲۴۲–۳۲۴۳ *Qur.* XXXVI 7–8, a passage depicting "the blindness and invincible obstinacy with which God justly curses perverse and reprobate men" (Sale). *'Amú* (a Turkish word) occurs again at II 3031, but here Mm read *mí-na-bínad band-rá píṣh ú pas ú.*

۳۲۴۴ رنگ صحرا دارد الخ, *i.e.* seeing no obstacle, he fancies that the world is all before him and does not know that the way to God is barred against him. Cf. the poet's description of the invisible chain of destiny in Book III 1650 *sqq.*

۳۲۴۵ شاهد تو, *i.e.* the sensual self; مرشد تو, *i.e.* the discursive reason (*'aql-i ma'áṣh*).

۳۲۴۶ Mm read *band-i-ṣhán.*

۳۲۴۹ The reading of the second hemistich is peculiar to C. See *app. crit.*

۳۲۵۱ نومیدی دهد. Though many passages in the *Mathnawí* describe how hard it is to overcome the flesh and escape from egoism (*e.g. supra, v.* ۷۷۸ *sqq.*, ۱۳۷۳ *sqq.*), they never end on the note of despair. Cf. *supra, v.* ۷۲۲ *sqq.*

۳۲۵۶ همسایهٔ منوّر. G writes *munawwar*, but Fa explains *munawwir* as "one of God's saints who illumines hearts with knowledge and wisdom".

۳۲۵۸ The borrowed light of Wisdom (*'aks-i ḥikmat, v.* ۳۲۵۴ *supra*), which men see in themselves and imagine to be the true original Light (*Núr-i Muḥammadí*), leads them far away from *ummatí, i.e.* the religious unity that would have been the result of their following the latter. Cf. *Qur.* X 20: "Mankind were but one community (*ummatᵘⁿ wáḥidatᵃⁿ*); then (afterwards) they differed from one another", and the Ḥadíṯẖ: "every child is born in the true religion (*fiṭrah*); it is his parents who make him a Jew or a Christian or a Magian."

۳۲۶۲–۳۲۶۴ Cf. IV 415 *sqq.*, 457 *sqq.*, and Hierotheos, 126.

۳۲۶۵ Mm read *zíbá-qad-ím.*

۳۲۷۰ Vullers (*Lex. Pers.* II 984, col. 1) gives *garm dáṣhtan*, "familiaritatem augere", but omits *garm-dár* which Rúmí uses (IV 1624, V 1458; *Díwán*, *SP*, XLV 11) in the meaning of lover, admirer, eager customer.

۳۲۷۲ The animal spirit (*rúḥ-i ḥayawání*) is compared to the light of a lamp of which the senses are the wicks (IV 425 *sqq.*).

۳۲۷۳–۳۲۷۴ As the soul is the life of the body, so the grace and favour of the saints is the life of the soul (*ján-i ján*). Cf. note on *v.* ۳۲۲۰ *supra.*

۳۲۷۵ Mystics know that not only animal bodies but all created things are endowed with speech, sight, and hearing (see note on *vv.* ۵۱۲–۵۱۳ *supra*). At the Resurrection the Earth will bear witness on behalf of those who have performed the *ṣalát.*

٣٢٧٦-٣٢٧٧ *Qur.* XCIX 1 and 4. *Jabrat*[un] is inserted by the poet.

٣٢٧٨ گو برو الخ. Cf. Ḥáfiẓ, ed. Brockhaus, I 238, *v.* 6:

"On the tavern's threshold now
Resteth my devoted brow.
Kneel thou too, O critic dull,
And knock some wits into thy skull!"

٣٢٨٠ ستّانه. See *supra*, *v.* ٢١١٣ *sqq.*

٣٢٨٣-٣٢٨٤ In these verses, as in *v.* ٣٢٩٠ *infra*, the author follows *Qur.* XVIII 48, where Iblís is reckoned among the Jinn. On this question and on the disbelief of Moslem philosophers in the existence of the Jinn, see *EI*, art. Djinn and cf. art. Iblīs. "Blueness in the forehead refers to the marks of infidelity and scepticism apparent in the philosopher's countenance, which resemble the 'darkness' (melanaemia) characteristic of those possessed by an evil spirit" (WM). "Facie sunt rubescente et livescente (blueish)", says Avicenna (quoted in Burton's *Anatomy of Melancholy*).

٣٢٨٧ بس عالم بی منتها, *i.e.* infinite thoughts and phantasies.

٣٢٨٨ According to the celebrated Ḥadí<u>th</u> (<u>Sh</u>ahrastání, 3, 8 *sqq.*; *Farq*, 4, 11 *sqq.*) the Prophet predicted that the Moslems would be divided into 73 sects, of which only one would enter Paradise, the remaining 72 being destined for Hell-fire. See Goldziher, *Vorlesungen*, ch. V, and Friedländer, *Heterodoxies*, 6 *seq.* The correct translation of the second hemistich is: "woe (to thee) if one day that (secret disbelief) should put forth its hand from thee (reveal itself)."

٣٢٩١ Mm read *bar áyad* for *bar árad*.

٣٢٩٥ Either *muzawwar* (G) or *muzawwir* (N) is a possible reading. Cf. note on *v.* ٣٢٥٦ *supra*.

٣٢٩٦ See *v.* ١٠١٤ *supra* and note *ad loc.* The plural *abdál* can be used in Persian and Turkish as a singular (cf. III 4000; *Díwán* of Saná'í, 219 marg., 3 fr. foot; 235, 13). Here two of the oldest MSS. read *z-abdál*.

٣٢٩٧ The real nature of Iblís was exposed by the Divine command which he disobeyed, just as the foulness and malodorousness of dung are made manifest by the heat of the sun.

P. ٢٠٣, Heading. Concerning the Moslem legend of Bal'am ibn Bá'úr (Balaam son of Beor), see art. in *EI*. He is commonly identified with "him unto whom We gave Our revelations, but he discarded them, wherefore Satan overtook him and he became one of the misguided" (*Qur.* VII 174). When the Israelites came out of the land of Egypt and made war on the Giants (*Jabábirah*, *Jabbárún*), Bálaq (Balak), the king of al-Balqá ordered Bal'am to curse the invaders; so he prayed that Moses might not enter the city, and his prayer was granted (*Qiṣaṣu 'l-anbiyá*, 149, 10 fr. foot), but he himself was cursed. Mm add the words *ú mustajáb <u>sh</u>udan-i du'á-yi ú* at the end of the Heading. Some

authorities, however, ascribe the siege and fall of Jericho (Ariḥá, "the city of al-Balqá") to Moses, though allowing that Joshua was in command of the Israelite vanguard on that occasion (Ṭabarí, I 508 *sqq.*).

۳۳۰۰ It is said that, after he had cursed Moses, for the rest of his life he continued to pant like a dog with his tongue out. Cf. *Qur.* VII 175.

۳۳۰۳ آویخت الخ, *i.e.* made them notorious examples of Divine vengeance.

۳۳۰۴ Another metaphor with the same meaning. Cf. *Qur.* LV 41: *fa-yu'khadhu bi-'l-nawáṣí* and XCVI 15: *la-nasfa'an bi-'l-náṣiyati.*

۳۳۰۷ Holy men are *názuk*, acutely susceptible and very jealous for God's sake: one must beware of affronting them. Cf. III 3792 *seq.*, V 2767 *sqq.*

۳۳۰۸ نفس ناطقه, *i.e.* the soul of the prophet or saint who is the organ of Universal Reason.

۳۳۰۹ It is lawful to slaughter animals for the benefit of man, or in order that he may not suffer injury from them. The same rule applies to infidels and those who violate the Divine commandments. Such persons are virtually animals, since by indulging their selfish, sensual, and bestial natures they place themselves in antagonism to the spiritual reason (*'aql-i ma'ád*) which is the crown of humanity.

۳۳۱۲ Instead of the second hemistich Mm have the second hemistich of *v.* ۳۳۱۹ *infra.* After this verse two of the oldest MSS. add:

khún-i ishán khalq-rá báshad rawá
z-ánkih insán-rá niyand ishán sazá.

۳۳۱۴ حمر مستنفره, *Qur.* LXXIV 50–51: "what ails them that they turn away from the Admonition as though they were frightened asses fleeing from a lion?"

۳۳۱۷ آن دم, *i.e.* the inspiration of the prophet or saint.

۳۳۱۹ *Subíl*, *i.e.* there is a right of way to them: they are liable to be treated as prisoners of war. In the second hemistich most MSS., including two of the oldest, read *z-ánkih bi-'aql-and u mardúd ú dhalíl.*

۳۳۲۰ See *v.* ۵۳۱ *sqq.* and note *ad loc.*; V 2594 *seq.*, and cf. *Qur.* XXV 46. Neither in this verse nor anywhere else does Rúmí teach the transmigration of souls. In his famous *mustazád* (*Díwán*, *Tab.* 199 marg., 1 *sqq.* = *AH*, 153) he expressly repudiates it.

P. ۲۰۴, Heading. هاروت و ماروت. See note on *v.* ۵۳۵ *supra.*

۳۳۲۵–۳۳۲۶ Cf. *Tá'iyyah*, 187: "When the wind of Love blows hard, it shatters him who is rich (self-sufficient); but if it blew on him in poverty (selflessness) it would foster (and cherish) him." In the second hemistich of *v.* ۳۳۲۵ the three oldest MSS. (GHN) have different readings, of which the most strongly supported is *bá giyáh-i tar vay iḥsán mi-kunad* (Fa, Ṣárí, and Mq).

۳۳۲۹ G is the only one of my 13th-cent. MSS. that reads (with Fa and the edd. generally) *az khayl-i ghanam*.

۳۳۳۰ The phenomenal universe would be nothing without the Divine Reality which is its life and soul. Commenting on *Qur*. XXXVI 83: "Glory be to Him in whose hand is the *malakút* of all things", Najmu'ddín Kubrá explains *malakút* as "that by which a thing subsists" (Mq, I 609, 4 *seq*.).

۳۳۳۱ عقل مشير. Fárábí and other Moslem philosophers attribute the motion of the spheres to the Active Intellect (*'aql-i fa''ál*) with its ten subordinate intelligences (*'uqúl-i 'asharah*); but the epithet *mushír* suggests that Rúmí has in mind the Divine Command (*amr*) conceived as a Logos and identified with the Divine Spirit (cf. *Qur*. XVII 87: *al-rúḥ min amri Rabbí*).

۳۳۳۶–۳۳۳۷ See notes on p. ۵۳, Heading, and *v*. ۸۵۴ *supra*.

۳۳۳۸ شيخ دين. Ṣárí (IV 390, 10 *sqq*.) adopts the view of Surúrí and Shem'í that these words refer to Ṣadru'ddín of Qóniyah (Brockelmann, I 449), the celebrated pupil of Ibnu 'l-'Arabí. Ṣadru'ddín died in the same year as Rúmí, and they were intimate friends (*Nafaḥát*, 647, 14). The use of the term *Shaykh-i dín* for Ṣadru'ddín may not be so significant as Ṣárí thinks, but his view need not be rejected on the ground, alleged by some commentators, that the phrase *al-ma'ná huwa 'lláhu* does not occur in Ṣadru'ddín's writings, or because Fa finds no evidence for assigning it to him in particular. The statement of Muḥammad Riḍá and others that Junayd is intended seems to me very unlikely. WM takes *Shaykh-i dín* as equivalent to *kámil*, *i.e.* any one belonging to the class of "Perfect Men".

In my opinion there are some reasons for believing that the poet is alluding to Ṣadru'ddín. The description of *Shaykh-i dín* as *baḥr-i ma'ní-há-yi Rabbu 'l-'álamín* might well be explained in connexion with the facts that Ṣadru'ddín is the author of a commentary (entitled *I'jázu 'l-bayán fí kashfi ba'ḍi asrári ummi 'l-Qur'án*) on the *Súratu 'l-Fátiḥah*, that the first verse of the *Fátiḥah* is *al-ḥamdu lilláhi Rabbi 'l-'álamín*, and that part of Ṣadru'ddín's exposition of this verse is quoted by Ṣárí (IV 474, 6 *sqq*.). On the other hand, Rúmí nowhere else makes definite reference to a distinguished Ṣúfí contemporary outside of his own little circle: the compliment paid by him to Ṣadru'ddín would be not only exceptional but unique. No one appears to have suggested as an alternative the name of 'Abdulláh ibn 'Abbás, the Prophet's cousin, who is said to have written a commentary on the *Qur'án* and was surnamed *al-Baḥr* (the Sea) on account of the profundity of his religious knowledge. Ibn 'Abbás is called "a spiritualist" (*ahl-i báṭin*) in *Kashf*, 430, 1 = *Kashf*, *Eng*. 331. The objections, however, are serious, and I think we may rule out the possibility of his being the *Shaykh-i dín* of this verse.

۳۳۳۹ See *v.* ۱۱۱۲ *supra* and note *ad loc.*

۳۳۴۰-۳۳۴۲ Cf. *Díwán*, *Tab.* 354 marg., 9 *sqq.* = *Díwán*, *SP*, p. 225, where the passage is translated. The incessant destruction and re-creation of phenomena by Divine action resembles the efflux and reflux of the sea by which its froth is thrown on the shore and immediately drawn back into the waters. See note on *vv.* ۱۱۴۲-۱۱۴۸ *supra.* In the second hemistich of *v.* ۳۳۴۲ the oldest MSS. have *átash* for *ṣarṣar.*

۳۳۴۴ All MSS. except C read *mí-shudí bar har du rúshan án zamán* in the second hemistich.

۳۳۴۸ Here and in the following verse read *ḥamyat.* This pronunciation of *ḥamiyyat*, which occurs again at v 1148, is mentioned (as an error) by Dozy, *Supplément*, I 329, col. 2. Instead of *nafs-i kibriyá* the oldest MSS. have *nafs-i gabr-rá* (a better reading) or *nafs-i gabr-i má.*

۳۳۵۰ Read with the oldest MSS. *dar siyah-kárán mughaffal ma-ngarid* and translate: "do not look heedlessly (contemptuously) upon the doers of black deeds." Fa agrees with my text and translation, but the correction greatly improves the sense.

۳۳۵۱ چالاك زان. Cf. note on *v.* ۱۲۳۰ *supra.*

۳۳۵۴ The verb *charbídan* is also construed with *az* (III 928, 1536).

۳۳۵۹ Mm read *w-ar bi-dáni báshad án ham az gumán.*

P. ۲۰۷, Heading. I am not acquainted with any older form of this anecdote. Christensen (*Contes persans*, 88) refers to modern versions in the *Maḥbúbu 'l-qulúb* (Bombay, A.H. 1298, p. 154 *seq.*) and the *Laṭá'if ú ẓará'if* (Teheran, A.H. 1295, p. 37), and cites Scandinavian parallels.

۳۳۶۵ WM explains *abá* as *ab* (father) + *á* (the Persian vocative suffix); according to Fa it is the Persian *abá* and synonymous with *shúr-bá*, "soup", "gruel". Here the word bears a more general sense.

۳۳۶۶ Two of the oldest MSS. have صِحّه, "Health (to you)!" Fa and Ṣárí read صحّ نوشت, which the latter paraphrases by *ṣuḥḥan wa-'áfiyatan núsh-i ján olsun.* Cf. II 1006.

۳۳۶۷ پس مبارك پاست. Cf. Naṣru'lláh, *Kalilah*, 153, 1 (of a physician), "he has a breath like that of Jesus and a foot like that of Khiḍr (*qadamí chún qadam-i Khiḍr*)".

۳۳۷۱ In the second hemistich G, Fa, and Ṣárí read *k-ín chih shukr-ast ú* (او) *magar bá má bad-ast.*

۳۳۷۵ In the second hemistich Mm read *shukr k-ash kardam murá'át ín zamán.*

۳۳۷۹ كظم غيظ. Cf. *Qur.* III 128. God loves those who suppress their anger (*al-káẓimína 'l-ghayẓa*).

۳۳۸۴ G, Fa, and Ṣárí read *zi-ṭá'at gumrah-and* for *'ibádat-há kunand.* WM, who adopts the latter reading, observes that when the poet passes from one topic to another the transition is often suggested by a

word-play (*tajnís*): here *'iyádat* (*v.* ٣٣٨٢) leads up to *'ibádat*. In the present case, however, this may be accidental, and certainly as a rule the turns and breaks of thought depend on something deeper than mere assonance.

برضوان الخ. An alternative translation is: "on Riḍwán (the Keeper of Paradise) and the reward (Paradise) for that (obedience to God)."

٣٣٨٥ Those who worship God from motives of self-interest are guilty of secret polytheism (*shirk-i khafí*: see Qush. 52, 3 fr. foot; *Passion*, 675). *Ḥaqíqat* is used adverbially as at I 35, II 1997, V 1238, 2032.

٣٣٨٩ Religious hypocrites kindle the fire of Divine anger by taking to themselves credit for that which their insincerity deprives of all worth.

٣٣٩٠ The oldest MSS. read *ba-yak ṣáḥib-riyá* for *ba-a'rábí-yi má*. This verse may refer to a Ḥadíth (Bukhárí, K. al-adhán, Báb 122; Vol. I, p. 203, penult. in Krehl's edition) in which it is laid down that when the ritual prayer has not been performed correctly and completely, the worshipper must repeat the whole *ṣalát* from beginning to end. "The Prophet entered the mosque. A man came in and prayed; then he saluted the Prophet, who returned the salutation, saying, 'Go back and do it again, for you have not performed the prayer (*irji' fa-ṣalli fa-innaka lam tuṣalli*).'" After this had happened three times, the man swore that he could do no better, and begged the Prophet to teach him how the *ṣalát* should be performed; whereupon the ritual postures, etc. were carefully explained to him. But if we read *ba-yak ṣáḥib-riyá*, the present verse probably makes a direct allusion to the Ḥadíth *lá ṣaláta illá bi-ḥuḍúri 'l-qalb* (see *v.* ٣٨١ *supra* and note *ad loc.*), which must have been in the poet's mind when he composed the verses immediately following.

٣٣٩١ اهدنا, *Qur.* I 5. The *Fátiḥah* is recited in every *rak'ah* of the *ṣalát*.

٣٣٩٢ ضالّين, *Qur.* I 7. For the scansion (–⏑–), see note on *v.* ٣٠٣٧ *supra*.

٣٣٩٤ قیاس حسّ دون, *i.e.* inferences drawn by carnal reason. See note on *v.* ٢٤٦ *supra*.

٣٣٩٥ عیب‌گیر is a misprint for غیب‌گیر.

٣٣٩٦ انوار خدا, the revelations of the Divine Word.

٣٣٩٧ See note on *v.* ٣٢١٦ *supra*.

٣٣٩٩ لا انساب, *Qur.* XXIII 103: "And when the trumpet shall be blown, on that Day there will be no (boast of) blood-relationships between them, nor will they ask one another (concerning such things)." Read *ansáb* with *sukún*.

زهد و تقوی الخ, referring to *Qur.* XLIX 13: *inna akramakum 'inda 'lláhi atqákum*, "lo, the noblest of you in the sight of Allah is he that is most devout among you". Cf. *LHA*, 100, 178.

٣٤٠٢ 'Ikrimah, the son of Abú Jahl, was condemned to death by the Prophet but escaped to Yemen. Afterwards the Prophet pardoned him and he became a Moslem (Ibn Hishám, 819, 5 fr. foot and foll.). The

story of Kan'án, the graceless son of Noah, is related in Book III 1308 *sqq.* (cf. *Qur.* XI 44 *seq.*). Mm read *púr-i án Núḥ-i nabí.*

۳۴۰۴–۳۴۰۵ See note on *v.* ۲۳۸۵ *supra.* In this verse *ḥabr* is synonymous with *'álim.*

۳۴۰۷–۳۴۰۸ Cf. *supra,* I. ۳۳۵۵ *sqq.*

۳۴۱۰. God taught Solomon the speech of birds (*Qur.* XXVII 16); hence *manṭiqu 'l-ṭayr* is used for the language of Divine inspiration, the mystical and symbolic expressions uttered by holy men who are "the birds of God". Cf. II 3758 and note *ad loc.*

۳۴۱۵ نحن الصافّون, *Qur.* XXXVII 164–166: "There is not one of us (angels) but hath a certain station, and verily we are they that stand in ranks, and verily we are they that glorify Him." For the scansion, see note on *v.* ۳۰۳۷ *supra.*

۳۴۲۲ *Gardún* must signify Heaven, as in the following verse. Translate: "we are weaving veils (of worship and glorification of God) over this Heaven (in which we dwell)."

شادروان زنیم, *i.e.* "we will exercise sovereignty".

۳۴۲۵ Hárút and Márút reasoned that when they descended to the earth their angelic nature would keep them immaculate; they did not know the temptations to which the lower world would subject them. Had they been content to remain in Heaven, they would not have been abased. Their fate is a warning for any one who might desire to impart spiritual mysteries to the vulgar.

P. ۲۱۱, Heading. Rúmí preaches the doctrine of reserve (*kitmán*) in many passages. Cf. *v.* ۱۳۵ *supra* and note *ad loc.*

۳۴۲۶ حکیم پرده, "the mystic Sage". See note on *v.* ۱۹۰۵ *supra.* The verse, of which the second hemistich is quoted here with alterations rendered necessary by the metre, occurs in Book I of the *Ḥadíqah* (Stephenson), p. 47, l. 4:

har ma-dár az maqám-i mastí pay,
sar bum-ánjá bi-nih kih khwardí may.

Saná'í says: "When thou drinkest a cup of wine in this ruined house (the world), I counsel thee, raise not thy foot from the place of thy intoxication and lay thy head where thou drankest the wine. Do not hold it to be lawful till thou hast drunk it; and when thou hast drunk it, rub a clod of earth on thy lips (*i.e.* keep silence)." The God-intoxicated Ṣúfí is a laughing-stock to the children of this world. It behoves him to confide in his Shaykh, from whom he has quaffed the wine of Love, and consort with none but the initiated.

۳۴۲۸ The oldest MSS. read *mí-futad ú sú ba-sú bar har rahí.* For the transitive use of *khandídan*, cf. II 78, 1355.

۳۴۳۱ دنیا لعب و لهوست. See *Qur.* LVII 19.

۳۴۳۶ شمشیر چوبین. Cf. *supra, v.* ۷۱۴ *sqq.*, V 3598.

۳۴۳۷ سواره بر نیی. Cf. II 2340. *Equitare in harundine longa* is mentioned among other childish amusements by Horace (*Satires*, II 3, 248). Concerning Buráq, the mythical beast on which the Prophet is said to have ascended to Heaven, see Arnold, *Painting in Islam*, 117 *sqq.* Duldul is the name of a white mule ridden by the Prophet (see art. in *EI*).

۳۴۳۸ For *ḥámil* and *maḥmúl* cf. *supra*, *vv.* ۹۳۹ and ۱۰۷۴. In the second hemistich Mm read *rákib ú maḥmúl.*

۳۴۴۰ The first hemistich corresponds to *Qur.* LXX 4: "the angels (*al-malá'ikatu*) and the Spirit ascend to Him on a Day whereof the span is fifty thousand years." Most commentators on the *Qur'án* identify *al-Rúḥ* with Gabriel and the "Day" with the Day of Judgement, but the poet is describing the mystical resurrection and ascension of the spirit borne aloft by the Buráq of Divine Love to union with God. Heaven is thrilled (*yabtazzu*) at the spectacle.

۳۴۴۲ انّ الظنّ الخ, *Qur.* X 37, LIII 29.

۳۴۴۳ Cf. *supra*, *v.* ۱۱۴۵۶ *sqq.*, VI 204 *sqq.*, 408 *sqq.* I have taken *fí tarjíḥi dhá* as equivalent to *fí tarjíḥihi*, the pronoun referring back to *aghlabu 'l-ẓannayn* (a *nominativus pendens*), so that the meaning would be *fí tarjíḥi aghlabi 'l-ẓannayn*; but it is better to construe the first hemistich as a complete sentence: "(the superiority of) the stronger of the two (doubtful) opinions consists in (God's) causing it (the chosen alternative) to tip the scale."

لا تماری الخ, *i.e.* to mystics the vanity of the world and all exoteric knowledge is clear as noonday. The same words are used in Ḥadíth to express the same idea in reference to vision of God at the Resurrection (*e.g.* Bukhárí, I 207, I *sqq.*).

۳۴۴۸ يحمل اسفاره, *Qur.* LXII 5: "the likeness of those who were charged with (the duty of learning and fulfilling) the Law of Moses, and then did not fulfil it, is as the likeness of an ass laden with books (*yaḥmilu asfáran*)." This refers to the Jews who disbelieved in the Prophet and denied, what he knew by inspiration, that their own Law bore witness to him.

۳۴۵۰ نیکو کشی, *i.e.* "if you act righteously in accordance with your imperfect knowledge, God will endow you with real knowledge and happiness".

۳۴۵۱ Some MSS., including G, read *tá bi-bíní dar darún anbár-i 'ilm* in the second hemistich.

۳۴۵۲ Most of the oldest MSS. omit this verse.

۳۴۵۳ بی جامر هو. See notes on *vv.* ۴۷۲–۴۷۳ and ۱۰۹۹–۱۱۰۱ *supra.*

۳۴۵۴ The words denoting those names and attributes by which God is described in the *Qur'án* and manifested in the world do not convey more than a shadowy idea (*khayál*) of His nature (cf. V 313 *sqq.*), though by reciting them and meditating on them the Ṣúfí is inspired with love

for their object and thus led to true knowledge of Him; for *al-majáz qanṭaratu 'l-ḥaqíqah*. No appearance (*khayál*) is altogether divorced from reality (*ḥaqíqah*): the terms are logically correlated, and neither has any meaning without the other.

۳۰۵۵ Since *dallál* is contrasted with *ghúl*, this verse should be rendered: "Hast thou ever seen a guide without (the existence of) one who is to be guided? Unless there were the road (to salvation), there would never be the ghoul (the Devil who lures men to perdition)."

۳۰۵۶ In reality every Divine name (*ism*) is identical with the Named (*musammá*) which it objectifies (see *SIM* 93); but regarded externally it is only "the name of a name" and constitutes a "veil" (*ḥijáb*) over the essence of the Named. Cf note on *v.* ۲۸۰۱ *supra*. Phenomena, which reveal God to the gnostic, conceal Him from the novice.

۳۰۵۷ مه بيالا دان الخ. See III 2127 *sqq*.

۳۰۵۸ خواهى بگذرى. This construction of *khwástan*, which is quite usual in modern Persian, occurs again at ۲۱۱۶ *supra* and ۳۶۱۴ *infra*. See also note on *v.* ۱۱۰ *supra*.

۳۰۵۹ One of the three oldest MSS. reads *átash* for *ában*, *i.e.* "let yourself be consumed and transmuted by the fire of Love". What follows, however, shows that the metaphor is the same as in *v.* ۳۰ *supra*. Self-mortification (*mujáhadah*) is preliminary to contemplation of God (*mushábadah*). See *Kashf*, *Eng.* 200 *sqq*.

۳۰۶۱ بى كتاب الخ. Cf. IV 3311 *sqq*., VI 2371 *sqq*.

۳۰۶۲–۳۰۶۳ The commentators quote several Traditions to this effect, *e.g. wá shawqáh ilá ikhwáni yakúnúna min ba'di sha'nuhum sha'nu 'l-anbiyá*. For the Moslem saints as inheritors of the Light of Prophecy (*Núr-i Muḥammadí*), see II 905 *sqq*.

۳۰۶۴ اندر مشرب آب حيوة. Cf. the saying of Báyazíd-i Bisṭámí (*TA*, I 170, 13 *sqq*.): "Other men learn from the dead, but I learn from the Living One who never dies. All the rest speak *to* God, but I speak *from* God. Nothing is harder to me than the pursuit of (exoteric) knowledge."

۳۰۶۵ See the Persian Preface, p. ۲, l. ۹ *supra* and note *ad loc*.

P. ۲۱۳, Heading. This allegory, illustrating the difference between formal theology and mysticism, is related by Ghazálí in his chapter on the wonders of the heart (*Iḥyá*, III 22, 18 *sqq*. = Macdonald, *Religious attitude*, 266 *seq*.) and also in Persian verse by Niẓámí (towards the end of the *Sikandar-náma-i barrí* under the heading *khwándan-i Sikandar naqqáshán-i Chín-rá*; tr. by Arnold, *Painting in Islam*, 67 *seq*.). Considering how often parables (*amthilah*) used in the above-mentioned chapter of the *Iḥyá* re-appear in Book I of the *Mathnawí* (see notes on *vv.* ۳۰۸, ۳۱۰, ۲۷۱۰, ۲۸۲۱ *supra*, and ۳۶۳۵ *infra*), we may conjecture with great probability that here again Ghazálí is the source. It should be remarked that while in

both the older versions of the Story it is the Chinese who polish a wall in order that the pictures painted by the artists of Rúm may be reflected on the sheeny surface, Jalálu'ddín represents the painting as being done by the Chinese and the polishing by the Rúmís. His reason for making the change is evident. Since the polishers typify Ṣúfí saints and mystical adepts, a Rúmí in a poem addressed to Rúmís could not fail to reverse the traditional rôles; and of course the reversal is artistically right. The first readers of the *Mat͟hnawí* must have enjoyed the triumph of Rúm as much as they would have resented the tactlessness of the poet if he had told them the Story just as he received it. In the passage beginning at *v.* ۳۵۱۱ *infra* I have translated *Rúmiyán* by "Anatolians", *i.e.* inhabitants of Asia Minor, and I think "Anatolians" should be substituted for "Greeks" in the present section. On the various meanings of "Rúm", see Arnold, *op. cit.* p. 66, n. 4.

۳۴۶۸ شماها, a colloquial form (Ranking, 47).

۳۴۶۹ N omits this verse. The other two 13th-century MSS. have different readings. G reads:

ahl-i C͟hín ú Rúm c͟hún ḥáḍir s͟hudand,
Rúmiyán dar 'ilm wáqif-tar budand.

H has the same second hemistich as G, but in the first hemistich reads: *ahl-i Rúm ú C͟hín dar baḥt͟h ámadand*, with the correction *ahl-i C͟hín ú Rúm*, which the metre requires. There is no authority for the text-reading except C.

۳۴۷۰ Read *k͟háṣṣ* for *k͟háṣṣah* with all MSS. except AC.

۳۴۷۲ The oldest MSS. read *pas k͟hazínah báz kard án arjmand*, and the text-reading is peculiar to C.

۳۴۷۶–۳۴۷۷ Cf. notes on *vv.* ۱۱۲۱–۱۱۳۵ and ۲۴۶۷ *supra.*

۳۴۸۵ Mm read *waṣf-i dil-ast* and in the second hemistich *ṣúrat-i bí-muntahá-rá qábil-ast*. The heart is a mirror capable of reflecting the essences of all things and the Divine reality (*ḥaqíqatu 'l-Ḥaqq*) in all things (*Iḥyá*, III 13, 4 fr. foot). But Rúmí goes beyond this. Cf. VI 3190 *sqq.*, where he says that the Perfect Man is God himself "in the likeness of a reflexion".

۳۴۸۶ In the second hemistich Mm read *táft bar Músá zi-jayb*. The splendour of mystic illumination is likened to the White Hand (*yad-i bayḍá*) of Moses. See *Qur.* VII 105, XXVI 32, XXVII 12, and cf. Exodus iv 6. "The formless infinite form (*ṣúrat*)" denotes the totality of the Divine names and attributes; cf. the Ḥadít͟h according to which God created Adam in His own "form" (*'alá ṣúratihi*), and GR, 282 *sqq.*

۳۴۸۷–۳۴۸۸ These verses refer to the Ḥadít͟h-i qudsí cited in the note on *v.* ۲۶۵۳ *supra.* In the second hemistich of *v.* ۳۴۸۷ Mm read *ní ba-'ars͟h ú fars͟h u daryá ú samak.*

۳۴۸۹ What is the relation between the mirror and the image? Is God

reflected in the heart, or is the heart itself nothing but a reflexion of God? Cf. *GR* 795 *sqq.* and Jámí (quoted by Ṣárí, IV 485, 15):

> If one regards (only) the state of the mirror, it is impossible for him to see the image;
> And he whose eye is fixed on the image will find that the mirror has vanished in the image.
> When the Divine Mystery is revealed to the soul, there rises from it the cry "Glory unto Me (*subḥání*)!"

٣٤٩٠. همر با عدد همر بی عدد, *i.e.* all the Divine attributes are manifested in the heart, both under the aspect of plurality in oneness (*wáḥidiyyah*) and in that of absolute unity (*aḥadiyyah*). See *SIM*, 95 *sqq.*

٣٤٩٣ عین الیقین (*Qur.* CII 7), used by Ṣúfís as a technical term denoting the second of a triad of ascending states of spiritual experience: *'ilmu 'l-yaqín*, *'aynu 'l-yaqín*, *ḥaqqu 'l-yaqín*. See III 4118 *sqq.*; Goldziher, *Vorlesungen*, 170; Qush. 47, 11 *sqq.*, 98, 6 *sqq.* = Hartmann, *Darstellung*, 73 and 59–61; *Kashf*, *Eng.* 381 *seq.*; *Qút*, I 136, 3 *sqq.*, 178, 4 fr. foot and foll.

٣٤٩٤ نحر و بحر. *Naḥru 'l-baḥr* means "the sea-shore", but in this context, I think, *naḥr yáftan* expresses metaphorically the idea of coming face to face and getting into vital and immediate touch with an object, as in cutting the throat of a camel or other beast. Cf. the English phrase "to give one the lie in his throat". The explanations offered by the commentators are wide of the mark.

٣٤٩٦ See note on *v.* ٢٥١٧ *supra*, which is identical with this verse.

٣٤٩٧ Cf. *v.* ٢٨٤١ *supra* and note *ad loc.*

٣٤٩٨ نقوش هشت جنّت, probably referring to the eight Divine attributes, viz. Life, Hearing, Sight, Speech, Knowledge, Power, Will, and Wisdom (al-Simnání cited by Ṣárí, IV 488, 7 *sqq.*).

٣٤٩٩ The text-verse is in CL only. My other MSS. and the Turkish edd. have:

> *bartar-and az 'arsh u kursí u khalá*
> *sákinán-i maq'ad-i ṣidq-i Khudá.*

For *maq'ad-i ṣidq*, see *Qur.* LIV 55.

P. ٢١٥, Heading. The following section of the poem exemplifies in detail "the hidden knowledge" (*v.* ٣٤٩٦ *supra*) of the mystic who sees "with the eye of certainty" (*'aynu 'l-yaqín*). Concerning Zayd see art. Zaid b. Ḥāritha in *EI*. He was the freedman and adopted son of the Prophet, and is mentioned by name in *Qur.* XXXIII 37. The Ḥadíth to which the Heading refers is generally known as the Ḥadíth of Ḥárithah (*Nihdyah*, III 159, 11; *Ta'arruf*, *Eng.* 111) and runs as follows. I translate the version given in Fa, which is more concise than *Kashf*, 38, penult. *et sqq.* = *Kashf*, *Eng.* 33 *seq.* Hujwírí (like Kalábádhí) makes Ḥárithah the speaker (cf. *Kashf*, 286, 12; 289, 6).

"One morning the Prophet said to Zayd, 'How art thou this morning, Zayd?' He answered, 'O Prophet of Allah, this morning I am a true

believer.' The Prophet said, 'Verily, everything has an essence (*haqíqah*): what is the essence of thy faith?' Zayd answered, 'I have separated ('*azaltu*) [*or* refrained ('*azaftu*)] myself from the world: I have passed my days in thirst and my nights in wakefulness, and meseems I behold the Throne of my Lord before mine eyes, and the people of Paradise enjoying their pleasures and delights, and the people of Hell-fire howling at one another like dogs (*yata'áwawna*) [*or* being tormented (*yu'adhdhabúna*)].' The Prophet said, 'Thou hast attained (unto real faith): hold it fast.'"

۳۵۰۰ Mm read *rafíq-i bá safá*.

۳۵۰۴ Instead of *mawlid ú máddat* all MSS. except CN have *jumla-i millat*, "all religions". The former reading is curious and unlikely to have been invented by a copyist.

۳۵۰۶ Mm read in the second hemistich *dar khwar-i fahm ú* (or *fahm-i*) '*uqúl-i ín diyár*. I have taken *yak-rahí* to be synonymous with *yak-rúyí*, but the word does not seem to occur in this sense. We might read *kú nishán-i yak rahí*, "where is the token of a single journey...?"

۳۵۰۷ In the Translation read "the Throne of God" for "the Empyrean".

۳۵۱۰ Zayd claims knowledge of the mystery of the Divine decree (*sirru 'l-qadar*) concerning salvation and damnation. See note on *v.* ۲۲۳۷ *supra*.

۳۵۱۱ Two of the oldest MSS. and the edd. generally read *ín zamán paydá shudah bar ín gurúh*, *i.e.* to the perfect Súfís it is manifest in this world what will be the fate of every soul at the Resurrection. The text-reading seems to me to go better with the following passage, in which death and resurrection are described as the birth of the soul from the material into the spiritual world (cf. III 3555 *sqq.*). The second hemistich quotes (not quite exactly) the beginning of *Qur.* III 102.

۳۵۱۲ پیش ازین, *i.e.* before entering on the next life. So long as the soul is "in the womb", *i.e.* confined in the present world, its good or evil nature remains hidden from the vulgar, though known to the elect. Some commentators explain *písh az-ín* as referring to the pre-existence of the soul "in the womb" of the Invisible; its nature is revealed only after it has been born into the world.

۳۵۱۳ الشقیّ الخ, according to the Hadíth: "the blest is he who is blest in his mother's womb, and the damned is he who is damned in his mother's womb." The alternative interpretation of *fí batni 'l-umm* is "in the *Ummu 'l-Kitáb*, *i.e.* in the Book of Divine Destiny and eternal Foreknowledge". In the second hemistich Mm read *min simáti 'l-jismi* which alludes to *Qur.* LV 41: *yu'rafu 'l-mujrimúna bi-símáhum*, "the guilty will be known by their marks", *i.e.* by the anguish expressed on their faces.

۳۵۱۵ جانهای گذشته, *i.e.* the spirits of the blest and damned in the intermediate state (*barzakh*) between death and resurrection.

٣٥١٨ In the second hemistich the reading *Rúm-rá Rúmí barad ham az miyán* is supported by two of the oldest MSS.

٣٥٢١-٣٥٢٢ The soul, though essentially it belongs to the world of Unity and pure colourlessness (*'álam-i bí-rangí*), is "created half to rise and half to fall". It descends into the world of colour (plurality) in order that it may exhibit the diversity of the Divine attributes which in this world is reflected in the form of good and evil.

احسن التقويمرا, *Qur.* xcv 5–6: "Verily We created Man in the best proportion; then We reduced him to the lowest of the low." The meaning of *v.* ٣٥٢٢ is that the reflexion of the "Rúmí's" soul bestows (on the "Rúmí") the capacity for spiritual perfection denoted by the words *aḥsanu 'l-taqwím*, while the reflexion of the "Ethiopian's" soul brings him to the lowest depth of degradation; one mounts to Paradise, the other sinks to Hell. The Translation should be corrected accordingly. Cf. *vv.* ٧٦٠-٧٦٨ *supra* and notes *ad loc.*

٣٥٢٣ In the second hemistich Mm read *Turk u Hindú shuhrah gardad z-án gurúh*, *i.e.* amongst those gathered for the Judgement it will be easy to see who is blest and who is damned.

٣٥٢٥ سترگ. This seems to be the only instance in the *Mathnawí* of ك rhyming with گ.

٣٥٢٦ Mm read *'iyán az mard u zan.*

٣٥٢٧ The correct translation of the second hemistich is: "Muṣṭafá bit his lip (in displeasure) at him, as though to say, 'Enough!'" Cf. iv 2082.

٣٥٣٠ *Nakhl* and *bíd* typify the righteous and the wicked respectively.

٣٥٣٢ اصحاب شمال. See *Qur.* lvi 40 *sqq.*

رنگ آل. Fa quotes the Traditions *álu 'l-Qur'án álu 'lláh*, "the people of the Qur'án are the people of Allah", and *álu Muḥammad*[in] *kullu taqiyy*[in] *naqiyy*[in], "the family of Mohammed includes every one who is God-fearing and pure". But it seems very doubtful whether *ál* can have this meaning here. I do not believe that *rang-i ál* is equivalent to *rang-i ímán*. *Ál* is far more likely to be the Persian word, in which case *rang-i ál* will mean "the colour of deceit".

٣٥٣٣ هفت سوراخ نفاق, *i.e.* the seven vices of the carnal soul (pride, greed, lust, envy, anger, avarice, and malice), which are compared to the seven gates of Hell. See *v.* ٧٧٩ *supra* and *Qur.* xv 44 with Bayḍáwí's commentary.

در ضیای ماه الشخ, *i.e.* in the splendour of mystic illumination.

٣٥٣٤ *Palás* is an emblem of misery and squalor, *ṭabl u kús* of glory and magnificence.

٣٥٣٥ برزخ, *i.e. al-a'ráf*, the battlements separating Paradise from Hell.

٣٥٣٧ For *án-kih* with plural verb, cf. *v.* ٢٨١٥ *supra*. Two 14th-cent. MSS. (BK) give this verse in a different form and rhyme. See the *app. crit.*

۳۵۴۴ حق لا يستحي. Cf. *Qur.* XXXIII 53: "and God is not ashamed of the truth." This Divine quality is reflected by the prophets and saints, but may be displayed too boldly in moments of ecstasy.

۳۵۴۵ غلاف. *Namad* is often used in the same sense. Cf. *v.* ۳۵۵۲ *infra*; IV 3268; *Díwán, Tab.* 354, 15; and *Díwán, SP*, XXV 13: "what room is there for form (*súrat*)? Even though the felt covering (*namad*) be hundredfold, the beams of the soul's mirror bring the whole world into view."

۳۵۴۶ Cf. II 572 *seq.*

۳۵۴۹ The three oldest MSS. read *rív u pand*, "deceit and (plausible) advice".

۳۵۵۲ در كش در نمد الخ. Cf. *Díwán, Tab.* 279, marg., last line: *sabuk áyína[-í] sukhun-rá tu bi-gír u dar namad kun.*

سينا. See note on *vv.* ۲۵–۲۶ *supra*, and for the word-play cf. *Díwán, Tab.* 224, last l., *sína-i Síná-yi 'ishq*, and *ibid.* 350 marg., 2, *lama'án-i Túr-i Síná tu zi-sínah wá numáyí.*

۳۵۵۵–۳۵۵۷ God is the Concealer of faults (*Sattáru 'l-'uyúb*). He mercifully covers up the sins of His creatures and leaves them in ignorance of their final destiny, so that they may have hope and faith in the Unseen (cf. *infra*, *v.* ۳۶۱۰ *sqq.*). The *muríd* for whom the veil is lifted must not divulge the mystery. It behoves him to exercise self-control: by moving a finger he can make himself blind to the sun: cannot he be dumb when the Divine revelation shines forth in his heart? The perfect mystic keeps his experiences under control: he is *hákim-i hál*, not *mahkúm-i hál*. In *v.* ۳۵۵۷ the literal translation of the first hemistich is: "so that He (God) causes a single point to conceal the (whole) world." According to Fa *nuqta-í* means "a finger-tip", but possibly there may be a reference to the mystic Point of Unity in which all plurality is made to vanish. Comparison with *v.* ۹۲ *supra* (see note *ad loc.*) suggests that *az saqta-í* might be translated: "because of a single deviation from its course."

۳۵۵۸ Look within, contemplate silently the deep, still ground of your real self, the infinite sea of mystic knowledge in the heart (*qalb*). "God hath made the sea subject to you" (*Qur.* XVI 14, XLV 11). The owner of this knowledge is master not only of himself but of everything in earth and heaven.

۳۵۶۰ Cf. III 3457 *sqq.* and note on *v.* ۱۵۸۳ *supra*. The four rivers of Paradise (*Qur.* XLVII 16–17) are under our control, since they are the effects of our actions and qualities, as manifested in the present life. Cf. II 958 *sqq.*

۳۵۶۱ So III 3464 *seq.*

۳۵۶۵ Mm read *habs-i juzviyyát*.

۳۵۶۶ For "spool" in the Translation read "spout" or "pipe", and cf. *vv.* ۲۷۰۸–۲۷۱۴ *supra*.

٣٥٧١ دست نهانی, *i.e.* the heart.

٣٥٧٦ The five "internal senses" are the common sense (*ḥiss-i mushtarak*), phantasy (*khayál*), judgement (*wahm*), and the faculties of memory (*ḥáfizah*) and imagination (*mutaṣarrifah*).

٣٥٧٨ God gave Solomon dominion over the devils (*Qur.* XXXVIII 36). For the allegory, cf. IV 1149 *sqq.*

٣٥٧٩ سه دیو. These may be *nafs* and *hawá* and *hawas* (Fa), or the World, the Flesh, and the Devil (Mq).

٣٥٨٢ یا حسرتا الخ. Cf. *Qur.* XXXVI 29: *yá ḥasrat^an 'alá 'l-'ibád* and XL 34: *yawma tanád^in*. The MSS. are divided between *maḥtúm* and *makhtúm*. The latter reading is more idiomatic.

P. ٢٣٠, Heading. On Luqmán see *supra*, *v.* ١٩٦١, note, and for this anecdote, which illustrates *v.* ٣٥٨٣, *Aesopi Phrygis Vita et Fabulae* (Paris, 1527), p. 3.

٣٥٩٥ In the second hemistich Mm read *mí-davídand án nafar taḥt ú 'ulá.*

٣٥٩٩ یوم تبلی السرائر, *Qur.* LXXXVI 9. The oldest MSS. read *wa-'l-sará'ir.*

٣٦٠٠ سقوا ماءً حمیما, *Qur.* XLVII 17: "(are those who enjoy the delights of Paradise) like those who abide in Hell-fire and are given boiling water to drink, so that it rends their bowels?" In the second hemistich the three oldest MSS. have اُقصعت (*sic*). It is better, therefore, to read ممّا اُفظعت, "from the things which (when they are revealed) are found to be abominable". Fa reads افضحت.

٣٦٠١ حجرا. Cf. *Qur.* II 69: "then, after that, your hearts were hardened, and they were like stones, or worse than stones, in hardness."

٣٦٠٢ G, Fa and Ṣárí read *án dil-i chún sang-rá má*, referring to the prophets and the infidels.

٣٦٠٣ مر سر خورا الخ, proverbial. *Amthál ú Ḥikam*, II 963, gives *al-kiláb 'alá 'l-baqar* (*Arabum Proverbia*, II 62) as a parallel.

٣٦٠٤ الخبیثات للخبیثین, *Qur.* XXIV 26. All my MSS. have *al-khabíthín*, which rectifies the metre at the expense of grammar; and this may be the true reading. Cf., however, II 3639, IV 280.

٣٦٠٥ Most MSS. read *ṣifát-i ú.*

٣٦٠٧ واسجد واقترب, *Qur.* XCVI 19.

٣٦٠٨–٣٦٠٩ *Náṭiqah* in these verses stands for *quwwat-i náṭiqah*, "the faculty of speech" rather than for *rúḥ-i náṭiqah*. Cf. *vv.* ٣٠٨٧–٣٠٩١ *supra* with note *ad loc.*, and *Passion*, 596.

٣٦١٠ چند گاه, *i.e.* till the Resurrection.

٣٦١١ مستور به. Translate: "'tis better it (the mystery) should be veiled."

٣٦١٢ It is the will of God that even those who are doomed to damnation should worship Him and not despair of His mercy.

٣٦١٣ در رکابش. The pronoun probably refers to *úmmídí* in the first hemistich.

٣٦١٤ خواهد....بتابد. For the omission of *kih*, cf. *v.* ٣٤٥٨ *supra.*

٣٦١٥ Fear and hope are the two pillars of faith (*Kashf*, *Eng.* 122; cf. *ibid.* 112 *seq.*; Qush. 73, 4 fr. foot = Hartmann, *Darstellung*, 24 *seq.*; *Luma'*, 62, 3 fr. foot).

٣٦١٦ The view of Fa and Ṣárí that the subject of *parwardah shavad* is *bar mír ú amír* seems to me to be erroneous.

٣٦١٧ The probation (*ibtilá*) of souls by good and evil in the present life depends on "things unseen"; for if the realities were made manifest, there would be an end of external religion (*law ẓaharati 'l-ḥaqá'iq la-baṭalati 'l-shará'i'*). Cf. IV 1332 *sqq.*, VI 3526 *sqq.*, and notes on *vv.* ٢٠٦٣–٢٠٧ *supra.* Mm read *ghayb-rá shud karr u farrí bar malá*, "the (hidden) majesty of the Unseen is divulged"; and then fear and hope and all opposites disappear (cf. VI 1847 *sqq.*): fancy (*khayál*) and imagination (*wahm*) give place to intuitive certainty (*yaqín*). The poet illustrates this by the following story of Solomon, whose signet-ring was stolen by a Jinní, so that he lost his throne for forty days, became an outcast, and was forced to gain a livelihood by fishing. On cutting open a fish that he had caught, he found the ring and so recovered his kingdom (see references in art. Sulaimān b. Dāwūd in *EI*). This form of the legend differs in some details from the usual version (Bayḍáwí on *Qur.* XXXVIII 33).

٣٦٢٣ نظّاره, *spectatio.* The *tashdíd* is metrical. See note on *Díwán*, *SP*, XXIII 5, and cf. *Díwán* of Saná'í, 157, 1. The word occurs in this sense without *tashdíd* at VI 832, and the *tashdíd* should be omitted in prose (*e.g.* *Marzubán-námah*, 205, 6). *Naẓẓárah*, meaning "spectators", is common to prose and verse.

٣٦٢٤ In the first hemistich Mm read *chún dar angusht-ash bi-díd angushtarí*, and in the second only CN read *taḥarrí*, the rest having *gumán-ash*.

٣٦٢٥ Mm read *wahm* for *bák.*

٣٦٢٧ Every concept involves its logical complement, every appearance conceals a reality. Absence and uncertainty imply presence and immediate knowledge, just as rain implies verdure.

٣٦٢٨ يؤمنون بالغيب, *Qur.* II 2.

٣٦٢٩ هل ترى الخ, *Qur.* LXVII 3: "thou canst see no incongruity in the Compassionate One's creation: look (at the heavens) again! Canst thou see any rifts (faults)?" The poet uses this text as an argument for his doctrine that search and probation are necessary in order to bring out the essential truth of things. Faith must be tried in the fire of fear and hope. See *infra*, II 2946 *sqq.* In the first hemistich Mm read *chún shikáfam ásmán-rá dar ẓuhúr.*

٣٦٣٠ All my MSS. except CN read *taḥarrí gustarand.*

٣٦٣١–٣٦٣٢ *I.e.* during the present life (*muddatí*) real values are reversed, so that the wicked often oppress and enslave the righteous. Cf. II 1392 *sqq.*, 1471 *seq.* These lines cannot refer to the next world, as Fa and others assert. *Shiḥnah* and *sulṭán* denote men of spiritual eminence and authority, like Ḥalláj.

٣٦٣٥–٣٦٣٨ This is a parable of the *mu'min bi-'l-ghayb* who resists every temptation to hand over to the armies of evil passion the "heart" which God has given into his keeping, and loyally serves his Lord "as though he were seeing Him". For a similar parable, see *Iḥyá*, III 7, 9 fr. foot and foll. = *Religious attitude*, 235.

٣٦٤١ Mm read *pas dabán* (G *labán*) *bar band u lab khámúsh bíh*. In the Translation I have understood this and the two following verses to be spoken by the Prophet, and *vv.* ٣٦٤٤–٣٦٤٥ by Zayd; but probably the whole passage belongs to the poet's exposition. While enjoining his disciple to receive the Divine mysteries in silence, he declares that he himself is authorised to proclaim them.

٣٦٤٣ پس بود الخ. Cf. *v.* ١١٦ *supra*. The Arabic quotation is from *Qur.* VI 19: "Say, what thing is greatest as a witness (*akbaru shahádatan*)? Say, Allah. He is witness between me and you (unbelievers)."

٣٦٤٤–٣٦٤٥ *Qur.* III 16: "Allah bears witness that there is no god except Him; and (so do) the angels and they that possess (religious) knowledge." Since these are mentioned in the *Qur'án* (*dar Bayán*) as co-witnesses to the Unity of Allah, it follows that the obligation of silence is not applicable to all. For the Ṣúfí interpretation of *ulú 'l-'ilm* as the highest class of *'ulamá*, see *Luma'*, 5, 13 *sqq.*

٣٦٤٧ Mm read *ḥuḍúr-i áftáb*.

٣٦٤٨ Read بِشْكَنَد. For the verb *sukustan*, see note on *v.* ٨٥٥ *supra*.

٣٦٤٩ چو ما, *i.e.* "like us mystical divines".

٣٦٥١ Mm read *bar malak dárad kamál ú núr u qadr*.

٣٦٥٢ *Qur.* XXXV 1: "Praise be to Allah, the Creator of the heavens and the earth, who maketh the angels messengers (to holy and righteous men), having two, three, and four pairs of wings."

٣٦٥٣ Cf. note on p. ٩٧, Heading (1) *supra*. On the affinity between the angels and the intellectual faculties in man, see III 3193 *sqq.*, 4054, and *MM*, 115 *sqq.*; and on the innate diversity of human intellects, III 1541 *sqq.*, IV 2188 *sqq.*, V 459 *sqq.*

٣٦٥٤ The spiritual and sensual dispositions by which every human being is moved to good or evil are analogous in quality and degree to celestial and terrestrial angels.

٣٦٥٥ ماهرا, *i.e.* revelation through the medium of an angel.

اعشر, *i.e.* the gnostic (= *ulú 'l-'ilm* above) who, as a *murshid*, brings light to the weaker brethren. Mm omit *ham* and read *khur-rá* or *núr-i*

khur instead of *máh-rá* (see *app. crit.*), in which case the meaning is the same as in *v.* ۳۶۴۷ *supra.*

۳۶۵۶ اصحابی نجوم. See note on *v.* ۲۹۲۵ *supra.*

شیطان‌را رجوم, from *Qur.* LXVII 5: *wa-ja'alnáhá rujúman li-'l-shayáṭín.*

۳۶۵۸ The two oldest MSS. omit this verse and substitute the variant (see *app. crit.*), which corrects the syntax by giving *ḥájat-astí* instead of *ḥájat na-búd*. The latter reading, however, can be defended. If, as I believe, C has often preserved the text in its primitive form, it seems likely that the variant is the result of a reviser's or copyist's desire to remove an irregularity.

۳۶۵۹ Ṣárí and WM, whom I have followed in the Translation, think that *máh* refers to Mohammed alone (cf. the parallel passage at VI 1156 *seq.*); but perhaps, as Fa says, it is more suitable to the context to regard "the Moon" as a figurative description of the perfect saint who is the Prophet's vicegerent. For *waḥy* = *ilhám*, see note on *v.* ۲۲۳ *supra.*

بخاك و ابر و فی, *i.e.* "to those devoid of spiritual light".

من بشر بودم الخ: *Qur.* XVIII 110, XLI 5. Mm read *man bashar búdam walí yúḥá ilayy.*

۳۶۶۱ Whether *máh* denotes the Prophet or the saint, *shumús* may signify the resplendent Divine attributes of which he is the reflector, or (though in my opinion this is less probable) it may describe the archangels and cherubim in respect of their being formed of pure light. I do not agree with Fa that the identification of *máh* with the saint involves the identification of *shumús* with the prophets. A certain "darkness", inherent in their bodily vesture, is common to prophets and saints alike.

۳۶۶۳ As honey and vinegar, when mingled together, become a cure for diseases of the liver (see note on *v.* ۵۱۳ *supra*), so the fusion of spirituality with corporeality in the prophet or saint enables him to heal sickness of the soul.

۳۶۶۵ الرحمن الخ, *Qur.* XX 4. Cf. the Ḥadíth *qalbu 'l-mu'mini 'arshu 'lláh*, "the true believer's heart is the Throne of God".

۳۶۶۸ The second hemistich is equivalent to *faniya 'an awṣáfi 'l-bashariyyah*, "he has passed away from his carnal nature". *Vv.* ۳۶۶۹–۳۶۷۵ depict the state of mystical intoxication (*sukr*) and self-effacement (*maḥw*) and the subsequent return to "sobriety" (*ṣaḥw*). See *Kashf*, *Eng.* 184 *sqq.*, *Tá'iyyah*, 478 *sqq.* = *SIM*, 243 *seq.*, and note on *v.* ۲۱۰۲ *supra.*

۳۶۷۱ No 13th-cent. MS. supports *náṭiqa-i tábán-i má*, the reading of the Turkish edd. in the first hemistich. In the second hemistich Mm read *maḥw-i núr-i dánish.*

۳۶۷۲ لدینا محضرون, *Qur.* XXXVI 32 and 53, referring to the Day of Judgement when all mankind shall be brought into the presence of God. Here the phrase is applied to the mystical resurrection. Cf. IV 442 *sqq.* and note on *v.* ۲۰۳۶ *supra.*

٣٦٧٣-٣٦٧٤ Cf. *supra*, *vv.* ١٦٨٤ *sqq.*, ١٨٩٠ *seq.* When the splendour of the Divine *tajallí* fades away, the naughted senses and faculties re-appear, like stars, in the night of consciousness and resume their activity. The two oldest MSS. read *chún biyáyad ṣubḥ waqt-i bár shud* (cf. *v.* ٢٠٤ *supra*).

٣٦٧٥ ربّنا احييتنا, a reference to *Qur.* XL 11: "Our Lord! Twice hast Thou made us die and twice hast Thou made us live." For the mystical sense, cf. the saying of Jesus (St John iii 3) which Fa quotes in Arabic: *man lam yúlad marratayni lan yalija malakúta 'l-samáwát.*

٣٦٧٦ This verse, I think, describes the spiritual resurrection of the elect, though its imagery is drawn from the universal resurrection of mankind, to which the poet makes a transition in the following verse. The exultation of the re-born soul in its new life is finely expressed by the figure of a horseman raising the dust as he gallops.

٣٦٧٨ كُنى نادِيدهٔ, presumably a syncopated construction for *hamchunán kuní kih gúyá ná-dída-í*, "you act as though you were blind". *Ná-dídah kuní* would present no difficulty (cf. *ná-shunúdah áwurdan*, IV 2454), but I cannot adduce a parallel for *kuní ná-dídа-í* (with *yá-yi ma'rúf*) meaning "you feign blindness", as the commentators explain it. G writes *kuni* for *kuní*, and this gives a good sense, namely: "Why do you violently turn away your head (in scorn)? Are you blind?" For *sar kandan* cf. the idiomatic phrase *sar kan par kan* (Vullers, *Lex. Pers.* II 253, col. 2).

در عدم الخ, *i.e.* before you were born, you were lifeless matter and implicitly denied the possibility of coming into existence, just as now you explicitly deny the possibility of a resurrection and an everlasting life. This argument is developed at IV 889 *sqq.*

٣٦٨٠ كه كَشيد الخ. For the metaphor, cf. *Qur.* XI 59.

٣٦٨١ انواع حال. Cf. IV 3637 *sqq.*

٣٦٨٢-٣٦٨٣ Since God brings into existence or non-existence whatsoever He pleases, how can you disbelieve in the Resurrection? Work in obedience to Him, like the Jinn who were forced to labour for Solomon and to make, among other things, huge basins from which, it is said, a thousand men could eat at once. See *Qur.* XXXIV 12.

٣٦٨٤-٣٦٨٥ You live in fear of death, and the more you become attached to worldly power and riches, the more you dread the prospect of losing them. Similarly, "non-existence", *i.e.* all that now exists only potentially (your own death, for example), is trembling in fearful expectation of the Divine command that will actualise it.

٣٦٨٧ آب حياتى, *i.e.* the everlasting life (*baqá*) which God bestows on His lovers.

٣٦٨٩ شب برو الخ, *i.e.* work and pray before it is too late.

۳۶۹۰ پیش کن الخ, *i.e.* put yourself under the guidance of Universal Reason objectified in a holy man.

۳۶۹۱ آب حیوان الخ. See note on *v.* ۵۷۴ *supra*.

۳۶۹۳ دزد شب represents the Devil.

۳۶۹۴ ناریان, *i.e.* Iblís and his hosts.

۳۶۹۷ بعد از آن الخ, *i.e.* "after the material fire let us speak of the psychic fire, viz. lust and passion".

۳۷۰۰ نورکم, *i.e.* the light of the Faithful. Cf. the Traditions that on the Day of Resurrection Hell will say to the Faithful, "Cross (the bridge Ṣiráṭ), O true believer, for thy light hath put out my flames (*fa-qad aṭfa'a núruka lahabí*)"; and that when the Faithful enter Paradise they will say to God, "Didst not Thou promise us that we should come to Hell-fire (on our way)?" whereupon God will answer, "Yes; but it was extinguished when ye passed by." See also II 1245 *sqq.*, 2554 *sqq.*, IV 2709 *sqq.*, and VI 4608 *sqq.*

۳۷۰۱ نور ابرهیمرا, *i.e.* the light of Faith. See note on *v.* ۵۱۴۷ *supra*.

۳۷۰۴ از هیزم کشی. The commentators translate: "by carrying faggots", but the *yá-yi majhúl* is preferable, if not necessary, on account of the rhyme. See note on *v.* ۸۶ *supra*.

۳۷۰۶ تقوی القلوب, *Qur.* XXII 33. See note on *v.* ۳۱۵۶ *supra*.

P. ۲۲۸, Heading. The following Story is connected with *vv.* ۳۷۰۵–۳۷۰۶. Having said that the fire of lust cannot harm those who have the fear of God in their hearts, the poet now proceeds to describe the punishment that God inflicted upon the people of Medina whose charity to the poor was not inspired by fear or love of Him but rather by self-interest (*v.* ۳۷۱۷ *infra*), so that their charity was really avarice.

۳۷۱۱ از بی‌حدی, "from One who is infinite", not "from (the realm of) infinity". See note on *v.* ۳۷۰۴ *supra*.

۳۷۱۳ Mm read *bukhl-i shumást*.

۳۷۱۴ G and the edd. generally read *áb u sirkah chíst nán qismat kunid.*

۳۷۱۸ Wealth bestowed on the unrighteous is like seed sown in barren soil.

P. ۲۲۹, Heading. This well-known anecdote of 'Alí, which illustrates the meaning of *ikhláṣ* (see Qush. 112, 4 fr. foot and foll. = Hartmann, *Darstellung*, 15 *sqq.*), *i.e.* pure disinterestedness and entire devotion to God, is related in *Fakhrí*, ed. Derenbourg, 61, 1 *sqq.*, as follows. 'Alí, having overthrown a man in combat, sat down on his breast in order to behead him. The man spat in his face. 'Alí immediately rose and left him. On being asked why he had spared the life of his enemy, he replied, "When he spat in my face I was angered by him, and I feared that if I killed him my anger would have some part in killing him. I did not wish to kill him save for God's sake alone."

٣٧٣٠. Read زآن عکسِ دید with *iḍáfat*, *i.e.* *az-án 'aks-i díd-i tú* (*mashhúd-i tú*), "from the reflexion of the vision seen (by thee)".

٣٧٣٣ See *Qur.* II 54, VII 160, and cf. *supra*, *v.* ٨٠ *sqq.*

٣٧٣٦ پخته‌خواران, an epithet applied to beggars, which occurs again at III 2607.

٣٧٤٠-٣٧٤١ ابیت عند ربّی. This Ḥadíth is related in various forms. See Bukhárí, K. al-ṣawm, Báb 48 (ed. Krehl, Vol. I, p. 489, 5 *sqq.*). When the Prophet was asked why he forbade his followers to fast without interruption, as he himself did, he said, "I am not as ye are: my Lord gives me food and drink", or "I am given food and drink during the night". Some theologians held that these words are not to be understood in a literal sense, but signify that the Prophet was miraculously rendered immune from hunger and thirst. Rúmí will have nothing to do with any such interpretation: according to him, the Prophet received from God (and the saints receive through the mediation of the Prophet) real nourishment whereby the body as well as the spirit is sustained. Mq quotes the following passage from the *Khaṣá'iṣ al-Muḥammadiyyah* of Suyúṭí. Salamah ibn Nufayl al-Sakúní said: "We were sitting beside the Prophet when some one asked him whether food was brought to him from Heaven (another reading: 'from Paradise'). 'Yes', he replied. 'By what means?' 'In a cooking-pot.' 'Was there more than enough for thee in it?' 'Yes.' 'What became of the remainder?' 'It was taken up to Heaven.'" One can imagine how the poet, accepting that narrative as a crude representation of the truth, might have drawn out its deeper meanings.

٣٧٤١-٣٧٤٢ Those who employ *ta'wíl* to explain away such expressions reject the truth underlying them, the perception of which is a Divine gift. No revelation (*kashf*) comes to sceptical critics.

٣٧٤٣ Mm read *'aql-i juzv púst.*

٣٧٤٤ The first hemistich of this verse is almost the same as the second hemistich of *v.* ١٠٨٠ *supra*, where *dhikr-rá* (the *Qur'án*) takes the place of *akhbár-rá.*

مغزرا الخ, *i.e.* the fault which you find in the words of the Prophet really lies in your own imperfect understanding. *Maghz* often denotes the sense of smell. For the metaphor, cf. II 2112 *seq.* and the Arabic verse:

ayyuhá 'l-'á'ibu qawlí 'abathan
inna ṭíba 'l-wardi mu'dhin bi 'l-ju'al.

"O thou that dost idly carp at my words,
Verily the sweet scent of the rose is offensive to the dung-beetle."

٣٧٤٧ Here 'Alí is described (cf. note on *Díwán*, *SP*, XVI 11) as the Perfect Man whose actions are divine. It is God's way to kill without sword, *i.e.* to mortify the carnal soul and bestow spiritual life. The

forbearance and generosity of 'Alí had killed the unbelief of his foe and opened his heart to knowledge and love of God.

۳۷۵۱ حاضران may mean "those who are present with God" (*Kashf*, *Eng.* 144), *i.e.* in comparison with 'Alí even the greatest adepts are blind and ignorant.

۳۷۵۲–۳۷۵۶ This passage must be regarded as a *crux*. Put in the mouth of the infidel, it would seem to be out of place, and in the Translation I have adopted the view of WM that it forms a digression in which the poet himself distinguishes various grades of mystical experience—a topic suggested by *v.* ۳۷۵۱. But further consideration has convinced me that such a view involves great difficulties in connexion with *vv.* ۳۷۵۴–۳۷۵۵, where the personal pronouns ought naturally to refer to 'Alí and the infidel. The commentators in general take the whole passage to be part of the infidel's invocation, but do not succeed in explaining it satisfactorily.

He who "sees the world dark" is in the stage of "separation" (*farq* or *tafriqah*); he is self-conscious and regards himself as an individual. He who "beholds one moon plainly" is in the stage of "union" (*jam'*); he is conscious of nothing but God. He who "beholds three moons together" is in the stage technically known as *jam'u 'l-jam'*; he sees the Divine Unity under three aspects at once, viz. (1) the Essence, (2) the Creator, (3) the creatures. Cf. *SIM*, 86, 103 *seq.* and *Tá'iyyah*, 209, 218, 233–235, 326–327 = *SIM*, 218 *sqq.*, 230 *seq.*; Qush. 42, 7 *sqq.* = Hartmann, *Darstellung*, 92 *sqq.*; *Kashf*, *Eng.* 257 *sqq.* Others explain the three moons as symbolising the Divine Essence, Attributes, and Actions; or the Law (*sharí'ah*), the Path (*taríqah*), and the Truth (*haqíqah*).

۳۷۵۳ یك موضع, the present world, according to WM; but perhaps the meaning is that though all who contemplate Reality are "in the same position" in so far as their faculties are directed to the same object, all do not attain to perfect vision of the Truth. WM has the variant *ba-gham* (which occurs in one of the 13th-century MSS.) for *na'am*.

۳۷۵۴ در تو آویزان الخ. The commentators explain: "they (the three persons above mentioned) are attached to you ('Alí) and alien to me, since you are acquainted with their different degrees of knowledge, while I am not."

۳۷۵۵ بر تو نقش گرگ الخ, *i.e.* "it is marvellous that you appeared to me in the guise of an implacable enemy, and that I appeared to you in the aspect of a fair youth and beloved friend, so that you spared my life". For Joseph and the wolf, see *Qur.* XII 11 *sqq.*

۳۷۵۶ The mysteries of the universe are not fully revealed except to the cosmic consciousness of the Perfect Man.

۳۷۵۷ For حسن القضا (so all edd. known to me) read حسن القضا with the three oldest MSS. and translate: "O thou who art goodly ease

(comfort and happiness) after evil fate." Cf. *idhá já'a 'l-qaḍá ḍáqa 'l-faḍá* (*Ali's hundert Sprüche*, p. 89, No. 13).

٣٧٥٩ Mm give this verse in a form which improves the rhyme. See *app. crit.*

٣٧٦٠–٣٧٦٢ The saint can silently influence his disciples by virtue of his spiritual illumination; but *ḥál* is more effective when combined with *qál*, words of counsel and guidance.

٣٧٦٣ چون تو بابی الخ, referring to the Tradition that the Prophet said, "I am the city of knowledge, and 'Alí is its gate." *Áftáb-i ḥilm* signifies the Prophet.

٣٧٦٤ تا رسد الخ, *i.e.* in order that those who are in bondage to the outward form may penetrate to the inner truth.

٣٧٦٥ ما له الخ, *Qur.* CXII 4: *wa-lam yakun lahu kufu'an aḥadun*.

٣٧٦٦ هر هوا الخ. Cf. the mystic saying, "I never saw anything without seeing God therein" (*Kashf*, *Eng.* 91 *seq.*); *GR*, 162 (with note *ad loc.*), 165; *Díwán*, *SP*. XL 6, and note *ad loc.* *Guwad* = *gúyad* occurs again at II 865; *mí-guwand*, II 3361. Vullers, *Lex. Pers.* II 1042, col. 1 at foot, cites from the *Díwán*: *ímán guwad-at pish á, án kufr guwad pas rav*. So *juwad* for *júyad* (VI 1487).

٣٧٦٧ ديدبان, *i.e.* the *murshid*. Moslem spiritual directors are called "spies on hearts", *jawásísu 'l-qulúb*.

٣٧٦٨ In the second hemistich Mm read *murgh-i úmíd ú tama' parrán sharad*.

٣٧٦٩ Cf. the proverb *ganj dar kharáb-ast* and note on *Díwán*, *SP*, VIII 3.

٣٧٧١ نگذرد الخ, *i.e.* unless the follower of opinion learn from the saints, he will never feel within himself the intuitive faith and certainty which they possess.

٣٧٧٢ The self-centred man sees no further than his own nose. Mm have a different verse here. See *app. crit.*

P. ٢٣٢, Heading. After the Heading Mm and all edd. insert an introductory verse (see *app. crit.*) which is not needed and looks like an interpolation. It entails the substitution of *kih bi-farmá* (so all MSS. except L) for *guft farmá* in the next verse.

٣٧٧٣–٣٧٨٢ Cf. with this passage *RIS*, II 357, 1 *sqq.* During the first three months of pregnancy the embryo is subjected to the influences of Saturn, Jupiter, and Mars in turn.

٣٧٧٣ The text-verse is peculiar to C. Other MSS. and the edd. read:

haft akhtar bar janín-rá muddatí
mí kunand ay ján ba-nawbat khidmatí.

٣٧٧٥–٣٧٧٦ Cf. *RIS*, II 358, 6 *sqq.* In the fourth month "the control is transferred to the Sun, whose spiritual influences become dominant

and breathe into the embryo the spirit of life, so that it is permeated by the animal soul (*al-nafsu 'l-ḥayawániyyah*); for the Sun is the chief of the celestial stars, and its soul is the spirit of the world".

۳۷۷۹ از ره پنهان الخ. Cf. *RIS*, II 358, 5 fr. foot: "Know, moreover, O my brother, that by its passage through the constellations in the zodiac, and by its intense radiance and pervasive spiritual influence it brings down the spiritual influences of the stars and spheres and signs of the zodiac to the sublunary world of generation and corruption, producing at every moment various dispositions and effects whereof the utmost knowledge is not to be reached by the mind of man."

۳۷۸۰ See notes on *vv.* ۱۷۸ and ۱۹۷۳ *supra*.

۳۷۸۴ عنقا گیر, *i.e.* able to apprehend the mysteries of gnosis. The *'anqá* is a fabulous bird, often identified with the *símurgh*.

۳۷۸۵ امّت وحدی. Cf. *Qur*. XVI 121, where Abraham is called an *ummah*, according to Bayḍáwí, either "because of his perfection and his comprising (in himself) virtues that in many persons are only found sporadically" or "because he alone was a true believer and all the rest were infidels" (in which case *ummah* = *imám*). The commentators here translate: "thou art (outwardly) a single individual (*nafs-i mutafarridah*)"; but the microcosmic nature of the Perfect Man might justify the description of him as "a single community", *i.e.* invested with all the attributes of God, who is both the One and the Many. Cf. *v.* ۲۵۰۵ *supra*.

۳۷۸۹ ما رمیت الخ. See note on *v.* ۶۱۵ *supra*. *Tígh-i áftáb* means "sunbeam".

۳۷۹۲ زنده گردانم الخ, *i.e.* "I endow the soul with spiritual life by destroying the evil qualities which defile its purity, as a sheeny sword is tarnished by blood."

۳۷۹۴ کوهرا الخ. Cf. the saying *al-rijál ka-'l-jibál*, "holy men are like the mountains", *i.e.* they have attained to *tamkín* (see *Kashf*, *Eng.* 371 *sqq.*), so that the fierce blasts of sensual passion leave them unmoved.

۳۷۹۷ In the second hemistich the correct reading (given by all good MSS. and edd.) is *bád-am yád-i úst*, *i.e.* "if I be consumed and wasted away by love of God and become like a mere straw, the wind that moves and controls me is the recollection (*dhikr*) of Him".

۳۸۰۰ خشم حق الخ, *i.e.* "to me the Divine attribute of wrath has appeared in the form of mercy". In God, and consequently in the Perfect Man, mercy prevails over wrath (cf. *v.* ۳۸۲۶ *infra*): his anger is a disguised grace (*luṭf-i khafí*).

۳۸۰۱ سقفم شد خراب, *i.e.* "my egoism is destroyed, I am dead to self". The name Abú Turáb is said to have been given to 'Alí by the Prophet,

who on one occasion found him lying asleep on the ground and covered with dust. Cf. Saná'í, *Ḥadíqah*, II 99 *b*:

'Alí az 'ilm u Bú Turáb az ḥilm.

٣٨٠٢ Mm and the edd. read:

chún dar ámad 'illatí andar ghazá,
tígh-rá dídam nihán kardan sazá.

٣٨٠٣–٣٨٠٤ These verses are based on the Ḥadíth: *al-mu'minu idhá aḥabba aḥabba lilláhi wa-idhá abghaḍa abghaḍa lilláhi wa-idhá a'ṭá a'ṭá lilláhi wa-idhá amsaka amsaka lilláhi fa-huwa mina 'lláhi wa-lilláhi wa-ilá 'lláhi.*

٣٨٠٦ دید, immediate vision (*mu'áyanah*), in which every doubt vanishes.

٣٨٠٧ آستین الخ, *i.e.* "my heart is firmly attached to the Divine command". For *taḥarrí* see note on *v.* ٢٢٨٥ *supra.*

٣٨٠٩ خورشید, the Light of God or the Light of Mohammed.

٣٨١٠–٣٨١١ I have followed WM in assigning these verses to the poet. این بود کار رسول. Cf. the Ḥadíth: *kallimú 'l-násа 'alá qadri 'uqúlihim*, "speak to people according to the measure of their understandings".

٣٨١٢ بندگان, the slaves of passion and sensuality.

٣٨١٣ Read *waqt-i da'wá* with the edd. and all good MSS.

٣٨١٤ Cf. *SI*, I 112. Mm read in the second hemistich: *bar na-sanjad shar' íshán-rá ba-káh.*

٣٨١٦ بیك لفظی, *i.e.* by the word *a'taqtuka*. Most MSS., including the three oldest, read *mírad sakht murr.*

٣٨١٨ Some commentators identify "the bottomless pit" with Ghayy, a frightful valley in Hell, and refer to *Qur.* XIX 60, where it is said of those who have abandoned the ritual prayers and followed their lusts: *fa-sawfa yalqawna ghayyan*. For the poet's doctrine of moral responsibility, cf. *supra*, *v.* ٦٣٠ *sqq.* Compulsion (*jabr*) means "being forced to do what one dislikes" (*Ta'arruf*, 26, 5 fr. foot and foll.).

٣٨٢١ The Turkish edd. omit نه in the first hemistich, but Fa and Ṣárí give the text-reading (which is found in all good MSS.) as a variant. Mm have *ghaflat* instead of *ḥayrat.*

٣٨٢٢ *Khún sharad* describes the anguish of the sinner who repents too late.

٣٨٢٤ *Qur.* XXXIII 44: "O Prophet, We have sent thee to bear witness (for and against thy people) and bring (them) tidings of joy and warn (them)."

حرّ ابن حر. For the idiom cf. *v.* ٣٩٤٣ *infra* and v 1402. The essential nature of the Prophet (*núr-i Muḥammadí*) is radically "free", *i.e.* exempt from all worldly contamination. On the meaning attached by Ṣúfís to *ḥurriyyah*, see note on *v.* ٤٢٣ *supra.*

٣٨٢٦ Concerning the Ḥadíth-i qudsí to which this verse refers, see note on *v.* ٢٦٧٢ *supra*, and for *sabaq* = *sabq*, note on *v.* ٣١١٨ *supra.*

۳۸۲۷ Mm read *rastí az khaṭar.*

۳۸۲۹ Cf. the Ḥadíth: *al-mu'minúna ka-nafs^in wáḥidat^in*, "the Faithful are as one soul", and *supra, v.* ۳۰۵۹ *sqq.*

۳۸۳۰ The sin committed by the adversary of 'Alí became the means whereby in a moment he was transported to the heaven of faith and the highest degree of certainty.

۳۸۳۲ How 'Umar ibnu 'l-Khaṭṭáb, before his conversion, girt himself with his sword and set out to kill the Prophet is related by Ibn Hishám, 225, 9 *sqq.*, and summarised in *The Preaching of Islam*, 17.

۳۸۳۳ See *supra, v.* ۱۹۱۵ *sqq.* and *Qur.* VII 106 *sqq.*, and cf. *infra*, III 1157 *sqq.*

۳۸۳۶ The majority of the best MSS. read *chún gunah mánand-i ṭá'at ámad-ast.*

۳۸۳۷ *Qur.* XXV 70: "except him who repenteth and believeth and doeth righteous work: as for those, God will change their evil deeds into good deeds." This *tabdíl* is explained in various ways (see Bayḍáwí *ad loc.*). According to Ṣúfí writers, true repentance involves a moral and spiritual transformation, the passing away (*faná*) of evil qualities and actions through the persistence (*baqá*) of the corresponding good qualities and actions (cf. *Luma'*, 213, 8 *sqq.*). From another point of view, the act of disobedience is transmuted by God's attributing it to Himself as the only real Agent. Cf. *supra, v.* ۱۴۸۹ *sqq.*

۳۸۴۲ پیش پای چپ الخ, *i.e.* "I return good for evil." The left foot is the wrong one to put foremost in entering a mosque and on ceremonial occasions.

P. ۲۳۶, Heading. All MSS. except CN insert علی after امیر المؤمنین. I do not know the origin of the legend that 'Abdu 'l-Raḥmán ibn Muljam the Khárijite, by whom 'Alí was murdered, had formerly been his equerry (*rikáb-dár*). According to the *Kámil* of al-Mubarrad, I 550, 'Alí knew Ibn Muljam by sight and recognised him as an implacable enemy and his future murderer, but nevertheless refused to put him to death, saying, *kayfa aqtulu qátilí*, "how can I kill him who is destined to kill me?" *Fakhrí*, 138 *seq.*, adds that although the Prophet had revealed this to him, 'Alí always treated Ibn Muljam with kindness.

۳۸۴۶ In the first hemistich read *az waḥy-i dúst* and translate: "the Prophet, being inspired by the Beloved (God), gave information." *Ágah kard = akhbara.*

۳۸۵۰ The Turkish commentators take *bar ján-i khwad* to mean "for itself", *i.e.* on account of its heinous crime.

۳۸۵۱ جفّ القلم, *i.e.* "it is so written unalterably in the eternal Book of Destiny (*al-lawḥ al-maḥfúẓ*)".

۳۸۵۴ گفت او. Fa, Ṣárí, and Mq refer the pronoun to Ibn Muljam; others are doubtful. I have followed WM, but without his *dhawqí kih iṭmi'nán bakhshad.*

پس آن قصاص الخ. The poet now answers the objection that if murder is the act of God, why does He command retaliation (*qiṣáṣ*)? Why does He break the "vessel of wrath" which He himself has made? These questions lead to an exposition of the essential unity of the Divine nature under all the diverse modes of its manifestation in the world. In reality the avenging God is the merciful God; He is Love, and from that infinite source flows every chastisement that He inflicts.

۳۸۵۵ بروياند رياض. Cf. *v.* ۳۸۶۰ *infra*. When a Divine action comes to pass, God may condemn it and punish the instrument by means of which it was produced; and this is in perfect harmony with His wisdom and providence.

۳۸۵۹ *Qur.* II 100 (with *khayr^an* for *bi-khayr^in*), referring to the abrogation of some verses in the *Qur'án* by others which were revealed subsequently. By the same analogy every Divine action, however destructive it may be, is ultimately creative and constructive. What we call "evil" exists only as a foil and mirror for displaying the good, since things cannot be known without knowledge of their opposites.

۳۸۶۰ Mm read *kih Ḥaq mansúkh kard.* The commentators interpret this verse as a declaration that the Mohammedan religious law is the perfect flower in which the several excellences of all the rest are united; but the obvious meaning is that when God abrogates any religious ordinance He invariably puts a *better* (not an equally good or a worse) one in its place. This improves upon *Qur.*, *loc. cit.*, which has *bi-khayr^in aw mithlihá*.

۳۸۶۱-۳۸۶۲ Cf. *Qur.* XVII 13: *wa-ja'alná 'l-layla wa-'l-nahára áyatayni fa-maḥawná áyata 'l-layl.*

۳۸۶۳ نوم و سبات. Cf. *Qur.* XXV 49, LXXVIII 9. For the second hemistich, see note on *v.* ۵۷۴ *supra*.

۳۸۶۵ Most MSS. have *rúshaná-yi áfarid.*

۳۸۶۸ قامتها و بر. So G correctly. The Turkish commentators and Mq read *bar* (fruit) instead of *bir* (*birr*).

۳۸۷۱ In the first hemistich *pas ziyádat-há* (G and Fa) is probably the correct reading. The ancient MSS. often fail to distinguish پ from ب.

۳۸۷۲ *Qur.* III 163–164: "and deem not those to be dead who are slain in the Way of Allah. Nay, they are living with their Lord, receiving (spiritual) provision, rejoicing in the bounty which God hath bestowed upon them." The poet, however, is not thinking of Moslems who have fallen in battle, but of mystics who have died to self for God's sake. These are the real martyrs. For the symbolical use of "throat" (*ḥalq*) in this passage, cf. III 13–43, where the same ideas are expounded more fully.

۳۸۷۳-۳۸۷۴ Instead of *afzún gasht* the oldest MSS. have *afzúnid* or *afzúyid.* The commentators understand these verses literally: one may judge what the martyr's future state will be from the fact that a slaughtered

animal, when eaten and assimilated by man, rises to the stage of humanity. But comparison with other passages (*e.g.* III 3900 *sqq.*, 4174 *sqq.*, 4203 *sqq.*) indicates that behind the literal sense there is an allusion to the ascent of the soul through successive stages of growth (vegetive, animal, rational). It will be convenient to postpone discussion of this doctrine till we come to the famous passage in Book IV 3637 *sqq.* Here I need only quote some less familiar lines of Saná'í (*Ḥadíqah*, IV 149 *b*):

tá nayáyad birún zi-ján ḥayawán,
rah na-yábad ba-martaba-i insán.
pas chu insán zi-nafs-i náṭiqah rast,
rúḥ-i qudsí ba-já-yi ú bi-nishast.
chún birún shud zi-ján-i gúyandah,
shud ba-ján-i firishtagán zindah.

"Until the animal comes forth (is freed) from its soul,
It cannot find the way to the rank of Man.
Then, when Man escapes from the rational soul,
The transcendental soul takes its place.
When he has passed beyond the rational soul,
He is made living by the soul of the angels."

From this point of view, *v.* ٣٨٧٣ may be translated as follows:

"When the animal throat is justly cut (*i.e.* when the sensual capacities and faculties of the soul have been mortified), there grows (from it) the human throat (*i.e.* the rational capacities and faculties), and its excellence is increased thereby."

٣٨٧٥ حلق ثالث الخ, *i.e.* the capacity for mystical intoxication and illumination.

٣٨٧٦ حلق از لا رسته, *i.e.* the spiritual capacity of him who has passed away (*faniya*) from all negations of Divine omnipotence and unity (*e.g.* the perception of himself and the world as "other than God"). The verse alludes to *Qur*. VII 171: *alastu bi-rabbikum qálú balá*. See note on *v.* ١٢٣١ *supra*.

٣٨٧٨ "Bread" denotes the vanities of this world.

٣٨٧٩ کیمیارا گیر, *i.e.* "attach yourself to a *murshid*". For the metaphor cf. IV 3074, 3671.

٣٨٨٠ جامه‌شویی, *i.e.* inward purification. Cf. *Qur*. LXXIV 4: *wa-thiyábaka fa-ṭahhir*, where Bayḍáwí paraphrases: "purge thyself of evil dispositions and vile actions". The word is frequently applied to Ṣúfís in this sense, *e.g.* *jáma-shúyí kunid Ṣúfí-wár* (*Díwán*, *Tab*. 23, 6, marg.). There is a fine description of the saint as a "launderer" at V 200 *sqq.*

٣٨٨١ گرچه الخ, *i.e.* "though you have yielded to temptation and indulged in worldly pleasures". *Shikastah-band* may refer either to God or to the Perfect Man.

۳۸۸۳ The sinner who regards himself as an independent agent has no power to repent of his sin and make reparation for it; repentance depends on Divine grace.

۳۸۸۵–۳۸۸۷ Cf. *supra*, *v*. ۳۰۶ *sqq.*

۳۸۸۸–۳۸۸۹ *Qur*. II 175: "and in retaliation there is a (source of) life for you, O men of understanding: peradventure ye will fear (God)." Murder is an act of Divine Wrath involving the destruction of the instrument by which it is committed, in order that other lives may be saved and that the murderer himself may become an object of Divine Mercy.

۳۸۹۱ In the first hemistich most MSS. have a variant reading. See *app. crit.*

۳۸۹۳ Mm read *chashm-i Ádam.*

۳۸۹۶ *Pústín bázgúnah kardan* is a proverbial expression (*Amthál ú Ḥikam*, I 515). If it be the will of God to let any one fall into perdition, he will become an infidel, no matter how firmly his faith was rooted. This does not, however, imply that God wills infidelity as such. See note on *vv*. ۱۹۹۶–۱۹۹۷ *supra*; *Muslim Creed*, 144 *seq.*

۳۹۰۰ Cf. *Qur*. III 6: "Our Lord! Let not our hearts stray (*lá tuzigh qulúbaná*) after Thou hast guided us."

۳۹۰۱ Mm read *ikhwán-i ṣafá.*

۳۹۰۲ پیچاپیچ, "torment", "anguish". Cf. note on II 3497.

۳۹۰۵ زین خطرهای عظیم, *i.e.* from the temptations of the flesh, but not from self-existence and self-assertion which are the greatest of all sins. Cf. the notes on *vv*. ۳۰ and ۵۱۷ *supra.*

۳۹۰۹–۳۹۱۰ Cf. *v*. ۵۹۲ *supra.*

۳۹۱۸ In the Translation the meaning of the first hemistich of this verse has been misunderstood. Translate: "We all are crying '*nafsí, nafsí*' ('save my soul, save my soul!')", *i.e.* "we are imploring God to deliver us". Cf. the Ḥadíth (*AQ*, 523) in which it is said that on the Day of Judgement, when the followers of every prophet will beseech him to intercede for them, Mohammed alone will turn to God and cry "*ummatí, ummatí*" ("save my people, save my people!"); all other prophets will cry "*nafsí, nafsí*" ("save me myself, save me myself!"). Ṣárí and Mq translate: "We all are selfish (*nafsí*) and are crying 'Save my soul' (*nafsí*)", but the rendering given above, which is that of Fa, seems to me unquestionably the correct one.

۳۹۲۰ Mm read *kúr chíst*. Cf. the Ḥadíth-i qudsí: "O My servants, ye all are lost except those whom I have guided. Ask Me for guidance, and I will guide you."

۳۹۲۲ An echo of the apocryphal Ḥadíth in which the Qadarites are described as "the Magians (dualists and arch-heretics) of the Moslem community".

۳۹۲۳ Read *báṭilu* and *báṭilu* without *tanwín*. The first hemistich is quoted from the opening verse of a *qaṣídah* by the pre-Islamic poet Labíd ibn Rabí'ah (see note on *v.* ۵۲۹ *supra*; Lyall, *Ancient Arabian Poetry*, 90 *sqq.*), which runs (*K. al-Shi'r wa-'l-Shu'ará*, 152, 12):

> *alá kullu shay'in má khalá 'lláha báṭilu,*
> *wa-kullu na'ímin lá maḥálata zá'ilu.*

۳۹۲۷ مرگِ بی‌مرگی, *i.e.* the death which is death in appearance but really is immortality. For *barg-i bí-bargí* see note on *v.* ۲۲۳۷ *supra*.

۳۹۳۰ لا تلقوا الخ, *Qur.* II 191: *lá tulqú bi-aydíkum ilá 'l-tahlukati.* Some explain *bi-aydíkum* as equivalent to *bi-anfusikum*, *i.e.* "do not cast yourselves into destruction (by spending too much or too little)". In this passage of the *Mathnawí* the prohibition is applied to those who, like 'Alí, are in love with death and eager to rush upon their doom. Cf. III 3422, 3434. Of course there is no question of suicide. Although the *Qur'án* does not expressly forbid it, many Ḥadíths threaten the *felo de se* with everlasting punishment in Hell-fire.

۳۹۳۳ بل هم احیاءٌ, *Qur.* II 149 and III 163, with omission of هم. See note on *v.* ۳۸۷۲ *supra*.

۳۹۳۴–۳۹۳۵ These verses are an imitation (*taḍmín*: see *LHP*, II 45 and 68) of the opening lines of an ode by Ḥalláj (*Díwán*, ed. Massignon, 33 *seq.*):

> *uqtulúní yá thiqátí inna fí qatlí ḥayátí*
> *wa-mamátí fí ḥayátí wa-ḥayátí fí mamátí.*

Cf. III 3839, where the Ḥallájian verse *uqtulúní*, etc., is modified in similar fashion. Here the poet definitely brings out the mystical sense of "death" which has already been suggested by *vv.* ۳۹۲۷–۳۹۲۸ *supra*. The Qur'ánic text may be understood as a canon against "self-slaughter" in that sense, for the *faná* of the mystic is bestowed on him by Divine grace and is incompatible with personal initiative or self-activity of any kind. *Lá'imá* is from *la'uma*.

۳۹۳۶ انّا الیه الخ, *Qur.* II 151.

۳۹۳۷ The majority of the best MSS. read *az tafríq-i dahr*, which gives a more suitable antithesis to *waḥdat*. In the phenomenal world things are seen under the aspect of "separation" (*tafríqah*) and plurality. Cf. note on *vv.* ۳۷۵۲–۳۷۵۳ *supra*.

۳۹۳۹ آن رستخیز. See the Translation, p. 213, note 3. *Rastakhíz* might also refer (like *qiyámat* in *v.* ۶۶۳ *supra*) to the tumult of grief and lamentation aroused by the murder; but the words *shafí'-i tú man-am* in *v.* ۳۹۴۲ are against this.

۳۹۴۳ For the meaning attached by Ṣúfís to فتی, see note on *v.* ۷۱۱ *supra*.

٣٩٤٤ Adapted from the following verse, of which 'Alí is said to be the author:

al-sayfu wa-'l-khanjaru rayḥánuná:
uffa 'alá 'l-narjisi wa-'l-ási.

"The sword and dagger are our sweet basil: fie on the narcissus and myrtle!"

نرگستان من. This is the reading of AC and Fa, but the three oldest MSS. (GHN) read *nargis-dán-i man* (inadvertently omitted in the Appendix of variants, Vol. III, p. 37). Vullers, *Lex. Pers.*, gives neither word, though he has the uncontracted form *nargisistán*.

٣٩٤٥–٣٩٤٧ Ṣúfí writers hold up 'Alí as a model of unworldliness. Cf. *Luma'*, 132, 9 *seq.*; Sha'rání, *Ṭabaqát*, I 25, 14 *sqq.*

P. ٢٤٢, Heading (2). الدنيا جيفة. This Ḥadíth is often related with the addition: *wa-ṭullábuhá kiláb^un^*, "and those who seek it are dogs". Sha'rání (*loc. cit.*) attributes to 'Alí the saying: "Worldly wealth (*al-dunyá*) is a carcase: if any one desire aught thereof, let him not complain of having to mix with dogs."

٣٩٤٩ روز امتحان, *i.e.* at the time of his Ascension (*mi'ráj*) and Beatific Vision (*Qur.* LIII 1–18). See *Passion*, 846 *sqq.*

٣٩٥٣ Referring to the Ḥadíth: *lí ma'a 'lláhi waqt^un^ lá yasa'uní fíhi malak^un^ muqarrab^un^ wa-lá nabiyy^un^ mursal^un^*, "I have (in union) with God a 'moment' (mystical state) wherein none of the Cherubim or any prophet that has been sent can rival me." The substitution of *lá yasa' fíná* for *lá yasa'uní fíhi* indicates that the speaker has attained to complete "deification".

والملك والروح. See note on *v.* ٣١٤٤, *supra*.

٣٩٥٤ ما زاغيم alludes to *Qur.* LIII 17: *má zágha 'l-baṣaru wa-má ṭaghá*, "the eye did not rove or transgress", *i.e.* it was fixed on the Beloved alone. The crow (*zágh*) represents the seeker of worldly goods. For the word-play cf. II 3752 and IV 2640. *Bágh* is the world of colour, *i.e.* phenomena, which derives its existence from the action of the Divine Dyer (cf. note on *v.* ٧٦٦ *supra*).

٣٩٥٧ Mm have the variant. See *app. crit.*

٣٩٥٨ Cf. *supra*, p. ١٤٦, Heading.

٣٩٥٩–٣٩٦٠ The spirit's bodily vesture is likened to a cloud of dust which surrounds and conceals the galloping rider. Cf. note on *v.* ٣٦٧٦ *supra* and II 1280 *sqq.*

٣٩٦١ See *supra*, *v.* ٣٣٩٦ *sqq.* and note on *v.* ٣٢١٦.

٣٩٦٤ This verse and probably the next two are spoken by 'Alí. See note on *v.* ٣٩٥٩ *supra*.

٣٩٦٧–٣٩٧٣ Based on *Qur.* II 88–90 and LXII 6–7. The latter passage runs as follows: "O ye who are Jews, if ye declare that ye are favoured of Allah (and set) apart from all others, then wish for death if ye are

truthful! But they will never wish for it, because of that which their hands have sent before (*i.e.* on account of their unbelief and disobedience), and Allah knoweth the unrighteous." The argument is: "If you truly believed that you are God's chosen people, you would be eager to die and enjoy the Paradise which, as you assert, is reserved for you exclusively. By declining to say 'We wish for death' you convict yourselves of falsehood, and in fact your desire to live long in this world is notorious" (*Qur.* II 90).

٣٩٧٢ G has *ránid*. It is related that the Prophet said, "If they were (orally) to wish for death, every man would be choked by his spittle and die on the spot and not a single Jew would be left on the face of the earth" (Bayḍáwí on *Qur.* II 89). The *Qur'án* (XXXIII 45) describes the Prophet as *siráj*[an] *munír*[an].

٣٩٧٣ *I.e.* they became *dhimmís*, paying a poll-tax (*jizyah*) and land-tax (*kharáj*).

٣٩٧٨–٣٩٧٩ The ideas expressed in these verses recall an interesting passage in the *Fuṣúṣ* (*Faṣṣ-i Yúnus*) of Ibnu 'l-'Arabí, 209 *sqq.*, of which the gist is given in *SIM*, 160 *seq.* What God has created in His image He alone is entitled to destroy, either directly by His own hand or indirectly by His command (*bi-amrihi*) as revealed in the Holy Law; but even infidels legally punishable with death are fashioned by God (*bunyánu 'l-Rabb*), and it is better to show mercy to them, "inasmuch as thereby you gain blessedness; for so long as a man remains alive, there is hope that he may attain to the perfection for which he was created".

٣٩٨٢ *I.e.* 'Alí is the absolutely just balance in which every one is weighed and valued according to his real nature. Cf. the Ḥadíth: "No hypocrite loves 'Alí and no true believer hates him."

٣٩٨٤–٣٩٨٥ These verses refer to the Prophet as the Light whence 'Alí derives illumination. The epithet *chashm-jú* signifies that it guides all except those who are spiritually blind.

٣٩٨٨ The three oldest MSS. insert و before *chandín* in the second hemistich, but I think the text (*khalq-rá = bará-yi khalq*) is right.

٣٩٩٠ نقمهٔ دو الخ. Cf. *v.* ١٩٦٠ *supra* and note *ad loc.* This is a figurative way of saying that the flow of the poet's inspiration has temporarily ceased. He may or may not be alluding to some particular cause for its interruption. Among the conjectures made by different commentators the most plausible is one suggested by Ṣárí—the death of Ḥusámu'ddín's wife, which occurred "just as the First Book was completed" (Aflákí in the abridged translation by Redhouse, *Mesnevī*, p. 89) and caused the further progress of the poem to be delayed for a long time (cf. Book II, Preface and *vv.* 1–7).

٣٩٩١ گندمی. See note on *v.* ١٢٥١ *supra*.

چون ذنب الخ. *Dhanab* stands for *dhanabu 'l-tinnín*, the dragon's tail

(see note on *v.* ۲۱۵۳ *supra*). In Marlowe's *Tamburlaine* (Part II, Act II, Scene 4) there is a reference to eclipses of the sun and moon occurring when

> "Their spheres are mounted on the serpent's head
> Or else descended to his winding train."

The "serpent" is the Dragon of astrology, *i.e.* the part of the moon's apparent path south of the ecliptic; the two places where that path intersects the ecliptic are the Dragon's Head and the Dragon's Tail; and these are the only places where eclipses can occur (F. L. Lucas in *Cambridge Review*, Vol. LII, Nov. 21, 1930). This phenomenon is more fully explained in *EI*, art. kusūf.

۳۹۹۲ The fineness and delicacy (*luṭf*) of spiritual perception is such that the least contact with worldly thoughts will destroy it. *Parwín*, the cluster of the Pleiades, is used as an image for concinnity and orderly arrangement. Cf. the line *rishta-i Parwín-i ú bi-gsistah shud.*

۳۹۹۳ انگیزد جحود, "it produces little good". *Juḥúd* here is the opposite of *súd*. Correct the Translation accordingly.

۳۹۹۶ G writes *ward-i murabbá*, "a well-trained rose", which is the better reading. Ṣári (v 483, 14) paraphrases: "the rose of gnosis fostered by the sun of rapture and the moon of overflowing grace in the garden of the *Mathnawí*."

۳۹۹۸–۳۹۹۹ These verses are addressed to Ḥusámu'ddín.

COMMENTARY ON BOOK II

PREFACE

P. ۲۴۹ On the authority of Aflákí (see note on I 3990) it is generally supposed that owing to the death of Ḥusámu'ddín's wife an interval of two years elapsed between the completion of Book I and the resumption of the work in A.H. 662/A.D. 1263–1264. The date is certain (see *v.* ۷ *infra*), but Rúmí does not mention explicitly either the cause of the interruption or the length of its duration. What he says here and in the opening verses neither confirms nor contradicts Aflákí's account of the matter. We only gather that Ḥusámu'ddín, like the Vizier in the Story of the Jewish king and the Christians, had withdrawn his inspiring influence and was "occupied with inward experiences" (I 594).

ll. ۱–۱۲ In this passage the "postponement" is explained as an act of Divine Wisdom. God provides all the advantages for the sake of which men are impelled to act, and He bestows upon them just so much knowledge of these advantages as will produce the actions which He has decreed; otherwise they would be unable to act at all, for His knowledge is infinite, and none but Perfect Men possess the capacity for receiving it in full measure. Apparently the poet means to imply that his powers as a medium were intermittent and subject to conditions over which he had no control. At times God veils His glory even from prophets and saints.

l. ۸ وإنْ من شیء الخ, *Qur.* XV 21.

عندنا خزاینه, *i.e.* everything that God has decreed He keeps, as it were, in store, ready to be brought forth and actualised whenever He pleases. Cf. note on I 2591.

l. ۱۰ والسمآء الخ, *Qur.* LV 6.

l. ۱۱ ویرزق الخ, *Qur.* II 208.

l. ۱۳ پرسید الخ. Cf. notes on I 115 *seq.*, 2696 *seq.* Real knowledge can only be gained through the passing away (*faná*) of the knower in the Known.

ll. ۱۴–۱۵ عشق محبّت بی حسابست الخ. See *Kashf*, 400, 17 *sqq.* = *Kashf*, *Eng.* 310; Qush. 171, 18 *sqq.* Many of the older Ṣúfís held that the ascription of *'ishq* to God was not permissible.

یحبّهم الخ. See *Qur.* V 59: "O ye who believe, whoso of you becomes a renegade from his Faith, God will surely bring (in your stead) a people whom He loveth and who love Him (*yuḥibbuhum wa-yuḥibbúnahu*)." Man's love of God is no more than the reflexion of God's love, which

is an essential attribute of the Divine nature. Cf. v 2187 *sqq.* and notes on I 23, 30–31.

۱ تا خون شير شد, *i.e.* "in order that inspiration might flow pure and undefiled". Cf. I 4001 *sqq.* The metaphor, as the following verse makes plain, alludes to the process of purification whereby the blood which nourishes the embryo in the womb (*Firdawsu 'l-Ḥikmat*, 32, 6 *sqq.*) is converted, after birth, into milk for the nourishment of the child. Cf. *Qur.* XVI 68, where the inner meaning of *nusqíkum mimmá fí buṭúnihi min bayni far<u>th</u>[in] wa-dam[in] laban[an] <u>kh</u>áliṣ[an]* is explained by Najmu'ddín Kubrá: "God gives you to drink the pure milk of Divine inspiration (extracted) from the chyme and blood of sensual thoughts within your carnal souls."

۲ *I.e.* "before your heart can absorb the mysteries of gnosis, it must experience a spiritual regeneration".

۳ ضياء الحق. See note on I 428. It is implied that Ḥusámu'ddín is the very Light of God with which, as the Quṭb (supreme saint) of the age, he irradiates all beneath him.

۴ Fa and Mq read *na-<u>sh</u>gufta<u>h</u>* for *ná-kaftah.*

۵ زدريا سوى ساحل, *i.e.* from the infinite Unity and Reality to the plane of phenomenal limitation.

۶ استفتاح. Cf. the expression *istiftáḥu 'l-<u>dh</u>ikr*, *i.e.* the introductory prayer chanted by dervishes about to perform the *<u>dh</u>ikr* (Lane, *The Modern Egyptians*, II 170).

۹ ساعد شه الخ, *i.e.* "may Ḥusámu'ddín ever enjoy intimate communion (*uns*) with God!" The words *in dar* may refer to the *Ma<u>th</u>nawí*, or (as Wilson thinks) to Ḥusámu'ddín himself. Cf. the notes on I 1269, 3763.

۱۱ In all MSS. except DN the hemistichs of this verse are transposed.

۱۲ Fa and the later MSS. read *zabána-i dúza<u>kh</u>í*. For the comparison of the appetitive soul (*nafs*) to Hell, see I 1375 *sqq.* and note on I 779.

وى جهان الخ. The Oriental commentators take *jahán* in the sense one would expect it to have in such a context, viz. the material world, though Fa suggests the idea (adopted by Wilson) that it may denote Man regarded as the microcosm. The latter view seems to me untenable. In my opinion the sense of the passage requires that *jahán* should stand to *dahán* in the same relation as *dunyá* to *nafs*. The resemblance between *jahán* and *barza<u>kh</u>* consists in the fact, which is stated figuratively in the following verse, that during the present life those destined for Paradise and those doomed to Hell-fire dwell together externally, but are separated inwardly by an insuperable barrier: *baynahum barza<u>kh</u>[un] lá yab<u>gh</u>iyáni* (*Qur.* LV 20). See I 297 *sqq.*, 2570 *sqq.* Although the world is not itself this barrier, it is the theatre in which the conflict of good and evil and the separation of the "sheep" from the "goats" are exhibited, so that

the name *barzakh* (sometimes used of the wall between Hell and Paradise) may easily be transferred to it. The world also is the realm of contingency (*imkán*) and, as such, a *barzakh* between Necessary Being and absolute not-being; but this and other explanations (including one given in the Translation, p. 222, note 3) appear less probable. I may add that my interpretation is confirmed by parallelism of language: cf. the use of *ikhtilát* in *v.* ۱۴ *infra* and in I 2572.

۱۳–۱۴ The spirit, while confined in the world and the body, is side by side with sensuality and liable to contamination. Cf. the Story of the gazelle among the donkeys (V 833 *sqq.*).

۱۶ نانی, *i.e.* *gandum*, the forbidden fruit.

۱۷–۱۸ See notes on I 1004, 1406. Adam, typifying the Perfect Man, is the eye with which God beholds the world. What would be a venial sin in ordinary men is in him a grave offence, just as a hair in the eye is especially pernicious. Cf. the saying, *ḥasanátu 'l-abrár sayyi'átu 'l-muqarrabín*, "the good actions of the devout are the evil actions of the elect", and note on I 1579.

۱۹ بکردی مشورت, *i.e.* if he had consulted Universal Reason, of which the Angels are an embodiment (cf. III 3193 *sqq.*, 4054).

۲۰–۲۱ Cf. III 2689 *sqq.*, IV 1263 *seq.*, V 167, 738 *sqq.*, VI 2611 *sqq.*

۲۲ تنهایی, *i.e.* religious seclusion (*khalwat*). *Yár*, *i.e.* the saint and spiritual guide.

۲۵ The object of *khalwat* is to be alone with God; but the saint is not other than God. To think of him is to think of God. The *muríd* who would guard himself against thinking of his Shaykh resembles a man who in warm spring weather puts on the fur-coat that he wore as a protection against the winter cold. For similar proverbs, see *Amthál u Ḥikam* (IV 1926) under *bar chízí ba-jáy-i khwísh nikúst*.

۲۸–۲۹ Since the saint endowed with knowledge of God is the means whereby the seeker attains to spiritual perception, care must be taken to avoid anything that might hurt his feelings and disturb his inward vision.

۳۰ مؤمن آینهٔ مؤمن بود. On this Ḥadíth see I 1327–1328 *supra* and notes *ad loc*. For آیمن read ایمن.

۳۱–۳۲ See note on I 97 and cf. *Kashf*, *Eng.* 357: "The seeker of God, who is absorbed in servantship, must be silent in order that the adept, who proclaims Lordship, may speak and by his utterances may captivate the hearts of his disciples. The rule in speaking is not to speak unless bidden, and then only of the thing that is bidden; and the rule in silence is not to be ignorant or satisfied with ignorance and forgetful. The disciple must not interrupt the speech of spiritual directors, or let his personal judgement intrude therein, or use far-fetched expressions in answering them."

٣٣ Cf. I 2042 *seq.* *Bahárí* probably stands for *bárán-i bahárí*, as in I 2039.

٣٥ بار خلاف, *i.e.* the autumn rain, *bárán-i páyízí*, which "is like a consuming fever to the garden" (I 2038).

در كشيد الخ. So the teacher who fancied he was seriously ill and took to his bed is described (III 1599) as perspiring under many blankets and having his face enveloped in the quilt (*rú kashídah dar sijáf*). The words *ṭaríq-am khuftan-ast* in the next verse continue the metaphor of the fever-stricken patient who seeks relief in sleep.

As applied literally to the tree, the second hemistich means that in autumn the tree makes no display of leaves and fruit, while its allegorical sense is that "no spiritual development can be derived from a bad friend, and what one has in one's soul is best concealed from him" (Wilson, Comm., p. 10, note 44).

٣٧ For the Aṣḥáb-i Kahf, see note on I 392. دقيانوس (Decius, A.D. 249–251) is the name of the pagan emperor who persecuted them.

آن محبوس لهف, *i.e.* those who suffered persecution. So all my MSS. except L. Fa has this reading in its text, but translates the variant *báshad khwáb-i kahf*, which is found in Mq, WM, and other edd. At III 2939 the Seven Sleepers are said to have enjoyed a timeless experience *bí andúh u lahf*.

٣٩ Cf. VI 4463: "Put thyself to sleep (and escape) from this (vain) thinking: (then) lift up thy head from sleep into (spiritual) wakefulness." The "sleep" of the mystic is really a higher state of consciousness, and has nothing in common with the "sleep of ignorance" (*khwáb-i ghaflat*), in which most people pass their conscious lives. See also I 388–393.

٤٠–٤١ زاغان. See I 3954 and note *ad loc.* The saints hold aloof from any association with worldliness and conceal themselves from the worldly. "The absence of the sun" refers to the dark days of winter, not to the darkness of night.

٤٤ كآن سريست, *i.e.* *manṣúbun li-dháka 'l-jánib*, correctly explained by the commentators. Cf. I 111: *'áshiqí gar z-ín sar u gar z-án sar-ast*. Wilson takes *sarí* to be the Arabic adjective and renders the words by "which is the best".

٤٥ Alluding to *Qur.* XVIII 82–89, where it is related that Dhú 'l-Qarnayn (Alexander the Great) journeyed to "the place of sunset" and "the place of sunrise". The verses (XVIII 88–89), "then he followed a road until, when he reached the rising-place of the sun, he found it rising on a people for whom We had made no shelter from its beams", are explained mystically: "after having marched to the setting-place of the sun (*i.e.* the darkness of the carnal soul), he pursued his way to its rising-place (*i.e.* the illumined heart and spirit) and found there a people who were not veiled from the sun (of Reality) by anything but the excess of its light and the perfection of its manifestation."

Here *maṭla'-i shams* may signify the Perfect Man who, as a *murshid*, sheds spiritual radiance on his disciples.

۴۶ "When you reach the goal, you will see that God reveals Himself everywhere and that everything displays some attribute of Him."

شرقها الخ, *i.e.* your *maghrib* (state of occultation, spiritual darkness) will become a focus for the sunbeams of the Divine *tajallí*.

۴۷ This verse contrasts the purblind external senses and their gross objects with the spiritual senses which gather pearls of mystic knowledge.

۴۸ ای سوار, according to the commentators, "O thou who art mounted on the steed of passion (*hawá*)." This may be the meaning intended, but the verse seems to me to have more point if *suwár* denotes Man, who in his real nature "rides on the spirit" (cf. I 1115 *sqq.*, V 1077), yet is so fallen from his high estate that he wallows in sensuality, like the ass (a type of the animal and appetitive soul).

۴۹ Concerning the five "senses of the heart" see *infra*, *v.* ۲۲۳۶ *sqq.* and *Mirṣád*, 99, 15 *sqq.* = 108, 8 *sqq.* Fa wrongly identifies them with the intellectual faculties which are "controlled by the heart" (I 3576).

۵۰ کایشان ماهرند. G has *k-ahl-i maḥshar-and*, a reading which occurs in Fa, Mq, and Bul.

۵۲–۵۵ These verses are addressed to the Perfect Man, probably with special reference to Ḥusámu'ddín.

۵۲ دست چون موسی الخ, *i.e.* "make manifest thy Divine attributes". See note on I 3486.

۵۳ یك صفت, *i.e.* the production of sensible light.

۵۴ The Perfect Man illumines the world by the light of gnosis; his oceanic nature comprehends all realities; like Mt Qáf, he encircles and upholds the universe; and like the 'Anqá (I 1441, note), he is essentially unknowable. On the mystical analogy between the 'Anqá, which exists only in name, and the Perfect Man who is the mirror of the Name Allah, see *SIM*, 93.

۵۶ روح, *i.e.* the spirit of the Perfect Man, whose knowledge is infinite and unconditioned by any forms of human speech.

۵۷ It is often difficult, if not impossible, to distinguish the "deified" saint from God, but in this verse and in *v.* ۵۹ *infra* I think the pronouns of the second person refer, as Fa says, to the Real Beloved (*Maḥbúb-i ḥaqíqí*).

Here *muwaḥḥid* is contrasted with *mushabbih* (assimilator) and is equivalent to *munazzih*, a term which in its theological sense denotes "one who excludes all human likeness from pronouncements regarding the Godhead" (*Muslim Creed*, 207). The orthodox hold that Allah is beyond comparison (*tashbíh*), that in His absolute Unity He is remote (*munazzah*) and different (*mukhálif*) from all created things, and that the qualities ascribed to Him in the *Qur'án* are not to be understood in the

sense in which they are applicable to any of His creatures. Pantheistic Ṣúfís, while accepting the doctrine of Divine transcendence (*tanzíh*), regard it as only one half of the truth: the whole truth, they say, consists in combining *tanzíh* with *tashbíh*, the doctrine of Divine immanence. The former doctrine, *by itself*, leads to the duality of God and the world; the latter, *by itself*, is polytheism; the true worshippers of Allah are those who see Him as the One Real Being in *all* forms of existence—at once transcending all and immanent in all. Cf. Jílí, *IK*, I 46 *seq.* = *SIM*, 99 *seq.* and Ibnu 'l-'Arabí, *Fúṣúṣ* (*Faṣṣ Ilyás*), 227 *sqq.*

The varying states of consciousness that make up the inner life of the mystic swing him to and fro between these two ways of contemplating Reality, so that he falls into bewilderment (*ḥayrat*). Sometimes the multiplicity of phenomena throws a veil over the One whom they manifest, while at other times an overwhelming experience of the One blots out all the created forms of which He is the Essence. See *Tá'iyyah*, 230–235 = *SIM*, 220 *seq.* and notes *ad loc.*

۵۸ In the first hemistich read *muwaḥḥid mí-kunad* and translate: "Sometimes He causes the *mushabbih* (who regards the forms in which God is immanent) to become a *muwaḥḥid* (who regards God under the aspect of pure transcendence)." Although the text-reading (*muwaḥḥad mí-kunad*) is exactly parallel to *ṣuwar rah mí-zanad* in the second hemistich, it is better to keep *muwaḥḥid* as the correlate of *mushabbih*.

۵۹ This verse illustrates the meaning of *tashbíh*. The second hemistich is quoted from an Arabic *ghazal* by Rúmí (*Díwán*, *Tab.* 273, 13, marg.), which runs as follows:

1. *yá ṣaghíra 'l-sinni yá raṭba 'l-badan,*
   yá qaríba 'l-'ahdi min shurbi 'l-laban,
2. *Háshimiyya 'l-wajhi Turkiyya 'l-qafá,*
   Daylamiyya 'l-sha'ri Rúmiyya 'l-dhaqan.
3. *rúḥuhu rúḥí wa-rúḥí rúḥuhu:*
   man ra'á rúḥayni 'ásha fí 'l-badan?
4. *ṣaḥḥa 'inda 'l-nási anní 'áshiqun*
   ghayra an lam ya'rifú 'ishqí li-man.
5. *iqṭa'ú shamlí wa-in shi'tum ṣilú:*
   kullu shay'in minkumú 'indí ḥasan.

[Fa gives these verses in a different order (1, 4, 3, 5, 2) and begins the ode with an additional verse:

yá ghazálan bayna ghizláni 'l-Yaman,
anta 'ayní anta rúḥí fí 'l-badan.

Variants: *V.* 2. Fa has *Yúsufiyya 'l-wajhi* and *Daylamiyya 'l-khaddi*. *V.* 3. The Amritsar lithograph of the *Díwán* (A.H. 1309) has *ḥáshá* for *'áshá*. *V.* 4. *Díwán* has *ghayrun lan ya'rifú 'ishqí bi-man*. *V.* 5. Fa *waṣlí* for *shamlí*. *Díwán* adds a sixth verse, the text of which is corrupt.]

1. O thou whose teeth are small, O thou whose body is tender! O thou who still art near to thy days of drinking milk!
2. Thou hast the face of a Háshimite, the occiput of a Turk, the locks of a man of Daylam, the chin of a man of Rúm.
3. His spirit is my spirit, and my spirit is his spirit: who ever saw two spirits that lived in a body?[1]
4. All deem it certain that I am in love, but they know not on whom my love is bestowed.
5. Sever the bond between us or, if you will, tie it fast: methinks, everything that comes from you is beauteous.

بو الحسن, a "name of honour" given here to no person in particular but to any God-intoxicated man "*quales ego vel Cluvienus*" (cf. IV 504). At V 3080 it is ironically applied to a thief. Fa and other commentators suppose that "Bú 'l-Ḥasan" refers directly to Rúmí himself and invent far-fetched explanations of the *kunyah*. Wilson (Comm., p. 18, note 73) thinks it may be a vocative, but all difficulties are removed if we take it to be a general designation. Otherwise, the person most likely to have suggested the use of "Bú 'l-Ḥasan" as a typical name for the *'árif* would be Abú 'l-Ḥasan 'Alí ibn Aḥmad al-Kharraqání (*T.A*, II 201–255), a great saint of Khurásán. See IV 1802, 1837, 1849.

٦٠ When the *'árif* dies to self, his phenomenal "form" passes away and only God remains. This verse, which describes the inward aspect (*báṭin*) of Reality, is complementary to the preceding one, which depicts the outward aspect (*ẓáhir*). It is the harmonious unification of these aspects that constitutes perfect gnosis. Cf. Ibnu 'l-'Arabí:

fa-in qulta bi 'l-tanzíhi kunta muqayyidá,
wa-in qulta bi 'l-tashbíhi kunta muḥaddidá;
wa-in qulta bi 'l-amrayni kunta musaddidá,
wa-kunta imám^an fí 'l-ma'árifi sayyidá.

٦١ Here the poet resumes the topic discussed in *vv.* ۴۷–۵۱. Having already contrasted the "bat-like" eye of sense with the "eye of the heart" (*oculus cordis*), he now declares that those who are blind to spiritual things virtually occupy the position of the Mu'tazilites, who denied that it is possible for the Faithful to see God either in this world or the next (cf., however, *Muslim Creed*, 63 *sqq.*). On the other hand, those who possess spiritual vision are like Sunnís who believe that the Faithful see God both in Paradise and in this world. Fa cites a saying attributed to 'Umar, "I saw my Lord with my heart", and another of 'Alí, "I do not worship a Lord whom I have not seen."

دیدهٔ عقل. *'Aql* here is *'aql-i ma'ád*, the spiritual intelligence.

[1] A monistic parody of the celebrated verse of Ḥalláj (*Díwán*, ed. Massignon, 93): "I am He whom I love, and He whom I love is I: we are two spirits dwelling in one body."

٦٢–٦٣ From the Ṣúfí standpoint, the real test of orthodoxy is *capacity* for spiritual vision; the so-called "orthodox" who merely believe in it as an article of faith are little better than heretics.

٦٧ مکرّم. Cf. *Qur.* XVII 72.

٦٨–٦٩ See *vv.* ٥٧–٦٠ and notes *ad loc*. The edd. and all good MSS. read *yá muṣawwar* in both verses, and Wilson's substitution of *bá* for *yá* is unnecessary. So long as you are under the dominion of your senses and discursive reason, it makes no difference whether you regard God as transcendent or immanent, since you cannot possibly attain to true knowledge of either aspect of His nature.

٦٩ کو همه مغزست الخ. Cf. I 706 *sqq.*, III 1386 *sqq.*

٧٠ نیست بر اعمی حرج, *Qur.* XLVIII 17: "it is no crime in (the case of) the blind or the lame or the sick (if they do not take part in the *jihádu 'l-aṣghar*, *i.e.* war against the infidels)".

According to Wilson (Comm., p. 21, note 83), the poet means that the spiritually blind "may be excused from engaging in the *jihád-i akbar*, 'the greater holy war', *i.e.* the war against the lusts of the flesh". This is surely a strange doctrine to be fathered on the author of the *Mathnawí*. Let us consider some passages in which he cites and interprets the same Qur'ánic text:

- II 1535–1541: God has mercy on bodily defects, but the man deficient in knowledge is accursed.
- V 1333, Heading: "every deficient insight and understanding is accursed; for those deficient in respect of the outward eye are objects of Divine mercy and are not accursed."
- V 2967 *sqq.* God lays His commandments only on those who are capable of fulfilling them. He does not command any one to do what is beyond his power. That we are conscious of having some measure of free-will is shown by the fact that we never ask a stick why it struck us or bid a blind man come and look at us. If we choose to obey God, we can.

These passages bring out quite clearly the poet's purpose in quoting the text, "it is no crime in the blind". Physical blindness is a misfortune involving disabilities which excuse the sufferer from performing certain religious duties, but *spiritual* blindness is "a bad disease" and an accursed thing, and neglect to seek a remedy for it is a heinous crime. The second hemistich of the present verse indicates what that remedy is: the *via purgativa* of the Ṣúfís. In the first hemistich the poet says ironically to the sensualist: "If you are blind, *i.e.* unable to become a 'traveller' (*sálik*) in the Ṣúfí Path of self-putification, then no doubt you are excusable." From what follows it seems evident that this means, "Such an hypothesis is absurd: you are not really incapacitated and

therefore will not be excused for holding back from the fight for spiritual perfection."

٧١ پردهای دیده‌را. Cf. vi 2870 *sqq.*

شرح صدر. Cf. *Qur.* xciv 1 and *Math.* v 1066 *sqq.*, vi 2863.

٧٣ فرش دولت‌را الخ. The *farrásh* is God: cf. *Qur.* li 48. Fa says that *farsh-i dawlat* signifies "the earth of Paradise" or "the earth of Reality", *i.e.* the World of Ideas (*'álamu 'l-mithál*).

٧٤ With the exception of *vv.* ٧٩–٨٩ (addressed to the reader), the whole of this passage down to *v.* ١٠٨ describes the mystical relation between Rúmí and his bosom-friend Ḥusámu'ddín as a type of the soul's union with the Divine Beloved who is mirrored in the Perfect Man (cf. *supra*, *v.* ٣١ *sqq.*). The poet, says WM, is explaining the experience of *faná fí 'l-Shaykh*, in which the *muríd* feels himself identified with the Pír (*'ayn-i Pír*) and the Pír with himself to such a degree that no distinction between the Pír and himself is possible.

چون خلیل, alluding to *Qur.* xxi 52 *sqq.* Rúmí means that although the image of his friend appears to be other than God and therefore an "idol", in reality it is (like Abraham) a breaker of idols, *i.e.* it destroys the illusion of "otherness" by self-effacement and absorption in the Divine Unity which it reflects.

٧٥ Cf. iv 2140 *sqq.* The perfect saint is a mirror in which every one sees himself as he really is; hence the poet thanks God that in Ḥusámu'ddín he beholds nothing but the image of spiritual beauty and purity.

٧٦ خاك درگاهت, *i.e.* "the holy influence emanating from thee which inspires all who come into thy presence."

٧٧ For the construction *man zisht-rú* with *fakk-i iḍáfat*, see Ranking, 49. Most commentators, and also Naḥífí in his Turkish translation, regard *zisht-rú* as the subject of *khandíd*, *i.e.* "I am the laughing-stock of the ugly (who deride me for presuming to seek the favour of one who is beautiful) or of the Devil." But the next verse does not agree with this interpretation.

٧٨ او خندد الخ. I think it would be better to translate: "he will laugh at me (and say), 'How should I buy (desire thee)?'" *Khandídan* followed by an accusative occurs at i 3428.

٧٩ Cf. the Ḥadíth: *inna 'lláha jamíl*[un] *yuḥibbu 'l-jamál.*

٨٠ طیّبات للطیّبین. See *Qur.* xxiv 26. Here MS. authority supports the reading الطیّبون. Cf. note on i 3604.

٨٤ G has the variant (see *app. crit.*) which occurs in L, but in no other MS. that I have collated. Fa gives the verse in both forms.

٨٨ آن دو نور بی‌ثبات, the light of the physical eye and the daylight. In the Translation read: "the separation of those two impermanent lights (from each other)."

٨٩ آن دو نور پایدار, the light of the *oculus cordis* and the Light of God. In the Translation read: "The separation, then, of those two everlasting lights."

٩٠–٩١ While the Perfect Man, as God's Khalífah, "calls (all mankind) to the Abode of Peace" (*Qur*. x 26), his call finds a response only in the hearts of the righteous who are spiritually akin to him; it repels the wicked (cf. I 2479 *sqq*. and notes *ad loc*.) and in their case is nothing but a mockery. Cf. *Luma'*, 74, 12 *sqq*.

٩٣ Cf. I 5 *seq*.

٩٧ The Perfect Man, reflecting all aspects of the Divine nature, is an "ocean" to which other men are but tributaries.

٩٨ The second hemistich refers to *Qur*. XIX 23.

٩٩ نادیده, correctly rendered in Fa by *bi-baṣirah*. Wilson translates the word by "unseen", but here it is the antithesis of *gharq-i dídah*, *i.e.* endowed with perfect insight. Of course "eye" in this passage is the *oculus cordis*.

١٠٠ نقش خود, *i.e.* "my real character and self".

١٠٣ *I.e.* "my spirit, imaged in thine, declared its essential unity with thee". See note on *v*. ٧١٣ *supra*.

١٠٤ از حقایق should be connected with *chashm*. Translate: "into this illumined and changeless eye belonging to the Realities", *i.e.* the spirit of the Perfect Man.

١٠٥–١٠٨ All except the Perfect Man are concerned with phenomena; hence their spirits do not reflect the Truth, and any one who sees himself in their eyes is a prey to illusion.

١١٠ عبر for *'abr*. Cf. *sabaq* for *sabq* (I 3118, note).

P. ٢٥٣, Heading. This Story provides a literal illustration of *v*. ١٠٩ *supra*.

"The night on which Ramadān (the month of abstinence, the ninth month of the year) is expected to commence is called 'Leylet-er-Rooyeh' or the Night of the Observation [of the new moon]. In the afternoon, or earlier, during the preceding day, several persons are sent a few miles into the desert, where the air is particularly clear, in order to obtain a sight of the new moon: for the fast commences on the next day after the new moon has been seen....The evidence of one Muslim, that he has seen the new moon, is sufficient for the proclaiming of the fast" (Lane, *The Modern Egyptians*, ch. xxv).

١١٥ مرن بیناترم افلاکرا. Behind their external sense, these words convey the idea that 'Umar (the Perfect Man) sees deeply into the mysteries of the heavenly world of spirit (*malakút*).

١١٨ *I.e.* "Perception of truth is distorted by false opinion (*gumán*), just as when a hair of the eyebrow falls across the eye it distorts the sight" (cf. I 1394 *sqq*.). The eyebrow is compared to a bow, the deflected hair to an arrow.

۱۲۰ چون همه اجزات الخ, *i.e.* "when your whole nature is perverted".

۱۲۲ See note 1 in the Translation, p. 228.

۱۲۴ اشدّآء الخ, *Qur.* XLVIII 29: "Mohammed (is) the Messenger of Allah and those with him are hard upon the unbelievers and merciful among themselves." Some exegetes say that "those with him" alludes to Abú Bakr, "hard upon the unbelievers" to 'Umar, and "merciful among themselves" to 'Uthmán. The poet uses *kuffár* in the sense of *aghyár*, "aliens", *i.e.* non-mystics, sensualists, worldlings, and hypocrites.

۱۲۵ مکن روباه‌بازی, *i.e.* "make no compromise with unrighteousness".

۱۲۶ نسکلند. So Mm. Cf. note on I ۸۵۵.

۱۲۷ Seeds of wild rue were burnt as a charm against "the evil eye" of the envious, to which Joseph, on account of his surpassing beauty, was peculiarly exposed (cf. *infra, v.* ۱۴۰۵ *sqq.*). Hence the poet says, "Have nothing to do with those wicked enemies of the saints: burn them, like rue, in the fire of your repugnance." For Joseph and the wolf, see *Qur.* XII 17.

۱۲۸ Cf. I 316 *sqq.*

۱۲۹–۱۳۱ For the application of this metaphor to Iblís, cf. *infra, v.* ۲۶۶۷ *seq.* *Farzín-band* is a term of chess, apparently denoting a move by the Queen which at once gives check to the adversary's King and threatens to capture the Rook. See Wilson's note 16, p. 29.

۱۳۴ ره‌زنی را refers to *mál* in the preceding verse. Wealth and worldliness rob you of spiritual life. This is illustrated by the anecdote which follows.

۱۳۸ Wilson's rendering of *az-ú* in the first hemistich by "as to him (the thief)" is not, I think, admissible.

۱۳۹ Cf. *Qur.* II 213: "it may happen that ye loathe a thing that is better for you and love a thing that is worse for you."

P. ۲۵۱۴, Heading (2). This Story, as I learn from Dr H. Ritter, occurs in 'Aṭṭár's *Iláhí-námah*. For its conclusion, see *infra, v.* ۱۴۵۶ *sqq.*

۱۴۱ Another Story told at III 2570 *sqq.*, shows that Jesus did not suffer fools gladly.

۱۴۲ آن نام سنی, *i.e.* the Greatest Name of God (*ismu 'lláhi 'l-a'ẓamu*), generally said to be Allah, wherein *Huwa* is contained (cf. *Luma'*, 89, 3 *sqq.*). Knowledge of the Name confers miraculous powers on those who possess it, viz. prophets and heads of the hierarchy of saints, and can be communicated (cf. the anecdote of Dhú 'l-Nún and Yúsuf ibnu 'l-Ḥusayn: *Ḥilyah*, II 205 *a* in *Second Reading-Book*, 60 *sqq.*; *TA*, I 317, 3 *sqq.*). See also *Passion*, 419 *seq.*, 448.

۱۴۴ خامش کن. See note on I 2837.

۱۴۵–۱۴۶ Only the pure spirit of the Perfect Man, whose knowledge is superior to that of the angels, can comprehend the Sublime Name and utter it effectually; for his breath is holy. Cf. vi 1550 *sqq*.

۱۴۷ See *v*. ۳۰۶ *infra*. Fa renders *dastán* by "story" (*qiṣṣah*), and Mq by "hands". The phrase *dastán-i Músá* might signify "all the wondrous powers of Moses which are related in the story of his contest with Pharaoh's magicians (*Qur*. vii 110 *sqq*.)". But *dastán* (deceit) may, like *makr*, bear a good sense: it is used of God at i 1775.

۱۴۹ درین بیگار. Cf. *infra*, *v*. ۱۴۵۱. Fa reads *paykár* (purpose or contention), which may be the correct reading. *Bígár* (forced or unprofitable labour) occurs *infra*, *vv*. ۳۰۰۸–۳۰۰۹; at iii 1463 and v 1093 either reading is possible. Here G has بیگار and H پیکار, but since the ancient MSS. seldom distinguish ب and پ, it would be unsafe to rely upon their evidence in such cases.

۱۵۰ این مردادررا, *i.e.* "this man who is spiritually dead".

۱۵۱ مردهٔ بیگانه‌را, *i.e.* his bodily and carnal appetites. Cf. *infra*, *v*. ۱۴۵۰ *sqq*.

۱۵۲ ادبارگر = *mudbir* (damned), opposed to *muqbil* (blest). Everyone follows his destiny (see note on i 480–481): the wicked seek and find the works that bring them to the Fire: they reap in the next world the harvest they have sown in this.

۱۵۴–۱۵۵ *I.e.* unlike the *muqbil*, who turns evil into good—for to the pure all things are made pure—the *mudbir* is incapable of assimilating goodness: whatever good he receives becomes infected with the corruption of his original nature.

P. ۲۵۵, Heading. The behaviour of the servant (*khádim*) in this Story is typical of the *mudbir*. Cf. Sa'dí, *Gulistán*, Book i, Story 4, a *locus classicus* for the Moslem view that an evil nature is incorrigible.

لا حول, *i.e.* "there is no power (to help) except in God". The complete formula (*kalámu 'l-ḥawqalah*) is *lá ḥawla wa-lá quwwata illá bi-'lláhi 'l-'aliyyi 'l-'aẓím*.

۱۵۶ The Ṣúfí was a wandering dervish (*musáfir*). See *Kashf*, *Eng*. 340, 345 *sqq*.

قُنُق, a Turkish word. Cf. iv 459; v 65, 2959, 3034, 3647. Redhouse in his *Turkish and English Lexicon* gives only the spelling قونق, which does not occur in the *Mathnawí*.

۱۵۸ For the mystical term *muráqabah*, which is closely connected with *dhikr*, see *MI* 48 *seq*., *Religious attitude*, 259 *seq*., *Luma'*, 54, 17 *sqq*., Qush. 103, 16 *sqq*. In the second hemistich two of the oldest MSS. have *písh* for *bísh*. Fa adopts this reading and takes *ḥuḍúr-i yár písh* to be equivalent to *ḥuḍúr písh-i yár*, a construction which it would be very difficult to justify. If *písh* be read, I think we must translate: "the presence of the Friend (the *murshid*) is (like) a book in front (of the *murid*)", because, as explained in the following verse, the pure heart

of the saint is a "book" (for this metaphor, cf. *'Uqlah*, 45, 7 *sqq.*; *SIM*, 106) containing all the mystic knowledge that his disciples need. With *bl*<u>*sh*</u>, the line means that while his presence may be compared to a book, it is really more than any volumes written with pen and ink, since the knowledge given by it is intuitive and immediate (cf. VI 2641 *seq.*). The contrast drawn in *v.* ١٦٠ seems to me slightly in favour of this interpretation, but some may prefer that suggested above. It is implied, I think, that the <u>Sh</u>ay<u>kh</u> of the convent took part in *muráqabah* with the Ṣúfís; and probably *yár* alludes to him. Though *yár* is often used of God, the context (*yárán* in the first hemistich) renders such an application of the word less suitable here. Moreover, in the earlier stages of the mystical life the object of *muráqabah* is not "the pure Unseen" (<u>*gh*</u>*ayb-i ṣirf*), but the heart of the <u>Sh</u>ay<u>kh</u> (*Mirṣád*, 142, 5 *sqq.* = 158, 2 *sqq.*).

١٦٠ آثار قلم. Cf. I 3446 *sqq.*, IV 3311 *sqq.*, VI 261 *sqq.*

آثار قدم, *i.e.* the footprints of the saint, by following which the Ṣúfí attains to union with God. Cf. III 491 *seq.*:

"He (the saint) fares on the right way without vacillation: (if) you do not know the way, seek (to find) where his footprints are.

Cleave to the footprints of the deer and advance safely, that from the deer's footprints you may attain to the musk-gland."

This quotation settles the meaning of *á*<u>*th*</u>*ár-i qadam* in the present verse and shows that the phrase does not refer to "the traces of the feet of either God or Muḥammad", which Wilson (Comm., note 40, p. 36) regards as a metaphorical description of the *Qur'án* and the Ḥadí<u>th</u>, but to spiritual instruction in the Ṣúfí Path (*Ṭaríqah*) traversed by the *muríd* under the guidance of a *mur*<u>*sh*</u>*id*.

١٦٢ ناف آهو, *i.e.* the essential knowledge of the saint by which the Ṣúfí is led on, as it were, through inspiration and rapture to the ultimate experience of absorption in the Unity.

١٦٣ چونك شكر گام كرد. Cf. *Qur.* XIV 7: "verily, if ye give thanks, I will give you increase."

١٦٤ "To give yourself up to selflessness (*bí-*<u>*kh*</u>*wadí*) and pursue it is better than to concentrate your attention on the Pír; hence <u>Kh</u>wájah Naq<u>sh</u>band said in verse: 'Leave me alone and abandon yourself to selflessness'" (WM). When the Ṣúfí has reached his goal, he is no longer concerned with "the base degrees by which he did ascend". Cf. III 1400 *sqq.* *Ṣad manzil-i gám ú ṭawáf* refers to the *maqámát* of the *Ṭaríqah*, not to the Pilgrimage and the circumambulation of the Ka'bah. Allusions to the religious law are out of keeping with a mystical passage like this.

١٦٥ In the second hemistich read *futtiḥat* for *fatḥat-i* and cf. *Qur.* XXXIX 73: "and those who feared their Lord are driven to Paradise in troops till, when they come thither and its gates are opened (*futtiḥat abwábuhá*) and its keepers say unto them, 'Peace to you'...." The Divine attri-

butes manifested in the heart of the gnostic are as gates that open a way for him into the Paradise of Reality.

۱۶۶ The hearts of the vulgar, being darkened by impenetrable ignorance and selfishness, are shut off from vision of God.

۱۶۷ Cf. III 3371, V 3275, VI 2026. *Khisht* is the iron brick or plate which the polisher (*ṣayqal*, *ṣaqqál*) converts into a mirror. The Pír sees things as they exist potentially in God's eternal knowledge before they are actualised. As the organ of Divine consciousness, "he knows the entire content of past, present, and future existence, how everything came to be or is coming or will come to be, and why the non-existent does not exist: all this he knows both synthetically and analytically" (Jílí in *SIM*, 85). Where ordinary men perceive only the phenomenal form, he discerns the essential nature and character.

۱۶۸ Before the creation of the world every human soul existed as an idea (*'ayn-i thábitah*) in the Divine mind; but the souls of the Pírs (Perfect Men) constitute an elect class (see note on I 1717), since they are the universal individualisations (*ta'ayyunát*), to which all other souls are subordinate (cf. Káshání on *Fuṣúṣ*, 249). For Moslem and Ṣúfí doctrines of pre-existence, see Andrae, *Die Person Muhammeds*, 313 *sqq.*; *Passion*, 607 *seq.*; Goldziher, *Neuplatonische und gnostische Elemente im Ḥadīt* [*ZA*, XXII, 317 *sqq.*]; *SIM*, 56, 108 *sqq.*; *Mirṣád*, 182, 3 fr. foot and *sqq.* = 206, 9 *sqq.*; *Díwán*, *SP*, XVII and notes *ad loc.*

۱۶۹ Read *bar* (fruit, produce) for *bur* (wheat) with G and Fa. All things are seen by the Perfect Man *sub specie aeternitatis*; hence he contemplates their essences and final causes as logically prior to the objective existence of the things themselves—the fruit before the seed, the pearl before the sea. Cf. I 1239 *sqq.* and *infra, v.* ۱۷۷ *sqq.* Fa explains that in virtue of pre-election by Divine grace the Pírs are blessed and saved before they have performed the works that lead to salvation, a view which appears to me to be against the sense of the whole passage.

۱۷۱-۱۷۲ See note on I 2659. Before the creation of Adam the spirits of the Pírs knew his Divine nature and scorned the terrestrial angels who were ignorant of it.

۱۷۳ نقش, *i.e.* the embodied human soul which, as the individualised form of Universal Soul (*Nafs-i kull*), the second emanation from the One in the Neoplatonic system (*Díwán*, *SP*, Introd. XXXII), bears the imprint of the Divine *ṣibghah* (I 766, note). Universal Soul became "fettered" when, through individualisation, it was brought into contact with the sensible world.

۱۷۴ Saturn rules over the outermost of the seven planetary spheres.

۱۷۵-۱۷۶ *I.e.* their thought, being intuitive, needs no support: it is independent of the senses and intellectual faculties, and those who are not mystics would call it vision or intuition.

۱۷۸ The universal spirit of the Perfect Man comprehends every hidden capacity and potentiality as actually existent.

۱۸۰ Cf. the opening verse of Ibnu 'l-Fáriḍ's *Khamriyyah* (*SIM*, 184 and note *ad loc.*).

۱۸۱–۱۸۲ *I.e.* they perceive the inward aspect (*báṭin*) involved in every outward aspect (*ẓáhir*), and *vice versâ*. See *SIM*, 89, note 3, and 95 *seq.*

۱۸۳ For the conception of the Perfect Man as the mediator of Divine grace to the world, the sustainer and preserver of its existence, the spirit and life of all things, see Andrae, *Die Person Muhammeds*, 352 *sqq.*; *Kashf*, *Eng.* 228; *SIM*, 108, 130; *IP*, 61.

۱۸۴ See I 674 *sqq.* and notes *ad loc.* This passage should be compared with IV 408 *sqq.*

۱۸۵ پادشان, *i.e.* the Divine Will and Power. Cf. I 603.

۱۸۶ For this metaphor, see I 3262–3264 and note *ad loc.* Two of the oldest MSS. read *abdán-i má.*

۱۸۸ The appearance of plurality arises from the animal soul, the vehicle of sense-perception (IV 411, 425 *sqq.*, 447 *sqq.*). The "human spirit" is the spirit which God breathed into Adam (*Qur.* XV 29), *i.e.* the spirit of the Perfect Man. Essentially it is single and indivisible; hence the prophets and saints, having been entirely purged of sensual affections, are one in spirit, though they may be distinguished from each other by particular characteristics (I 325, note).

۱۸۹ رشّ عليهم نوره, referring to the Ḥadíth of which the text and translation are given in I 760, note. The "Light" which God "sprinkled over all His creatures", but which was fully received by few, signifies capacity for attaining to spiritual perfection.

۱۹۰–۱۹۳ The interpretation of these verses is doubtful. I think they are intended to conclude the poet's discourse on the unity of the *rúḥ-i insání*. The spirit of the Perfect Man is now depicted as a mole on the cheek of the Divine Beauty because its essential nature (*huwiyyah*) comprises the whole universe (*SIM*, 106 *sqq.*). Cf. the verse:

al-kawnu khaddun qad badá min khálihi,
wa-la-qad tajallá kháluhu min khaddihi.

"Phenomenal existence is a cheek that appeared from His mole,
And His mole was revealed from His cheek."

For "mole", the point of Unity, the hidden Ipseity, single in itself but embracing all phenomena, and "cheek", the Divine Essence in respect of the manifestation of all its names and qualities, see *GR*, 780 *sqq.* and 791 *sqq.* with Whinfield's notes. According to the monistic view, these terms are virtually interchangeable, so that Maghribí has written as a counterpart to the verse quoted above:

al-kawnu khálun qad badá min khaddihi,
wa-la-qad tajallá khadduhu min khálihi.

In *v.* ۱۹۰ *khálí z-án jamál* seems to mean "a single point or feature of the Divine Beauty manifested by the Perfect Man". In *v.* ۱۹۱ the word *ḥál* is not applicable to God and indicates that *jamál-i ḥál-i ú* refers to the Perfect Man (possibly Ḥusámu'ddín). Fa reads *jamál-i khál-i ú*, which has no MS. authority worth considering and leaves the verse without a proper rhyme.

عکس خال او. The worlds of sense and spirit are nothing but the Divine *huwiyyah* reflected through the medium of the Perfect Man.

۱۹۳ The poet, speaking as a saint absorbed in contemplation and overwhelmed by his vision of the universal Reality, compares himself to an ant in a granary, staggering under a load too heavy for it to bear. There may be, as Fa conjectures, an allusion to the *amánah* (*Qur.* xxxiii 72). See note on i 1958–1959.

P. ۲۵۷, Heading. It is not obvious why the interrupted exposition of the nature of the *rúḥ-i insání* should be described as the real meaning (*ma'ní*) of this Story, with which it appears to have little connexion except in so far as the Ṣúfí may be understood to represent the spirit (*rúḥ*) of the traveller (*sálik*) on the mystic Way, while the ass is his body, and the deceitful servant a type of the Devil or the hypocrite. No doubt, however, the numerous digressions in which the poet expounds the *ma'ání* and *asrár* of Ṣúfism were regarded by him not only as formally belonging to the *ḥikáyat* but as the very heart and essence of it. Some modern readers may sympathise with the dervishes who wished he would get on with the story and were reproved for showing impatience and inattention (cf. i 3087–3091, note).

۱۹۴ آنك رشك روشنيست. Probably Ḥusámu'ddín (Ḍiyá'u 'l-Ḥaqq). Cf. iv 16 *sqq.*, where it is demonstrated that *ḍiyá* is superior to *núr*. Rúmí claims to be inspired from a unique source of spiritual illumination. The second hemistich implies that his hearers are unfit to receive mysteries which otherwise it would have been his duty to impart to them. According to the commentators *án-kih rashk-i rúshanist* signifies God, who is "envied by all lights" (Fa) or "by the light of the sun" (WM).

۱۹۵ The inner meaning of the Story in relation to its outward form is likened to the sea which, as it flows and ebbs, is alternately concealed by its foam and revealed by its drawing the foam back into its depths. *Baḥr* denotes Universal Reason, the hidden ground of phenomenal existence (i 1109 *sqq.*, 1136 *sqq.*).

۲۰۱ نگذری is the reading of all my MSS. except B. Knowledge of reality depends on Divine grace, not on human endeavour.

P. ۲۵۸, Heading. This Heading refers to *v.* ۲۱۴۴ *sqq.* and is out of place here. In G a corrector has stroked it through and inserted the Heading which occurs in KL Bul (see *app. crit.*) and also in Fa.

٢٠٣ حلقه. Ṣúfís, when engaged in *dhikr* or *muráqabah*, form a circle, or half-circle, round the Shaykh. Mm read *dar wajd*.

٢٠٦ گفت لا حول. See note on p. ٢٥٥, Heading, and cf. the verse of Saná'í (*Ḥadíqah*, II 117 *b*):

dar jahání kih ṭab' bar kár-ast
dív-i lá-ḥawl-gúy-i bisyár-ast.

٢٠٩ داروی منبل, said to be a herbal remedy for fresh wounds (*Burhán-i qáṭi'*). Elsewhere in the *Mathnawí* the word *manbal* is always an adjective meaning "idle", "lazy" (*káhil*).

٢١٠ The reading *in ḥikmat gudhár*, *i.e.* "leave off talking like a wiseacre", lacks MS. support.

٢١٥ لا حول کن, *i.e.* "implore God to preserve you from such useless garrulity". With the second hemistich cf. the maxim *arsil ḥakím^an wa-lá túṣibi*, "send a wise man as your messenger and give him no instructions".

٢١٨ خواب خرگوشی. See note on I 1156.

٢٢٣ واورو, an abstract noun = *ráh raftan*. The lexx. omit this meaning. Cf. *turk-táz* (I 857), *khún-ríz* (III 120), *dil-súz* (III 2350), etc.

٢٢٤ واقعه. Cf. *infra*, *v.* ٢٩٠٦ *seq.*, where the word does not mean "occurrence" (Wilson) but is used in its technical sense, namely, a vision seen by the mystic between sleep and waking or when he is fully awake. *Mirṣád* (144, 7 *sqq.* = 160, 12 *sqq.*) distinguishes *wáqi'ah* from *khwáb*, and *wáqi'a-i rúḥání* (when the spirit, stripped of fleshly attributes, rises beyond the veil of phantasy) from *wáqi'a-i rabbání* (when its sight is strengthened by the light of the Godhead). Fa and Mq suppose *wáqi'ah* to be synonymous with *qiyámah* and to signify "terrible experiences", such as Moslems associate with the Resurrection. This interpretation would bring *wáqi'ah*, as the title of the 56th Súrah of the *Qur'án* (*Súratu 'l-Wáqi'ah*), into line with the Súrahs (I and CI) mentioned in the second hemistich; but the word-play, if there be any, is of the kind known as *íhám* (*LHP*, II 54 *seq.*), in which the juxtaposition of ambiguous terms suggests a meaning that is not really intended. In this verse, therefore, *wáqi'ah* should be translated by "vision", though on the surface it might appear to convey the idea of *aḥwál-i qiyámah*.

والقارعه. The commentators quote a Ḥadíth to the effect that any one who recites Súrah CI is saved from anguish on the Day of Judgement.

٢٢٨ جنسیت. Cf. note on I 745. Instead of "common humanity" (Translation, *ad loc.*) read "spiritual affinity". All Ṣúfís are of the same *genus* and ought to show themselves true friends and brethren to one another.

٢٣٣ Cf. III 267 *seq.* The saying *al-ḥazmu sú'u 'l-ẓann* is attributed to the Prophet.

٢٣٦ کشته از ره. So GH. This, not *gashtah* (Fa and Mq), is undoubtedly the correct reading. Cf. VI 2356.

٢٣٧ Cf. v 2363.

٢٤٠ جوع البقر, *βουλιμία*.

٢٤١ G writes *chust bar pusht-asb*, *i.e.* although the back of the ass was raw, he laid the saddle tightly on it.

٢٤٤ رو در افتادن. Cf. note on I 2573.

٢٤٦ لنجت. Fa explains that they inspected the lower part of the animal's palate to see whether it was scarred (by the bit). This seems more likely than that they should look there for "a gad-fly" (Wilson). I now believe, however, that we should read *zír-i gám-asb* and regard *gám* as a contracted form of *ligám* (see Vullers, *Lex. Pers.* II 943, col. 2). Translate: "while another sought for the (lacerated) part under his bit."

٢٤٩ لا حول خورد. This phrase has a double sense: (1) implored God for help; (2) got nothing to eat except *lá ḥawl*, *i.e.* empty words. *Musabbiḥ* in the next verse refers to (1).

٢٥٠ The tumbling down of the ass is compared to the *sujúd* which follows the *tasbíḥ* in the ritual prayer.

٢٥٥ در پول صراط. Here the "Way of Islam" is identified with the Bridge Ṣirát, *i.e.* the true mean (*al-wasaṭu 'l-ḥaqíqí*) of righteousness, "finer than a hair", between excess on one side and deficiency on the other. Cf. *Qur.* II 137, etc.; *GR*, §64; *MSt*, II 397 *sqq.*; Goldziher, *Richtungen*, 201 *sqq.*

٢٥٧ در مار بین. For the legend of the serpent into which Iblís entered for the purpose of tempting Eve, see *EI*, art. Iblīs.

٢٦٧-٢٧١ *I.e.* "let your heart be perfumed with praise of God (*dhikr*)". The hypocrite's praise is merely lip-service, and has no more in common with real spirituality than a dunghill with the sweet-scented flowers that may be found growing there. As the proper place for these is the banquet-hall, so the home of *dhikr* is in the pure heart.

٢٧٢ *Qur.* XXIV 26. *I.e.* good qualities and actions accompany good men, bad qualities and actions go with bad men: "birds of a feather flock together."

٢٧٣ آنها for آنان.

٢٧٤ Malice belongs to the nature of the *nafs*, which is the mystic's Hell. See note on I 779.

٢٧٧ Man is "a speaking animal" (*ḥayawán-i náṭiq*), and speech is but the outward form of thought and reason.

٢٧٨-٢٧٩ The worth of a man depends on what he thinks (*fikratu 'l-insáni qímatuhu*): his ideals make him what he is now and what he will be hereafter. Cf. note on II 965–967; also II 594 *sqq.*, III 3043, V 317 *sqq.*, VI 3720 *sqq.*; *Díwán*, *SP*, XVIII. 6 with note *ad loc.*

٢٨٠-٢٨٣ This metaphor illustrates the differentiation of souls as objects of God's eternal knowledge in the state of pre-existence, and their descent into the material world where the good are mixed with the

evil. According to WM the "trays" represent the *ṣuwar-i mithāliyyah* (Platonic ideas, as it were) of the souls.

۲۸۴ Possibly the subject of *guzīd* is *har nabī*, understood from *anbiyā* in the first hemistich. For the orthodox view that knowledge of good and evil is derived solely from Revelation, see *Development*, 136; *Muslim Creed*, 260 *sqq*.

۲۸۵ امّت واحد. Cf. *Qur*. II 209: "Mankind were one community, and Allah sent the prophets as bearers of good tidings and as warners." G has the variant which occurs in BD (see *app. crit.*).

۲۸۸ چشم, *i.e.* the eye (*oculus cordis*) of the Perfect Man. Cf. I 1004, note.

۲۸۹ The second hemistich means that wicked men oppose the prophets and saints by whom they are shown in their true colours.

۲۹۰ قلّابکان. The diminutive suffix expresses contempt. Wilson reads *qallābagān*, without giving any authority for *qallābah* = *qallāb*.

۲۹۱ اشرفی, also *sharīfī*, sequin. See Dozy, *Supplément*.

۲۹۲ The Day of Resurrection will search out all secrets (*Qur*. LXXXVI, 9).

۲۹۳–۲۹۴ See note on p. ۲۱۵, Heading. The illumined heart of the saint is a mirror in which Reality is reflected: it is the substance of which the world is the accident (III 2266). WM explains *sattārī-sh* as "his (the saint's) concealing the vicious dispositions of the creatures (*'uyūb-i khalq*)"; but from *v*. ۲۹۹ *infra* it seems clear that *sattārī* here is virtually synonymous with *istitār*, *i.e.* the "occultation" of the saint by his bodily nature.

۲۹۵–۳۰۱ A mystical interpretation of *Qur*. XCIII 1–3.

والضحى. *I.e.* God swore by the Light of Mohammed (the Logos), "which is seen in all lights, in the sun and the moon and the stars, etc., since all these are manifestations of his Light" (Andrae, *Die Person Muhammeds*, 354). Others hold the view that He swore by "the morning brightness", regarded as the reflexion of the Light of Mohammed; for it is impossible that He should swear by a transitory phenomenon.

۲۹۸ لا احبّ الخ, *Qur*. VI 76. See I 426, note. In the first hemistich translate: "From a Khalīl (came the words) '*I love not them that set*'"; and in the second: "how, then, did the Lord of all creation mean anything transitory (by this oath)?" BDG have the variant (see *app. crit.*) which is translated in the English version. Fa gives the verse in both forms.

۲۹۹ واللّيل. "The night" is said to refer to the Prophet's being occupied with his mission (Ibn 'Aṭā) or to the "veiling" (*ghayn*) of his heart (Junayd). For *ghayn* and the Ḥadīth *innahu la-yughānu 'alā qalbī*, see *Luma'*, 373, 16 *sqq*.; *Kashf*, *Eng*. 391. According to Najmu'ddīn Dāyah,[1] cited in Mq, II 85, last line, "the night" is the Divine *Jalāl* latent in the

[1] Dāyah may perhaps be a mistake for Kubrā.

Prophet's *nafs*, while "the morning" is the Divine *Jamál* deposited in his *rúḥ*.

۳۰۰ آفتابش, *i.e.* his illumination and prophetic inspiration.

ما ودّعك. The commentators on the *Qur'án* relate that by these words God reassured the Prophet when, after several days, no answer was revealed to some questions which the Quraysh had put to him.

۳۰۲ Although the *Qur'án* is the Word of God, yet it was uttered on the lips of the Prophet and is the expression of his nature (*khuluquhu 'l-Qur'án*); nay, every phrase in the *Qur'án* serves to express a particular "state" in him. The inward "state" of the prophet or saint finds suitable expressions which it uses as a skilful artisan uses his tools; if these expressions are misapplied and made to convey meanings that do not really belong to them, they become as useless and mischievous as a good tool in the hands of an incompetent craftsman.

۳۰۵ انا الحق. See note on I 1809. In the collection of Rúmí's sayings and discourses entitled *Fíhi má fíhi* the following passage occurs (49, 2 *sqq.*; cf. 80, 6 *sqq.*):

"When a fly is plunged in honey, all the members of its body are reduced to the same condition, and it does not move. Similarly, the term *istighráq* (absorption in God) is applied to one who has no conscious existence or initiative or movement. Any action that proceeds from him is not his own. If he is still struggling in the water, or if he cries out, 'Oh, I am drowning', he is not said to be in the state of 'absorption'. This is what is signified by the words *Ana 'l-Ḥaqq*, 'I am God'. People imagine that it is a presumptuous claim, whereas it is really a presumptuous claim to say *Ana 'l-'abd*, 'I am the servant of God'; and *Ana 'l-Ḥaqq*, 'I am God', is an expression of great humility. The man who says *Ana 'l-'abd*, 'I am the servant of God', affirms two existences, his own and God's, but he that says *Ana 'l-Ḥaqq*, 'I am God', has made himself non-existent and has given himself up and says 'I am God', *i.e.* 'I am naught, He is all: there is no being but God's.' This is the extreme of humility and self-abasement."

On the contrary, Pharaoh's claim to Divinity was an impious act of self-assertion and overweening arrogance. Nevertheless, some Moslem mystics, including Ḥalláj himself (*Ṭawásín*, 51; cf. 93 *seq.*), have attempted to justify it.

۳۰۷ See *supra*, v. ۱۱۲۱ *sqq.*

۳۰۹ There must be a "hand", *i.e.* knowledge, and a "tool", *i.e.* the right application of that knowledge, in order to produce any result. But results involve plurality and therefore doubt. God, being One, is beyond doubt.

۳۱۱-۳۱۲ The Many are nothing but modes and aspects of the One whence all numbers originate (*SIM*, 152 *seq.*); even dualists and poly-

theists admit the existence of the One God. What they are *not* agreed upon is the number of Gods. If their spiritual obliquity were removed, they would perceive the truth and confess the Divine Unity which they now deny. Cf. *Tá'iyyah*, 738 *sqq.* = *SIM*, 264.

۳۱۳ گر یکی گویی تو. On the double meaning, see the Translation, p. 238, note 1. *I.e.* "if you are a true *muwaḥḥid*, abandon self-will and self-consciousness: be entirely submissive to God's decree, whatever blows it may inflict upon you".

۳۱۶ Cf. *v.* ۳۰۲ *sqq.* Spiritual wisdom is a "tool" (*álat*) which the blind heart cannot handle.

۳۲۰ گریز here, as at v 2567, is probably equivalent to *guríz kard*, and does not represent *gurízad*. For the archaic construction, in which the second verb drops its termination, so that only the stem remains, see *Persische Grammatik*, 58; *TA*, Vol. II, Introd., p. 10; *Kashf*, Introd. 45; *Ta'ríkh-i Jahán-gushá*, the Persian Introd. قید, penult. and foll. In these instances all the verbs are preterites, imperfects, or perfects. An example of the apocopated present tense, however, occurs at v 2515, and one of the imperative at II 1436. Examples of the past tense are not very rare in the *Mathnawí* (see *vv.* ۵۲۹, ۱۳۹۰ and ۳۴۷۹ *infra*).

۳۲۱ ور نخوانی. Cf. I 3460 *seq.*, III 3845 *sqq.*

۳۲۲ همچو طاوسی. Cf. *v.* ۳۵۰۴ *infra*.

P. ۲۱۵, Heading. This Story (cf. IV 2628 *sqq.* and see Chauvin, *Bibliographie*, III 60, No. 24) is probably derived from the *Asrár-námah* of 'Aṭṭár (103, 7 *sqq.*). It also occurs in the *Jawámi'u 'l-Ḥikáyát* of 'Awfí (Browne MS., X 4, f. 231*a*; M. Niẓámu'ddín, Introd., Anec. 1290). The falcon which falls into the hands of the old woman typifies the aspiring soul that lets itself be tempted by the world, but repents of its lapse from grace and obtains full absolution.

۳۲۳ GK read *dín nah án báz íst*, and so B, which substitutes *'ilm* for *dín*.

۳۲۴ *Tutmáj* is pastry cut in strips and stewed with meat.

۳۲۵ قوتش کاه کرد. 'Aṭṭár has:

sabú-yi tar-khwashí dar písh-i ú kard,
nihád-ash áb u mushtí jaw firú kard.

۳۳۲ In the first hemistich read *chún kuní az khuld dar dúzakh firár*, and translate: "how shouldst thou flee from Paradise to Hell?" G has *zí* for *dar*. The quotation in the second hemistich comes from *Qur.* LIX 20: "The people of the Fire (*aṣḥábu 'l-nár*) and the people of the Garden (Paradise) are not equal."

۳۳۶ Cf. Qush. 75, last line: God let them fall into sin when He called Himself forgiving (*'afuww*); and it has been said, "If He had said, 'I will not pardon sins', no Moslem would ever have sinned." See also V 1840 *sqq.*

٣٣٧ Do not commit evil, for even the good works for which we take credit to ourselves are evil in the sight of God.

٣٤٠ هوسخن, *e.g.* in the *ṣalát* or when engaged in *dhikr*. Cf. *Qur*. XXIII 1–2: "Blessed are the believers who are humble in their prayers."

٣٤١ نشیند بر زمین, *i.e.* "if God condescend to show favour towards you, do not impute it to any merit of your own: it is an act of pure grace on His part".

٣٤٤ بر کنم الخ. Here *parcham*, I think, is the black tassel fastened to the neck of a lance or banner. The sun is likened to a banner, and the tearing away of its *parcham* signifies that it is vanquished and shorn of its beams. Cf. Sa'dí, *Ṭayyibát*, No. 260, 2:

nigáh mí-kunam az písh-i ráyat-i khurshíd
kih mí-ravad ba-ufuq parcham-i siyáh-i ẓalám.

In the Translation I have rendered *parcham* by "forelock", and so Wilson; Fa too takes it to mean a top-knot of hair on the crown of the head; but Sa'dí's verse, though perhaps not decisive, is a strong argument against this explanation.

٣٤٥ The two oldest MSS. read *gum kunad*.

٣٤٦ The "belt" and the "pen" are symbols of the power and authority which God confers on His elect. Wilson's reading *kalkí* (for *kalakí*), "a plume on a helmet", spoils the parallelism and misses the point that a "pen" given by God is mightier than the spear or sword wielded by a champion in battle.

٣٤٧ See note on I 1189. *Mulk-i Namrúdí*, *i.e.* the empire of worldliness and impiety.

٣٤٨–٣٤٩ The falcon compares himself to the birds called *abábíl* which destroyed "the People of the Elephant" with pellets of baked clay (*Qur*. CV). See I 1314 and note.

٣٥٢ شمشیرخو, *i.e.* destructive to the wicked.

٣٥٣–٣٦٠ These verses describe the transcendent spiritual dominion of Mohammed, whose Light is the source of all prophecy.

٣٥٣ کهست اسپاه زمین, *i.e.* the Prophet's sovereignty on earth is relatively a small matter. For his "splitting the moon" (*Qur*. LIV 1), see notes on I 118, 1077.

٣٥٤ سعد و نحس = *ahl-i sa'd u naḥs*, *i.e.* astrologers.

این دور, *i.e.* the term "lunar cycle" applied to the Mohammedan era is a misnomer: in reality this era is subject, not to the moon, but to Mohammed, who clove the moon asunder.

٣٥٥ There is a Ḥadíth to the effect that, God having spoken to Moses in praise of a certain religious people, Moses at first imagined that the Jews were meant. On hearing that they were "the community of Mohammed", he prayed God to make him one of them.

٣٥٦ صبح تجلّی refers to the Prophet's mystical visions described in

Qur. LIII, etc. See note on I 1066. Ṣúfí writers often contrast Moses, as the novice to whom vision of God is denied, with Mohammed, the adept and hierophant (*Kashf*, *Eng*. 167, 186).

٣٥٨ بسار, *i.e.* the ages (*adwár*) that were destined to roll by before the advent of Mohammed.

٣٦٠. The two oldest MSS. read *az-án dawr-í*, *i.e.* "in this (present) cycle, O Kalím, thou art of that cycle (of Mohammed)", to which all prophets, as bearers of the *Núr-i Muḥammad*, spiritually belong. This, I now believe, is the correct reading; and in that case the verse must be translated: "Because in this (present) cycle, O Kalím, thou belongest (spiritually) to that (Mohammedan) cycle: stretch out thy foot (in aspiration), for this blanket is long." Moses is shown the end of his journey and enjoined to set his mind resolutely on the distant goal. So Wilson (Comm. p. 64, note 159). Although *pá kashídan* can mean "draw back the foot" (I 1263, V 1817), the opposite sense goes better with the proverb (*Amthál ú Ḥikam*, I 498): *páy-at-rá ba-andáza-i gilím-at diráz kun* and such parallels as *ma-kash páy az andázah bish az gilím* (Asadí), *ma-kash bish az gilím-i khwíshtan páy* (Náṣir-i Khusraw).

According to Fa, who reads *az-án dúr-í* and translates *pá bi-kash* by "withdraw thy foot", God warns Moses that Mohammed's perfection is infinite and not to be emulated by any other prophet: Moses therefore must follow at a distance and refrain from overstepping the limits imposed by his pre-ordained subordination.

٣٦١ آن زنده‌را, *i.e.* any one in whose heart there is spiritual life.

٣٦٣ دَر for Arabic دَرّ, milk. I prefer the reading of G and Fa, which have *mí-khalad z-ú mihr dar*, "her breasts prick (tingle) in affection for the babe", *i.e.* demand that milk should be given to it. In this case *mihr dar* = *dar mihr*. The alternative explanation offered by Fa that *mihr-i dar* (love of milk) is the subject of *mí-khalad* seems to me far-fetched.

٣٦٤ امّةً مهديّةً. I am inclined to agree with Wilson that these words are best understood as a description of Mohammed himself, not of the Moslem community. For *ummah* = *imám*, cf. *Qur*. XVI 121, where the term is applied to Abraham. Mohammed, as the Most Perfect Man, is not only the model for all his fellow-creatures, but the unique Mediator through whom God is revealed to the world; in him the Divine beauty is exhibited to the end that the Faithful may desire and seek it. This interpretation fits in with the preceding verses. On the other hand the Ḥadíth in which the Prophet says, "*kuntu raḥmatan makhfiyyatan fa-'nba'athtu ilá ummatin mahdiyyatin*, I was a hidden mercy and I was sent to a rightly guided community", suggests that in the present verse Allah may be quoting His Prophet, though such an hypothesis would make the grammar of the second hemistich extremely puzzling. The verse also recalls the famous Ḥadíth-i qudsí: "*kuntu*

kanzan makhfiyyan fa-aḥbabtu an u'rafa fa-khalaqtu 'l-khalqa li-u'rafa, I was a Hidden Treasure, and I desired to be known, so I created the creatures in order that I might be known." It appears likely that the second hemistich is a paraphrase of the words *fa-khalaqtu 'l-khalqa* and that it substitutes for *al-khalq* the first thing created, namely, the Spirit or Essence of Mohammed, which Ṣúfís identify with the Spirit of Humanity (*rúḥ-i insání*). But *ummatan mahdiyyatan* might signify the whole class of Moslem gnostics (*'urafá*).

٣٦٥ هر كراماتى. See note on I 3141.

٣٦٦ Mohammed, acting as God's vicegerent, displayed the Divine Unity.

٣٦٩ بت باطن. See I 769 *sqq.*

٣٧٢ زال, the son of Sám and the father of Rustam, inherited the wealth and possessions of the princely family of Sístán that is so renowned in Persian legend (Nöldeke, *Das iranische Nationalepos*, 9 *sqq.*).

٣٧٣-٣٧٥ Cf. I 819–820 and note *ad loc.* These verses introduce the following Story.

P. ٢٦٨, Heading. Abú Ḥámid Aḥmad ibn Khiḍrúyah (the Leiden MS. of the *Ḥilyah* writes Khaḍrúyah) of Balkh was an eminent Ṣúfí Shaykh who died in A.H. 240/A.D. 854–855. See Qush. 19, *TA*, I 288, *Nafaḥát*, 60 (No. 39). Qush. and *TA* (I 294, 3 *sqq.*) relate that when he lay on his death-bed and his creditors came to demand payment of debts amounting to 700 dinars, in answer to his prayer some one knocked at the door, bade the creditors come outside, and discharged the Shaykh's liabilities in full. The episode of the confectioner's boy, which forms the gist of the Story as told by Rúmí, is apparently taken from an anecdote of Abú Sa'íd ibn Abí 'l-Khayr (*Asráru 'l-Tawḥíd*, 123, 19 *sqq.* = *SIM*, 39), running on exactly parallel lines to the narrative in the *Mathnawí*. This anecdote, however, may have been transferred from Aḥmad ibn Khiḍrúyah to Abú Sa'íd, like the story of the candles (*Asrár*, 134, 9 *sqq.* = *SIM*, 37), which is also related of Aḥmad ibn Khiḍrúyah (*TA*, I 292, 10 *sqq.*).

٣٧٦ جوانمردى = *futuwwah* (see notes on I, Preface, p. ٢, l. ٧ and I 711, and art. futūwa in *EI*), a virtue of which Aḥmad, according to his biographers, was a conspicuous exponent (*TA*, I 288, 14; Qush. 19, 21).

٣٧٩ كرد حق الخ. There are different versions of this miracle. Abraham wanted flour to feed his family or entertain his guests: he, or his servant, filled a bag with sand, and God caused it to turn into flour.

٣٨٠-٣٨١ For the Ḥadíth in question, see p. ١٣٦, Heading, and note *ad loc.* The two oldest MSS. read *mí-kunand*. Fa translates *ídar* by *dá'imá*, correctly in my opinion (cf. I 2223 and the reading of G at III 2086).

٣٨٢-٣٨٤ See note on I 3872.

۳۸۵ جان ایمن الخ. Cf. *Qur*. III 164: *allá khawfun 'alayhim wa-lá hum yaḥzanúna*, with Bayḍáwí's commentary.

۳۸۷ مهر اجل. *Ajal* for *ajall*, elative of *jalíl*.

۳۹۰ درد دلها الخ. See note 1 in the Translation *ad loc*. I cannot accept Wilson's view that "the pain of their hearts was felt by him as a pain added to the pain of his lungs". The verse evidently describes the creditors as distressed both in mind and body.

۳۹۶ Redhouse (*Turkish and English Lexicon*) gives the phrase گوتوری آلمق, "to buy in the lump". اودند, written *idand* in the two oldest MSS., has the same meaning as اند, *i.e.* a small indefinite number = Arabic *biḍ'*.

۳۹۸ اسرار سِرّاندیش شیخ refers to the esoteric knowledge (*'ilm-i ladunní*) by which the actions of the Shaykh were inspired.

۴۰۳ بشکسته بودی. See note on I 255.

۴۰۴ گلخن. It is implied that the inmates of the Ṣúfí monastery were greater rascals than the stokers of a bath-stove (*gulkhan*, *tún*) and their friends. The *túniyán* had a villainous reputation (II 2031, IV 245 *sqq*.).

۴۰۵ سگدلان الخ, *i.e.* vile as curs and smug as cats.

۴۰۶ *Ḥashar gashtan* = *jam' gashtan*. For *ḥashar* cf. *v*. ۱۱۸۷ *infra* and *Jahán-gushá*, I 75, 18.

۴۰۷ کُشت. This proleptic use of the past tense is common both in Persian and Arabic.

۴۰۹ The two oldest MSS. read *k-in bárí chih búd*, and so Mq. Fa gives *bází*, but the explanation بو ظلم بازی (*sic*) نه ایدیکه بو کودکه ایلدك shows that *bází* is a misprint for *bárí*, which I have no doubt is the correct reading. Translate: "pray, what was (the meaning of) this?"

۴۱۰ بر سری = *'uláwah*. Cf. II 1135, IV 1495, and Falakí, 782.

۴۱۶ سماك, the constellation *Spica virginis*, one of "the mansions of the moon". The oldest MSS. read *bar Simák*.

عو عو. Cf. *Díwán*, *Tab*. 314, last line:

ham-chún sagán-i tází mí-kun shikár u khámush,
nah chún sagán-i 'aw-'aw kah-dán-i man giriftah.

او is also used to represent the sound of a dog's bark (*Díwán*, *SP*, VI 13). Here G has وَعْوَعْ. For the metaphor, cf. IV 1464 *sqq*., VI 13 *sqq*., 2087 *seq*.

۴۲۰ See notes on I 118, 1077. Abú Lahab is the nickname of 'Abdu 'l-'Uzzá ibn 'Abd al-Muṭṭalib, an uncle and bitter enemy of the Prophet. See *Qur*. CXI and art. in *EI*.

۴۲۴ توزیع, the contribution or collection of money for charitable purposes (*v*. ۵۵۵ *infra*; V 2504; VI 3248, Heading; 3249), the arrangement being that an equal share (*waẓí'ah*) is contributed by each subscriber. Cf. Dozy, *Supplément*, under وزيعة.

۴۲۷ For حال meaning "wealth", "resources", cf. Dozy, *op. cit.* *Ṣáḥib-ḥál* is often used in the sense of "mystic".

۴۳۵ Cf. the Story of the deaf man and the invalid, I 3360 *sqq.*

۴۳۶ See *Qur.* XVIII 64–80; *MI*, 127 *sqq.*

۴۳۸ *I.e.* "we, who lack spiritual insight, may be pardoned for having disbelieved in you, since Moses himself disbelieved in Khiḍr".

۴۴۱–۴۴۴ Cf. I 817 *sqq.* and notes *ad loc.*

۴۴۳ طفل چشم = *mardumak*, the "little man" (pupil) of the eye.

۴۴۷ Cf. VI 3083 *sqq.*, where it is related that Ṣafúrá, the wife of Moses, lost the sight of both her eyes by looking on the Divine glory shining from his face.

۴۴۹ غم مخور الخ, *i.e.* "do not be afraid to sacrifice self-existence: your real essence is the Divine Spirit which, like Jesus, brings the dead to life (*al-baqá ba'da 'l-faná*). Do not take the path of error: blind the sensual eye in order that you may attain to vision of the Truth".

۴۵۰–۴۵۴ These lines explain the allegorical sense of the Story concerning Jesus and the foolish man who sought power to revive decayed bones (*v.* ۱۴۱ *supra*).

۴۵۱ بیگار. See note on *v.* ۱۴۹ *supra.*

۴۵۴ Cf. *Qur.* XX 132: "and enjoin worship on thy followers, and do thou be constant therein. We will not ask thee to provide: We will provide for thee. And piety prevaileth in the end."

۴۵۶ As the Turcoman is never without a tent to protect him, so the spirit, especially if it be the spirit of a saint, will never lack Divine sustenance and provision for bodily needs.

۴۶۰ مغز جوزی الخ. Cf. I 706 *sqq.* and notes *ad loc.*

۴۶۱ Death is harmful only to those who are devoid of spiritual intelligence. Cf. III 3931 *sqq.*

۴۶۳ Read with G *na-búd-am rizq khward*, "to drink (his blood) was not my *rizq*", *i.e.* the portion of *rizq* allotted to the Lion was exhausted before he had drunk the blood; consequently he died without having drunk it.

۴۶۵ وجه نه, *i.e.* he cannot make use of the means which he has acquired. Fa explains that although the sensualist enjoys worldly wealth and popularity, he gets no favour from God; but this is irrelevant. The second hemistich runs parallel with the first.

۴۶۷ آنچنان الخ. Cf. the prayer of the Prophet: *Alláhumma ariná 'l-ashyá'a kamá hiya*, "O God, let us see things as they (really) are" (*Kashf*, 231, 16).

۴۶۹ خود چه کارستی الخ, *i.e.* "I should still have been living in the world and receiving my *rizq*". See note on *v.* ۴۶۳ *supra.*

۴۷۰–۴۷۱ Any one who meets with a spiritual guide, and instead of seeking to become imbued with holiness and purity behaves like an ass,

deserves the same punishment as was inflicted on the foolish companion of Jesus.

۴۷۲ مهر آبی. For the metaphor, cf. I 574, note; V 200 *sqq.*

۴۷۳ امر کُن. Jesus typifies the Creative Power with which the saint in union with God is invested. See *Passion*, 520 *seq.*, 614, 686 *seq.*, 769 *seq.*

۴۷۴ عدوّ جان تُست, according to the Ḥadíth: "thy worst enemy is the carnal soul which is between thy two sides."

۴۷۷–۴۷۸ The spiritually blind are not merely liable to error but absolutely involved in it: they have not even reached the stage of "opinion" (δόξα), midway between ignorance and knowledge. Cf. III 1510 *sqq.*

۴۷۹ دیدهٔ, vocative. The poet addresses the eye of the *muqallid*.

۴۸۲ لعل بقای کانی, the hidden treasure of everlasting life. Cf. IV 2540 *sqq.*

۴۸۳ The mourner's tears are idle; nevertheless he is in a better case than the *muqallid*, whose heart is closed to all spiritual feelings.

۴۸۴ *Taqlíd* is very pretentious and imposing, but there is no pith in it. Cf. VI 2480 *sqq.*

۴۸۶ *Sir-ash-rá* (Fa, Mq); *sar-ash-rá* (K, Wilson). H gives both readings. The former is preferable.

۴۸۷ تا بمی. See note on I 1226.

۴۹۰ خریداری, "an admirer" (not "admiration"), as is shown by the rhyme.

۴۹۲ The reading *dámán-i pák* (Fa) does not occur in any of my MSS.

۴۹۳ For David's marvellous gift of song, cf. *Qur.* XXXIV 10; *Kashf*, *Eng.* 402 *seq.*; *Math.* III 4268 *sqq.*

۴۹۵ بار بر گاوست الخ, a proverbial saying. Cf. *Amthál ú Ḥikam*, II 872, under *ranj bar gáv u nálah bar gardún*, and the verse of Saná'í:

bár-i raftan bar ushtur-ast wa-lík
nála-i bíbudah daráy kunad.

The *muqallid*, who has never experienced the pains and tribulations which are the lot of the lover of God, deceives people by feigning enthusiasm and sobbing ecstatically. The true mystic, on whom the burden is laid, suffers in silence.

۴۹۶ هر مقلّد الخ. Fa interprets *thawáb* in its usual sense, "the Divine reward for good works". According to this view, the *muqallid* acquires a certain amount of merit, even though he is actuated by self-interest. *Taqlíd*, no doubt, is directly opposed to genuine spiritual experience (*taḥqíq*), but it may serve as a stepping-stone to the latter (cf. *infra*, *v.* ۵۶۶ *sqq.* and *v.* ۲۹۸۷ *sqq.*): *al-majáz qanṭaratu 'l-ḥaqíqah*. Moreover, if the *muqallid* himself cannot attain to the Truth, he may be the medium

through which it is conveyed to others (cf. *v.* ۴۸۸ *supra*, I 2283 *sqq.*). But the attribution of any merit at all to the *muqallid* as such is so alien to Rúmí's thought (see notes on I 3385, 3389) and so incongruous with the present passage that (unless the poet is using the word in a bad sense) we may perhaps explain *thawáb* here as referring to the worldly success which God lets the hypocrite enjoy. Cf. St Matthew vi 16: "Verily I say unto you, They have received their reward."

۵۰۰ همچو خر الخ. See note on I 3448.

۵۰۲ *I.e.* "you who prostitute the Name of God for the sake of petty vanities are more despicable than the sorcerer who enriches himself by invoking the name of a demon". The two oldest MSS. write *rab barad.* Fa only gives this reading as a variant of *rab burad.*

P. ۲۷۵, Heading (1). Mm read *dar táríkí.*

۵۰۳ Mm: *dar jáy-ash.*

۵۰۴ کُنج گاو (see note on I 533) is unquestionably the correct reading. Fa reads *gich gáv.*

۵۰۸ See note on I 25–26. *Zi-nám-am, i.e.* at the manifestation of the Divine Essence, which comprises all the names and attributes connoted by the Name Allah.

۵۰۹ *Qur.* LIX 21: "If We had caused this *Qur'án* to descend upon a mountain, verily thou wouldst have seen it abased, rent asunder by fear of Allah."

۵۱۰ کوه اُحُد, a few miles north-west of Medina, famous in Moslem history as the scene of a battle (A.H. 3/A.D. 625) in which the Prophet was defeated. In the second hemistich G, with other good MSS. and Fa, reads *párah gashtí u dil-ash pur khún shudí.*

۵۱۱ این, *i.e.* the Name of God.

۵۱۵ نه آنچنان صوفی الخ, referring to the Story of the Ṣúfí and the unfaithful servant, *supra*, *v.* ۱۵۹ *sqq.*

۵۱۹ See p. ۷۴, Heading, and note *ad loc.*

۵۱۷ تقصیر = *muqaṣṣir, i.e.* lacking the means which would enable them to entertain visitors. Cf. *infra*, *v.* ٦۲۹. Wilson's rendering "morally deficient" seems to me less appropriate here.

کاد فقرٌ الخ, a paraphrase of the Ḥadíth: *káda 'l-faqru an yakúna kufran*. Cf. the saying of Junayd: "None is so near to *kufr* as the needy man who lacks self-denial (*ṣabr*)." *Kufr* means "ingratitude for the gifts of God and disbelief in His providence".

۵۲۰ کز ضرورت الخ. Cf. *Qur.* V 5: "if anyone without inclination to sin be forced by hunger (to eat what is unlawful)—verily God is forgiving and merciful."

۵۲۳ Mm transpose the two hemistichs of this verse.

۵۲۴ دولت امشب. Wilson translates: "to-night we have good fortune (as) our guest"; but I think (with Fa) that the meaning is "we are fortunate to-night in having a guest to whom we can show hospitality".

۵۲۵ کآنك آن جان نیست, *i.e.* when they said *ján dárim má* (*v.* ۵۲۴), they attributed to themselves "the human spirit" (*rúḥ-i insání*), whereas they were really under the sway of "the animal spirit" (*rúḥ-i ḥayawání*).

۵۲۹ آغاز کرد. For the construction, see note on *v.* ۳۲۰ *supra*.

۵۳۲ It is related that Ibráhím ibn Adham bought some cream and honey and white bread and on being asked whether he was going to eat all this, replied: "When we get (food), we eat like men; and when we get nothing, we endure (want of food) like men" (*Talbís*, 230, 7 fr. foot and foll.).

۵۳۳ Cf. III 2899. *Daqq* from *daqqa 'l-báb*, "he knocked at the door". *Daqq rándan*, "to be a mendicant" (VI 4247).

۵۳۶ Mm: *ḥardrah*. Translate: "he made the whole (company) join in this ditty." The commentators do not know this meaning of *ḥardrah*; but cf. VI 1658; Falakí, 1091; *Ráḥatu 'ṣ-Ṣudúr*, 161, 10 *seq.* and 497, last line and foll., where other examples are cited. In the ears of a Ṣúfí "*khar bi-raft*" would sound as a song of triumph announcing the liberation of the spirit from the body and the flesh, which are very frequently typified by the ass (*khar*). Cf. *v.* ۷۲۹ *infra*.

۵۳۷ Translate: "(They continued) beating their feet (dancing) to this ditty till dawn."

۵۴۴ ریش بهن is used in the same way at VI 2050. See the Translation, p. 250, note 1.

۵۴۶ با توجیه, "with reference to the actual facts", "apropos", *i.e.* "speak to the point".

۵۴۸ The commentators quote the Ḥadíth: *al-ákhidhu ḍáminun wa-'l-za'ímu ghárimun*, "the receiver is responsible and the surety is liable".

۵۵۵ توزیعی. See note on *v.* ۴۲۴ *supra*.

۵۵۷ کرا قاضی برمر. See note on I 437.

۵۶۱ مرد عارف است. Read مردی with the two oldest MSS. Wilson translates: "he is (of course) a wise (and sensible) man"; but *'árif* in the *Mathnawí* can only mean "gnostic", which goes much better with *ráḍí*. The knower of God is quite indifferent to worldly loss.

۵۶۴ خشم ابراهیم الخ, referring to *Qur.* VI 76: "I love not them that set" (see note on I 426). Here *áfilín* describes those who are subject to the animal soul (cf. note on *v.* ۵۲۵ *supra*), which has no permanence. For *bá* = *bád*, see note on I 2269. The reading of Fa, translated by Wilson, *k-áb-i rú-rá rikhtand az bahr-i nán*, is not found in any of my MSS.

۵۶۶–۵۶۸ Cf. V 1271 *sqq.* The imitation of a true saint by his disciples is not only praiseworthy, but (as a rule) necessary in the early stages of the mystical life. Cf. Qush. 214, 10 *sqq.*: "if he (the *muríd*) wishes to be

a follower and is not independent but seeks to mount step by step on the ladder of imitation (*taqlíd*) until he attains to real experience (*taḥqíq*), let him imitate (*yuqallid*) the eminent Ṣúfís of the past and follow the path of the present generation of Shaykhs; for they are the best qualified for the purpose." The "reflexions" which the novice receives from the illumined spiritual guide gradually instil pure knowledge of God into his heart, so that at last "the rain-drop becomes a pearl" (see note on I 21).

٥٧٢-٥٧٣ Cf. I 3545 *sqq.* The mirror does not covet and retain the images presented to it.

٥٧٤ Cf. *Qur.* XI 31: "O my people, I ask of you no wealth in return for it (the message): it rests with God alone to reward me."

٥٧٥ حق شمارا مشتری. Cf. *Qur.* IX 112, and see note on I 2709.

هر دو سری. *Sarí* of course is *sar* + *yá-yi nisbah* (cf. *yak-sarí*), and does not stand for *saráy*, as Wilson supposes: the rhyme requires *yá-yi ma'rúf*. The Prophet acts as mediator between God on the one hand and Man on the other in the bargain that those who sacrifice themselves and their worldly interests shall be repaid with Paradise.

٥٧٦ چهل هزار, *i.e.* the 40,000 dinars which Abú Bakr expended "for love of the Prophet", as is related in the *Mishkát*. Muḥammad Riḍá has "dirhems" instead of "dinars". For the unworldliness of Abú Bakr, cf. *Kashf*, 36, 16 *sqq.*; *Luma'*, 122, 1 *sqq.*

٥٧٧ کی بود الخ, *i.e.* mere earthly riches are not to be compared with spiritual vision.

٥٧٨ طمع شد بند گوش. These words allude to an incident in the following Story, *vv.* ٦٥٧-٦٧٨ *infra*.

٥٨٧ کاوش برد. The commentators read *káv-ash barad*, "he would carry it off boldly" (Wilson) or *kávish barad*, which gives no acceptable sense. I think the insolvent, who represents the Devil, is pictured as a ravenous lion seizing his prey.

٥٨٨ *I.e.* since the sensualist is deprived of spiritual food, his desires can never be satisfied.

٥٩٠-٥٩٣ Cf. the Ḥadíth *al-dunyá sijnu 'l-mu'min wa-jannatu 'l-káfir* and see I 640, 980 *sqq.*, V 1713 *sqq.*, VI 1890.

٥٩٢ دقّ الحصیر = the Persian *búriyá-kúbí*, "mat-treading", which is used metaphorically to denote the entertainment given to one's neighbours on settling in a new house. Here the meaning is that in this world cares and anxieties crowd upon you, so that you can seldom be at peace.

٥٩٤-٥٩٧ See notes on I 69-72, II 278-279. Having described the tribulations of the present life, the poet now proceeds to show how they may be overcome. Evil is turned into good by "beautiful fancies", *i.e.* spiritual ideas like those with which the saints are familiar.

٦٠٠ *Ṣabr* (fortitude, resignation, self-denial) is the capital virtue (*sar*) that constitutes, as it were, the crown (*kulah*) of Faith, according to the Ḥadīths: *al-ṣabru ra'su 'l-ímán* and *man lá ṣabra lahu fa-lá ímána lahu.*

٦٠٢–٦٠٣ Cf. I 2365, Heading, and foll. Things seem good or bad according to the point of view: what you perceive in others is the reflexion of your own good or evil ideas. See I 1319–1332 and notes *ad loc.*

٦٠٤ گاه ماهی الخ, *i.e.* sometimes the spiritual element in him predominates, sometimes the carnal. For *máhí* as a type of spirituality, cf. I 502 *seq.*; *Díwán, SP*, XXXIX 5; and Nasafí's parable of the fishes in the tank (Iqbál, *Development of Metaphysics in Persia*, 115 *seq.*).

٦٠٦ *Qur.* LXIV 2: "He it is who created you, and among you one is an infidel and one a believer", which Najmu'ddín Kubrá interprets as follows: "He has united in the being of Man the faculties that manifest His Wrath (*qahr*) and those that manifest His Mercy (*luṭf*)."

٦١٠ و چشم اصلی ناپدید. The commentators take *ná-padíd* as a predicate and explain that when the *chashm-i aṣlí, i.e.* the *oculus cordis*, is absent, the *chashm-i far'*, *i.e.* the physical eye, fails to see things as they really are. But this explanation does not fit the next verse, which implies that the *oculus cordis* itself may have its vision distorted by "evil fancy" (cf. I 1395, II 17 *seq.*) and that *in consequence* the physical eye becomes subject to the same illusion. The reasons for rejecting the former view are well stated by Wilson (Comm. p. 84, note 317).

٦١٢ *Makán*, the sensible world of space and time; *lá-makán*, the eternal and infinite Reality. Cf. I 525 *seq.*; *Díwán, SP*, XXXI 6.

٦١٣ ششدره, a term connected with the game of *nard*. Concerning this Oriental form of backgammon much curious information is collected in Thomas Hyde's *Historia nerdiludii* (Oxford, 1694), to which I owe the following details. The name *shash-dar, shash-darah* (house with six doors) is given to six sections—"points of the tables", rayons, *casae, buyút, khána-há*, in which the pieces are placed—forming the interior part of the *nard*-board; and the player's object is to get his pieces out of the *shash-darah* and thus enable them to advance to victory. Hence the metaphorical use of the word as "a position of danger, where escape is difficult or impossible". For example:

ba-kam az lahẓa-i dastúr-i sarwar
malik-rá kard asír-i qayd-i shash-dar,

i.e. "the Vizier put the King in a quandary". When a Persian historian wishes to say that some persons took counsel with each other and made a plot (which miscarried) in order to extricate themselves from a perilous situation, this is what he writes: *ka'batayn-i* (the dice) *mashwarat dar ṭás-i* (the *nard*-board) *fikrat andákhtand; ráy-i íshán bar án qarár girift kih*

ba-naqsh-i taṣwír ú ḥilab mubra-i khwad-rá (their piece) *az-án shash-dar rabúnand...lík az maḍmún-i ín bayt bí-khabar búdand:*

ma-jú naqsh-i murád az ṭás-i charkh ú mubra-i anjum,
kih hargiz ka'batayn-i dardmandán rást na-nshínand.

There is an obvious analogy between the world, with its six spatial relations, viz. right and left, before and behind, above and below, and the *shash-darah*, with its six converging arcs (cf. the phrases given by Vullers, *Lex. Pers. s.v.*). See also *infra, v.* ٢٦١٥٨; VI 4565 *sqq.*; *Marzubán-námah*, 78, 23; *Badáyi'*, CXXIX 5 *seq.*

٦١٦ یاوه‌تاز occurs in the sense of "futile" at V 2076, and as a noun (*yáwah-táz kardan*) at VI 2288.

٦١٩ گشاید may be used colloquially in the sense of "win", "get possession of". Cf. فتح and German *kriegen.*

٦٢٠ خدا گفتا کلوا. The injunction to eat and enjoy the good things which God has provided comes frequently in the *Qur'án*. Fa says that the reference here is to VII 29: "eat (*kulú*) and drink, but do not exceed; verily He loveth not them that exceed"—an allusion that would illustrate the insolvent's sense of humour as well as his impudence. Cf. the story of the gluttonous Ṣúfí who justified himself by the Divine command *kulú wa-'shrabú* and, when asked to finish the quotation, retorted, "I am not a doctor of Mecca to know the *Qur'án* by heart."

٦٢١ قحط سه‌ساله, *i.e.* "this man who is the cause of our being famished".

٦٢٣ For أثاث read اثاث.

٦٢٧ خانهٔ مرده‌ریگ خویش, "the house which you will leave behind as a heritage"; but here *murdah-rig* may be a contemptuous epithet, "worthless", "miserable" (cf. *v.* ٣١٩٩ *infra* and V 3558).

٦٢٨ همچو کافر الخ. Cf. the Ḥadíth cited in the note on *v.* ٥٩٠ *supra.*

٦٢٩ For *taqṣírí* see note on *v.* ٥١٧ *supra.* I think *gad* is a better reading than *kad* (see note on I 321).

٦٣٠ *Al-Salám* is one of the Names of God (*Qur.* LIX 23).

ربِّ أنظِرنی الخ, from *Qur.* VII 13: *anẓir-ní ilá yawmi yub'athúna.* These words were spoken by Iblís, when God commanded him to leave Paradise on his refusal to pay homage to Adam.

٦٣١ دشمن زادگان را می‌کُشم, *i.e.* "in order that I may bring the children of Adam to perdition".

٦٣٥ بدرویشی الخ. Cf. *Qur.* II 271: "Satan threatens you with poverty and enjoins on you lewdness."

بزلف و خال الخ. Cf. V 956 *sqq.*

٦٣٨ There is a Ḥadíth to the effect that the Devil runs in man like blood in the veins: *al-shayṭánu yajrí min ibni Ádama majrá 'l-dam.* Cf. the legend

of Khannás, the son of Iblís, whom Adam slaughtered and made into a fricassee for himself and Eve (*TA*, II 96, 9 *sqq.*).

۶۴۳ A debtor who, after the distribution of his property amongst his creditors, claims that he has no further means of satisfying them, must (if they contest his claim) produce witnesses to prove that he is absolutely insolvent (*Minhdju 'l-ṭálibín*, II 8, 1 *sqq.*).

۶۴۶ Mm read ***ham bar idbár ú bar iflás-ash***.

۶۴۹ G has مناداها, the correct form, which is rarely found in Persian MSS.

۶۵۱ بهش زندانش الخ. In Moslem law a debtor whose insolvency has been established is not liable to imprisonment (*idhá thabata i'sáruhu lam yajuz ḥabsuhu*).

۶۵۳ As the defaulting debtor must stay in prison till his insolvency is attested, so Man obtains release from the prison of this world only when he realises that in relation to God he is absolutely insolvent, *i.e.* that he is God's slave and that all his possessions belong to God. Cf. note on I 423.

۶۵۴ Fa, with G and most of my MSS., reads ***muflis-i-yi dív-rá***.

۶۵۵ Mm read *sawdá ma-kun*.

۶۶۰ قحط گران. Cf. *supra*, *v.* ۶۲۱.

۶۶۳ Literally, "ten criers, loud-voiced (men)". *Munádí* (= *munádá*)-*gar* is not in the lexx.

۶۶۶ چونك گاو آرد الخ. According to Fa (who quotes "the old Persian proverb": *fulán kas agar tu-rá gáv árad girih muḥkam kun tá báz na-duzdad*), this means that if he sell you an ox (or cow), you must take care to tether it securely for fear lest he steal it from you on the spot; *i.e.* "he is an artful rogue: have nothing to do with him". Wilson (Comm. p. 89, note 344) explains: "Knot (your purse-string) securely"; *i.e.* do not consent to buy the ox, because he, being an insolvent, must have stolen it or got it by false pretences." Cf. the phrase *girih bar kamar zadan*, "to knot the belt (where one's money is kept)", "to put and keep it safe in one's purse". Probably, however, the line alludes to some folk-tale in which an ox is sold and stolen again by the vendor, like the story related in Fa *ad loc.* (II 109, 11 *sqq.*).

۶۶۷ مرده‌را, *i.e.* one whose spiritual faculties are dead. See VI 1544 *sqq.*, where a cadi refuses to give judgement in a similar case.

۶۶۸ گلویش بس فراخ may signify that the insolvent is very greedy, and this meaning would bring out the contrast (which is continued in the second hemistich) between his fine words and hypocritical sentiments on the one hand and his depraved character on the other. Since the former are designed to conceal the latter, it is curious that they should be compared to an inner garment (*shi'ár*); but the insolvent's plausibility may also be regarded as an aspect of his inward nature, serving to dis-

guise the moral bankruptcy which is symbolised by his shabby dress and appearance. This, I think, is the true explanation of the difficulty. Fa desperately suggests that here *shi'ár* has the meaning of *dithár*, and *vice versâ*. Wilson takes *shi'ár* in the general sense (impossible in the present context) of "any covering or protection".

١٧١ آن ببریده‌دست. Cutting off the hand is the legal penalty for theft.

١٧٣ اشترمرا. Notice the accusative after *bar nishastan*.

جو رها کردم الخ, *i.e.* "I don't ask to be paid in full, but at least give me a trifle." Cf. *supra*, *v*. ٢٣٧ and v 2363.

١٧٤ In view of v 2889, *bín chih mí-gardí tu júyán bá chirágh*, I withdraw my proposal to read here *chih mí-kardím* (Vol. iv, Introd. p. xiv).

١٧٩ هست بر سمع الخ. Cf. *Qur.* vi 46, xlv 22. People like the Kurd are blinded by cupidity and self-interest: they perceive only the phenomenal forms by which Reality is veiled.

١٨٠-١٨٥ The cure for all the pains of the present life is the revelation of Beauty and Love which God bestows on those who in their distress turn to Him with heartfelt longing and humble prayer.

١٨٤ A translation of the Ḥadíth: *inna 'lláha khalaqa li-kulli dá'in dawá'an*.

١٨٦ چون چشم کشته. Translate: "like the eye of one who is killed." At the moment of death the eye follows the flight of the departing spirit. Cf. the Ḥadíth: *inna 'l-rúḥa idhá qubiḍa tabi'ahu 'l-baṣar*. The two oldest MSS. write *kushtah*, which is a much better reading than Wilson's *gashtah*, "upturned".

١٨٨ Here *hast* is opposed to *nísti* as that which exists externally to that which has no external existence, *i.e.* as the actual to the potential and the phenomenal to the real. See i 606–610 and notes *ad loc*. For *rabbání*, cf. note on Book i, Preface, p. ٢, l. ١٣.

١٨٩ "Non-existence" (*'adam*), *i.e.* the immaterial world in which the essences of things (*a'yán-i thábitah*) exist as ideas in the Divine Mind, is a "place of income" in the sense that the Ṣúfí who has risen to this plane of mystical experience through the passing-away of his contingent existence (*faná-yi hastí-yi imkání*) is endowed with real being and everlasting spiritual life (cf. v 1019 *sqq*., vi 1360 *sqq*.). On the contrary, the world of "more and less" (*i.e.* contingency and change) is a "place of expenditure", *i.e.* loss of reality and dissipation of spiritual goods.

١٩٠ کارگاه صنع حق الخ. See note on i 3201, and cf. *infra*, *v*. ٧٥٩ *sqq*.; v 1960 *sqq*., vi 1466 *sqq*. Since God, working in the unseen factory of "non-existence", is the only real Agent in the universe (cf. Ibnu 'l-'Arabí's *dictum*: *lá ta'thíra illá li-'l-'adam*), it follows that all existence and action other than His is devoid of reality and value. In the second hemistich G and most MSS. have the reading of Fa: *juz mu'aṭṭal dar jahán-i hast kíst*, "who is there in the world of material existence that is not (really) idle?"

۶۹۳ گر خطا گفتیم الخ. Probably the poet is referring (cf. *infra*, *v*. ۸۱۴, *seq.*) to his discourse on "non-existence", which might be misunderstood and used as an argument for necessitarianism (*jabr*).

۶۹۴ نیلش کنی. Conversely, God made the Nile a river of blood for the people of Pharaoh (IV 3430 *sqq.*). According as He wills, error becomes truth or truth error.

۶۹۸ بعضی‌را, *i.e.* mystics who have died to self.

۷۰۲ این رها کن. The preceding words (*fitna-i ú dar jahán*) might seem to imply that phenomenal form (*súrat*) can be an object of love. Hence the poet says, "Dismiss this idea from your mind", and in the following passage explains that the real object of all love is spiritual.

نه بر روی ستی. Wilson reads *bar rúyisti*, but see note on I 2396.

۷۰۳ خواه عشق این جهان الخ, *i.e.* whether the lover be a sensualist who perceives nothing but the outward form, or a mystic who regards the outward form as a mirror in which Reality is reflected.

۷۰۶ In the Translation read "(with her)" for "(with it)". *I.e.* "if a woman's appearance were the true source of attraction, every one who saw her would be attracted in the same way".

۷۰۷ My translation of this verse was founded on Fa, but it fails to give the meaning which the context requires. The poet has demonstrated that if the object of love were the sensible form, the mere fact of the spirit's leaving the body at the moment of death would make no difference to the lover, because (as he now adds) the fruit of love is constancy. Why, then, do lovers change as soon as life departs from the form which they loved? The reason must be that they loved something besides the form itself.

Accordingly the verse should be translated as follows:

"Inasmuch as constancy is increased by love, how is it that the form (the supposed object of love) alters constancy (into inconstancy)?"

WM gives a possible, but in my opinion unlikely, rendering of the second hemistich: "how is it that constancy assumes a different form (*i.e.* becomes inconstant)?"

Fa's interpretation of آن عشق as *spiritual* love, which remains unaffected by any phenomenal appearance, misses the point. The point is that love remains faithful to its object: constancy is inseparable from love. Therefore, on the hypothesis that the "form" is the object of love and does not disappear when the spirit flies away, its lover must continue to be in love with it. Since this conclusion is notoriously untrue, the premise on which it is based falls to the ground. The meaning of the verse is rightly understood and explained by Wilson (Comm. p. 93, note 371).

۷۰۸ Human (and all phenomenal) beauty is a reflexion of the Divine *Jamál*. See note on I 2437.

۷۱۴ The two oldest MSS. read *mí-sitánand*.

۷۱۵ *Qur*. XXXVI 68.

۷۱۶ Mm read *dawlat-ash* instead of *dú lab-ash*. According to WM the *dawlat* of the heart is its spiritual capacity (*isti'dád*).

۷۱۷ Cf. Báyazíd's sayings: "I am the wine-drinker and the wine and the cup-bearer" (*TA*, I 159, 4), and "I came forth from Báyazíd-ness (individuality) as a snake from its skin. Then I looked and saw that lover, beloved, and love are one, for in the world of Unity all can be one" (*ibid.* 160, 11 *sqq.*). Mystical experience transcends the logical distinctions of subject, object, and attribute.

چون طلسم تو شکست, *i.e.* "when your illusion of individuality is destroyed". See note on I 434, and cf. III 4354.

۷۱۹ معنی تو, *i.e.* "what you deem to be reality".

۷۲۳ Cf. III 1396 *sqq*. The spiritually blind, who cleave to the letter of the *Qur'án*, resemble the man in the adage who vents his anger on whatever he finds within his reach. Cf. *pálán bi-zaní chu bar naydyí bá khar* (*Amthál ú Ḥikam*, I 497); *dast-ash ba-khar namí-rasad pálán-ash-rá mí-zanad* (*ibid.* II 809). Further proverbial expressions illustrating the topic of the innocent scapegoat will be found under *az har ṭaraf kih ranjah shaví kushtaní man-am* (*ibid.* I 163).

۷۲۴–۷۲۵ *I.e.* "seek the essence and reality (*ma'ní*); having that, you have its accessories (*ḥarf*, *ṣúrat*) as well".

۷۲۶–۷۲۸ Most commentators, including Wilson, identify "the ass" in these verses with the carnal soul (*nafs*); but the poet is still keeping up the metaphor of the preceding verses, in which the ass represents the spiritual essence and the saddle the bodily attributes. When in *v.* ۷۲۹ *infra* he uses *khar* for *nafs*, he takes care to make the change of meaning explicit. Here the spirit of Man is compared to an ass saddled with worldly attachments and encumbrances: the Prophet cast these off and "rode the ass bare-backed" (cf. I 400) or "walked on foot". The purified spirit is a pearl of infinite price: it is the source and sustenance of all created beings (III 2265 *sqq.*, V 885).

۷۲۹–۷۳۰ The *nafs* must be controlled and subdued by discipline. In Ṣúfí ethics *ṣabr* and *shukr* are closely associated (see art. ṣabr in *EI*).

۷۳۱ هیچ وازر الخ, *i.e.* self-discipline is hard, but every one must bear his own burden. This hemistich translates the text *wa-lá taziru wázirat^un wizra ukhrá*, "and no burdened soul shall bear the burden of another" (*Qur*. XXXIX 9, etc.).

۷۳۳ مه...مه. So all my MSS. except L. Fa reads *chih...chih*, and Bul. *nah...nah*.

۷۳۴ *Exceptio probat regulam*. Although gnosis and contemplation of God are Divine gifts, self-discipline is the usual means of obtaining them. See *Kashf*, *Eng.* 200 *sqq.*

۷۳۶–۷۳۷ It may happen that for a long time your asceticism and works of devotion will produce no spiritual result (cf. v 3518 *sqq.*). In that case resign yourself to God's will: do not weary of well-doing and say, like the hypocrite, "If only I had done so-and-so!" Say, like the true believer, "God has decreed it, and He doeth as He pleaseth." The commentators quote a Ḥadíth to this effect, and another: *iyyákum wa-kalimata law fa-innahá min kalámi 'l-munáfiqín*, "Beware of the word 'if', for it is one of the words of the hypocrites."

۷۳۸ Cf. *Qur.* LXIII 10.

۷۴۳–۷۴۷ The parable of the dilapidated house, which would be a delightful place to live in, if..., leads naturally to a discourse on the false happiness that men seek in this world. All desire good, but few can distinguish the genuine article from the counterfeit. In order to choose rightly, you need spiritual knowledge and insight; and unless you have the "touchstone" within yourself, you must find some one who possesses it and rely absolutely on his guidance. Cf. I 298 *seq.* and notes *ad loc.*, III 1506 *sqq.*

۷۴۸ بانگ غولان, *i.e.* worldly temptations, whisperings (*waswás*) of the Devil, etc.

۷۵۰ آفلان. See note on *v.* ۵۶۴ *supra.*

۷۵۴ ذکر حق کن الخ. On *dhikr* as the means of expelling *waswás*, see *Religious attitude*, 295 *sqq.*

۷۵۵ The world is compared (v 1975 *sqq.*) to the "false dawn", *i.e.* the hour of twilight before sunrise, sometimes called *dum-i gurg*. For the second hemistich, cf. VI 3707 *sqq.*

۷۵۶ دیدگان هفت رنگ. Cf. VI 1042. The *oculus cordis* is developed by patient self-denial and perseverance in *dhikr*.

۷۵۷ رنگها بینی الخ, *i.e.* "instead of the many-coloured phenomena of plurality you will behold the infinitely diverse epiphanies (*tajalliyát*) of the Divine Unity". This passage does not allude to a theory held by some Ṣúfís (which would agree very well with the mention of *haft rang* in the preceding verse) that "the neophyte passed through seven stages of purification, each marked by the appearance of a different coloured light" (*Religious attitude*, 201; Von Kremer, *Streifzüge*, 53; Fleischer, *Kleinere Schriften*, III 440). Cf. *Mirṣád*, 152, 15 *sqq.* = 168, 5 fr. foot and foll., where the dazzling splendour of the final stage is preceded by an ascending scale of colours (blue, red, yellow, white, green, actinic). [The ed. of A.H. 1352, in which the text is entirely different, gives the following seven stages: (1) white, which is the sign of Islam; (2) yellow, which is the sign of Faith (*ímán*); (3) dark blue, which is the sign of Beneficence (*iḥsán*); (4) green, which is the sign of Tranquillity (*iṭmi'nán*); (5) light blue (*ábí*), which is the sign of intuitive Certainty (*íqán*); (6) red, which

is the sign of Gnosis (*'irfán*); (7) black, which is the sign of Love-bewilderment (*bayamán*) and is the Light of the Essence.]

۷۵۹–۷۶۳ See *vv.* ۶۸۸–۶۹۰ *supra* and notes *ad loc.*

۷۶۰ God's "workshop" is the plane of potential existence; His "work" is the actualisation of the potential; and the Worker cannot be seen apart from the work of which He is the inward essence. Cf. note on I 3201.

۷۶۲ By dying to self (*faná*) the mystic returns, as it were, to his original state of potential existence as an idea (*'ayn-i thábitah*) in God's consciousness, and realises the unity of the Divine Essence, Attributes, and Actions. Cf. Junayd's definition of *tawḥíd: wa-huwa an yarji'a dhikru 'l-'abdi ilá awwalihi fa-yakúna kamá kána qabla an yakún* (Qush. 160, 26 = Hartmann, *Darstellung*, 50 *sqq.*).

۷۶۴–۷۶۵ Pharaoh, notwithstanding his claim to "deification", regarded only material existence. He had never "entered God's workshop": therefore he was ignorant of the *sirru 'l-qadar* (see note on I 3510) and blindly strove to alter the course of destiny.

۷۷۴ The sensualist imagines that his enemies are in the external world, whereas his real enemy, *i.e.* his carnal soul, is within him. He resembles Pharaoh, in whose house Moses was concealed, while Pharaoh was searching for him outside. Fa and other edd. have *ú chu Músá ú tan-ash Fir'awn-i ú*, which is incongruous with the context. Wilson, being unacquainted with the verse in the form given by most of my MSS., omits it in his Translation.

۷۸۶ شکال = *ishkál* (cf. III 1135). Mm read *bar guft-i má*.

۷۸۷ دشمنان بود. Here grammar seems to have given way to metre.

۷۸۸ The best MSS. read *ishkál u shubhat-rá*.

۷۹۳ "Ruby" signifies the heart that is capable of being illumined by the Sun of Reality.

۸۰۳ The two oldest MSS. read *barad*, and so Fa, *i.e.* "if he (the thief) carry off your shoes, do not make matters worse by walking bare-foot on rough and stony ground". In the second hemistich I have adopted the view of WM that *du-shákh* and *chár-shákh* are spiked collars put on the necks of convicts; and Wilson's rendering, "if you are pilloried, do not become crucified", comes to much the same thing. But III 685, *z-imtiḥán paydá shavad ú-rá du shákh*, suggests that the meaning may be: "if you have two horns, do not get four", *i.e.* "if you are already dishonoured, do not double your disgrace". I think this is the most natural sense of the words.

۸۰۴ می‌فزاید is intransitive. Translate: "my (sense of) inferiority in fortune is ever increasing." Wilson translates: "my star makes inferiority (of position) abound for me."

۸۰۷ خون‌پالا = *khún-ríz*. Fa explains that the Devil wrings blood (tears) from the eyes of his victims; but cf. *supra, v.* ۶۳۱.

٨٠٨–٨٠٩ See notes on I 782, 1503.

٨١٠ جست و جو, *i.e.* trial and probation (cf. *infra*, *v.* ٨١٥ *sqq.* and note on I 397). The meaning, "search for worldly or spiritual goods", is less suitable to the context. Cf. I 432 *sqq.* and Ḥasan of Baṣrah's explanation of *wa-thiyábaka fa-ṭahhir* (*Qur.* LXXIV 4) as *wa-khuluqaka fa-ḥassin* (Qush. 131, 7).

خوی نکو. See Qush. 130, 14 *sqq.* (*Bábu 'l-khuluq*), *T.A*, I 180, 10 *sqq.*, II 74, 14 *sqq.*

٨١١–٨١٣ The prophets were sent in order to sift the righteous from the wicked by causing the latent dispositions of each party to be exhibited (cf. *supra*, *v.* ٢٨٣ *sqq.*). The wicked envy the prophets and saints, whom they regard as men like themselves (cf. I 281 *sqq.*).

٨١٥ *I.e.* in every age after Mohammed, the last of the prophets, there arises a supreme saint (Quṭb) who, together with the hierarchy subordinate to him, acts as the touchstone whereby truth and falsehood are discriminated. So long as the world endures, this process of "testing" (*ázmáyish*) will go on, and whatever the hypocrite may profess, his attitude towards the saints will always be a manifest proof of his real character.

٨١٧ Here the poet hints at a sharp distinction between the twelve Shí'ite Imáms, descended from 'Alí, of whom the last vanished mysteriously but is expected to re-appear as the Mahdí at the end of the world, and the uninterrupted succession of great Ṣúfí saints, who have no common ancestry except their purely spiritual descent from the Prophet in virtue of the *Núr-i Muḥammadí* immanent in them all.

٨١٨ The supreme Ṣúfí adept of his time is a "Mahdí" and a "Hidden Imám", but only in the sense that he is the Divinely guided Perfect Man who makes others perfect (*kámil ú mukmil*), and that although seen by many he is recognised by few. Cf. Niffarí, *Mawáqif*, Comm., 198.

٨١٩ See note on I 1066 *seq.* The relation of the saint submerged in mystical union with the Light of God to Reason, whether universal or particular, is the same as that of Mohammed to Gabriel, who was unable to partake with the Prophet in the ultimate realisation of Unity.

The saint of the class next in order to the Quṭb receives illumination directly from him. Probably this "lamp" is one of the three or four *Awtád*, but Ṣúfí writers give different accounts of the arrangement of the spiritual hierarchy and the number of saints belonging to each grade (cf. *SIM*, 194 *seq.* and *EI*, Suppl., art. Badal).

٨٢٠ مشکات ماست. Cf. *Qur.* XXIV 35 and note on Book I, Preface, p. ١, l. ٣. The saint of the third class derives illumination from those immediately above him, as the lamp-niche from the lamp.

٨٢١ هفصد پرده الخ, referring to the Ḥadíth: "Allah hath seven hundred (according to another version, 'seventy thousand') veils of light and darkness: were He to withdraw their curtain, then would the splendours

of His Face surely consume every one who apprehended Him with his sight." The veils of light correspond to various degrees of saintship (cf. I 1946 *sqq.* and *Mishkát*, tr. Gairdner, 95 *seq.*).

٨٢٢ امام, *i.e.* the Quṭb.

٨٢٥ اوّلست. I have translated *awwal* here by "the first (highest rank)"; but I think it means "the former (higher rank)", *i.e.* the rank just above that of the "squinter". *Aḥwal* properly denotes one who sees double: as used in this passage, the word implies that the lower classes of saints have a less perfect experience of Unity than the higher.

٨٢٦ او يمّ شود, *i.e.* "he attains to complete absorption in the Essence". Cf. note on I 504.

٨٢٧–٨٢٩ These verses illustrate what has been said concerning inequality of spiritual capacity and endowment. The weaker brethren cannot dispense with the mediation of a Perfect Man inured to the Light of Divine Glory (cf. VI 3059 *sqq.*) and glowing, like molten iron, with the Fire of Divine Love, by which they themselves, if brought into direct contact with it, would be utterly consumed, like fruit in a furnace, before they were "cooked".

٨٣٠ فقير سخت‌كش. For the full significance of the terms *faqr* and *faqír* cf. notes on I 2353, 2357; *Kashf*, *Eng.* 24 *sqq.*; *MI*, 37. The true *faqír* is denuded of individuality and lost in God (*fání fí 'lláh*).

٨٣١ The *ḥájib*, who prevents others from entering into the presence of the Sultan without leave, has free access to his master at all times.

٨٣٢ فرزندان آب, *e.g.* fresh fruit. Cf. I 3696.

٨٣٤ مى‌آرد بما. Wilson translates *ba-má* by "to us". In my opinion *má* here is the Arabic equivalent of *áb*.

٨٣٥ This and the preceding verses should be compared with V 229 *sqq.*

٨٣٦–٨٣٩ The heart of the Perfect Man is the medium through which the cosmos is irradiated with the Light of Real Being and maintained in existence. His universal spirit stands in the same relation to all individual spirits as the individual spirit to the body.

٨٤١ بيخودى, *i.e.* Divine inspiration.

٨٤٢ پاى كژرا الخ, *i.e.* "when you speak to a man deficient in real understanding, you should measure your words accordingly: esoteric knowledge is altogether beyond his comprehension".

P. ٢٩٣, Heading. The connexion (which is not obvious) of this Story with the preceding verse may lie in the thought that spiritual "crookedness", though hidden in the heart, is sooner or later betrayed by the tongue (see *infra*, *v.* ١٠١١ *sqq.*).

٨٤٨ Mm: *ganjíst u márí*. The "treasure" is spiritual knowledge, the "serpent" selfishness and carnal dispositions.

٨٥٢–٨٥٣ The Translation offers what seems to me a probable way of interpreting these obscure verses, for which more than one construction

and various meanings have been suggested. *Furqán* (see art. Furḳān in *EI*, and *Koranische Untersuchungen*, 76 *seq.*) is a name for the *Qur'án*, and Fa takes it in that sense here. Wilson identifies it with the logical faculty of analysis, as opposed to the synthetic and intuitive perception characteristic of Universal Intellect (*gawhar* in *v.* ۸۵۳). According to my view, *furqán* represents Universal Intellect, and *gawhar* the Divine Essence itself, which transcends all thought and does away with the distinction between subject and object. The mystic united with God answers his own question and gives the response to his own prayer.

۸۵۴–۸۵۵ The illusion of duality is likened to a question, implying doubt; the realisation of Unity to the answer which removes every doubt. These verses are found in the oldest MSS. The reasons alleged by Wilson for suspecting their authenticity appear to be quite inadequate.

۸۵۶ The oldest MSS. read *fikrat-at kih kazh ma-bin*, "your thinking that you must not see awry". Fa has a doublet of this verse.

۸۵۷–۸۶۲ Cf. IV 2019, 2064 *sqq.*, V 3907–3924. The relative worthlessness of knowledge derived from oral tradition (*sam'*, *naql*) is a commonplace of mysticism.

۸۵۹ *I.e.* hearing can change only the mental and moral qualities of the hearer: it cannot effect that complete transformation of the inmost self which is wrought by immediate vision of the Divine.

۸۶۰–۸۶۱ "Knowledge of certainty" (*'ilmu 'l-yaqín*) and "intuition of certainty" (*'aynu 'l-yaqín*) are terms which describe the knowledge gained by Ṣúfís from hearing and actual seeing respectively (cf. *Kashf*, *Eng.* 381 *seq.*; Qush. 51, 3 fr. foot = Hartmann, *Darstellung*, 73; *Tá'iyyah*, 514 = *SIM*, 247; Goldziher, *Vorlesungen*, 170). Both occur in the *Qur'án* (CII 5–7), and also a third term—*ḥaqqu 'l-yaqín*, "realisation of certainty" (LVI 95): all three with reference to burning in Hell-fire. Here Rúmí uses the middle term, *'aynu 'l-yaqín*, to denote, or at least to include, the final experience of "certainty" which Ṣúfís generally call *ḥaqqu 'l-yaqín*, *i.e.* "going into the heart of the fire" (*v.* ۸۳۱ *supra*) and assuming the colour and nature of the fire (*infra*, *v.* ۱۳۴۸ *sqq.*).

۸۶۲ The rudiments of spiritual knowledge are received through the ear, and when these ideas penetrate the heart and are apprehended by the *oculus cordis*, hearing becomes vision. Cf. V 3920 *sqq.* For *qul* used as a noun = *qawl*, cf. the verse of Saná'í, *Ḥadíqah*, X 264 *a*:

bar zamán písh-i Sháh-i dád u sitam
chár qul bar chahár ṭab' bi-dam,

where *chár qul damídan* = *chár takbír khwándan*, *i.e.* "to renounce".

۸۶۵ گفتنش, a misprint for the correct reading, گفتمش. In this verse Rúmí is probably imitating Ibnu 'l-Fáriḍ, *Díwán*, 552:

má qultu ḥubayyibí mina 'l-taḥqíri,
bal ya'dhubu 'smu 'l-shakhṣi bi-'l-taṣghíri.

For *guvad*, see note on I 3766.

۸٦۸ The two oldest MSS. read *gand-i dahán.*

۸٦۹ اهل نامه, *i.e.* in the position of a correspondent, not a friend with whom one is in personal touch.

۸۷۱ ببر کیکی الخ, proverbial. Cf. I 2892 and Saná'í:

babr-i kaykí gilím na-twán súkht,
dúst-rá kas ba-yak badí na-firúkht.

۸۸۱ Mm have *fárigh vay.*

۸۸۳ شمن (see art. shaman in *EI*) always means "idolater"; the meaning "idol", which Wilson prefers here, has no authority except the statement of a lexicographer (Shu'úrí). Any one who regards the faults of his neighbours instead of his own resembles the idolater who worships an idol instead of devoting himself to God. See I 1319–1332 and notes *ad loc.*

۸۸۴–۸۸۵ The mystic, seeing his real self "by the Light of God" (cf. note on I 1331), perceives that in truth all human individuality is nothing but an appearance; and this knowledge, unlike that given by the senses, remains with him as an everlasting possession.

۸۸۹–۸۹۱ In praising his ill-natured companion the slave not only exemplifies the doctrine that those who are conscious of their own faults ought not to think evil of others (cf. IV 1914 *sqq.*, VI 732 *sqq.*), but at the same time reveals himself as one endowed with the pure heart that sees "the soul of goodness" everywhere. A classical instance of praise in the form of blame is the verse of Nábighah Dhubyání (Nöldeke, *Delectus*, 95 penult., *LHA*, 54). Here the description of virtues as faults implies that what is accounted meritorious in ordinary men would be a blemish in this man of perfect character.

۸۹۲–۸۹۳ Self-sacrifice (*jawán-mardí = futuwwah*: see note on *v.* ۳۷٦ *supra*) is the result of seeing with the eye of faith and love the infinite life which God bestows on the spirit freely given up to Him. Cf. III 3835 *seq.*, V 3236.

۸۹٦ ده عوض. Cf. *Qur.* VI 161. Read *júdí* with Mm.

۸۹۸ خوّاض. The two oldest MSS. write *khuwwáḍ*, pl. of *khá'iḍ*.

۸۹۹ Since munificence (self-sacrifice) depends on perceiving spiritual advantages, it is only a means to these; hence no one is really munificent (disinterested); and conversely, no one who fails to show munificence is really a miser: he is merely blind to his true interest.

۹۰۰ دارد کار. Cf. *infra*, *v.* ۱۰۵۱.

۹۰۵ مالك الملك, one of the Names of Allah (*Qur.* III 25).

۹۰۷ شہسواران جلیل. For the metaphor, cf. note on I 3959 *seq.*

۹۰۸ افلاکیان. On the superiority of the prophets and saints to the angels, see *infra*, *v.* ۳۳۲۸ *sqq.* and I 2650 *seq.* with note *ad loc.*

۹۰۹ نار, *i.e.* the Majesty (*Jalál*) of the Divine Essence. Cf. *SIM*, 103, note 2. نور صاف, *i.e.* the Spiritual Light of Mohammed = Universal Reason

(the Logos), the first thing to be created. This is the Light by which all prophets, beginning with Adam, and all the Moslem saints are inspired. Cf. *SIM*, 87; *IP*, 58 *seq*.

٩١٠ سنا برقی, from *Qur.* XXIV 43: *yakádu saná barqihi yadhhabu bi-'l-abṣár*.

٩١١ Mm read *u dast-i Shíth*.

٩١٢ *Baḥr-i ján* may allude to the Flood, and *dur-bár* to the legend that pearls are produced by rain-drops falling into the sea (I 21, note).

٩١٣ See note on I 547.

٩١٤ See note on I 227.

٩١٥ آهن الخ. God taught David the armourer's craft (*Qur.* XXI 80). For *dast-báf*, see note on I 492. Here the word is probably an abstract noun, "hand-weaving": Ka'b ibn Zuhayr (Nöldeke, *Delectus*, p. 114, *v.* 55) describes the Muhájirún who migrated with the Prophet to Medina as "warriors clad in mail-coats of David's weaving" (*labúsuhumu min nasji Dá'úd*). Wilson, not understanding this usage of *dast-báf*, proposes a grotesque emendation. The inner meaning of the hemistich is that even the hardest hearts were melted by the power of David's spirituality (cf. note on *v.* ۱۴۹۳ *supra*).

٩١٦ See note on I 3578.

٩١٧ See note on I 1902.

٩١٨ Cf. *Qur.* XII 43–49.

٩٢٠ نردبانش, *i.e.* the possession of the Light by Jesus enabled him to ascend to the Fourth Heaven. See note on I 649.

٩٢١ See notes on I 118, 1077.

٩٢٢ صدّیق. Abú Bakr was so surnamed (see art. al-Ṣiddīq in *EI*) because he had unshakable faith in the Prophet and above all others bore witness to the Truth.

٩٢٤ عیان را. Here the Light seems to be identified with the immediate vision (*'iyán*) of it.

ذی النورین, "a master of exoteric and esoteric knowledge". For ذی (so Fa and Mm) instead of ذو, cf. the similar use of ذا (*infra*, p. ۳۲۲, Heading, and *vv.* ۱۳۸۹, ۱۳۹۳) and see Vol. III, Introd. p. xx.

٩٢٥ شیر خدا. See note on I 2959.

٩٢٦–٩٢٧ For Junayd and Báyazíd (Abú Yazíd), see note on Book I, Preface, p. ۲, l. ۷.

مزیدش refers to the following anecdote (Qush. 173, 5 *sqq.*): Yaḥyá ibn Mu'ádh wrote to Abú Yazíd: "I am intoxicated from having drunk so deeply of the cup of His love." Abú Yazíd wrote to him in reply: "Some one else"—meaning himself—"has drunk up the seas of Heaven and earth, but his thirst is not yet slaked: his tongue is hanging out and he is crying, 'Is there any more (*bal min mazíd*)?'" Cf. note on I 17.

٩٢٨ کرخی, *i.e.* Ma'rúf ibn Fírúz or Fírúzán (Abú Maḥfúẓ) of Karkh Bájaddá in eastern 'Iráq (not the Karkh quarter of Baghdád), a celebrated

Moslem ascetic and saint who died in A.H. 200/A.D. 815–816. See art. Ma'rūf al-Karkhī in *EI* and Massignon, *Essai*, 207. *Karkh* is an Aramaic word meaning "citadel" (which is the better translation here) or "city". *'Ishq* = the Divine Beloved (*Ma'shúq*).

۹۲۹ بور ادهم, *i.e.* Ibráhím ibn Adham of Balkh (see art. in *EI* and Massignon, *Essai*, 150, 225 *sqq.*), whose legend is modelled on the life of Buddha (cf. IV 726 *sqq.*, 829 *sqq.*, VI 1736 *sqq.*, 3983). He died in A.H. 160/A.D. 776–777. The second hemistich means that he abandoned his worldly kingdom and became a spiritual king (see note on Book I, Preface, p. ۲, l. ۱۵).

۹۳۰ Shaqíq ibn Ibráhím (Abú 'Alí) of Balkh, a disciple of Ibráhím ibn Adham, died in A.H. 194/A.D. 809–810 (see *Kashf*, *Eng.* 111; *TA*, I 196; *Nafahát*, 54). He was famous as an exponent of the doctrine of *tawakkul* (Massignon, *Essai*, 228; *MI*, 42 *sqq.*).

خورشید رای, *i.e.* eminent for mystical insight and real discernment (*tahqíq* as opposed to *taqlíd*). In *fiqh*, according to the *Nafahát*, Shaqíq at first followed the speculative methods of the *ashábu 'l-ra'y* (*i.e.* jurists who, while recognising the authority of tradition, admit the principle of individual judgement), but afterwards adopted the more orthodox position of the *ashábu 'l-Hadíth*. Although Rúmí may possibly be alluding to this, the meaning which he attaches to *rây* in the present context is quite different. Wilson (Comm. p. 126) makes the extraordinary remark that Shaqíq "at first belonged to the sect of the Khavārij, who are also called 'Ahl-e rāy', 'People of opinions or views', *i.e.* 'Theorists'."

۹۳۱–۹۳۲ Cf. the Hadíth-i qudsí: *awliyá'í tahta qibábí lá ya'rifuhum ghayrí*, "My saints are (concealed) beneath My tents: none knoweth them but Me." Hujwírí (*Kashf*, *Eng.* 213) refers to "four thousand who are concealed and do not know one another and are not aware of the excellence of their state, but in all circumstances are hidden from themselves and from mankind".

۹۳۴ *Bahr-i ján* denotes the outward, *ján-i bahr* the inward aspect of Reality.

۹۳۵ .God, being essentially beyond all names and attributes, can only be described by reference to Himself as the universal source of existence.

این و آن = *tan ú ján* (Afdalu'ddín Káshání, *al-Mufíd li-'l-mustafíd*, p. 2, l. 11) or *záhir ú bátin*. Mm read *báshand púst*. In relation to the Divine Essence individual spirits are of no account.

۹۳۸–۹۵۷ This passage states and illustrates the view that the value of good works consists in their spiritual result: in themselves they are mere fleeting accidents for which no merit can be claimed hereafter; the sole purpose they serve is to purify and perfect the immortal spirit.

۹۴۴ من جا بالحسن, *Qur.* VI 161: "whoso doeth (bringeth) a good deed (*man já'a bi-'l-hasanati*) shall receive tenfold the like thereof."

Although the phrase *já'a bi-'l-ḥasanati* may be understood to mean either "doeth a good deed" or "bringeth a good deed", the King's point is, not that the former sense is inadmissible in this text, but that it is wrong to regard the good action itself as the object of Divine recompense.

٩٣٥ *I.e.* "you will be judged and rewarded according as your substantial nature (*jawhar*) is spiritual or carnal".

٩٣٦ An "accident" (*'araḍ*), *e.g.* colour, quality, motion or rest, is defined by Moslem atomists as that which "does not endure for two moments" (*lá yabqá zamánayn*) and has no existence apart from the equally impermanent "substance" (*jawhar*) to which it belongs. The second hemistich of this verse is parenthetical: the words *lá yabqá zamánayn* are equivalent to *'araḍ*, the definition being substituted for the thing defined, and form the grammatical subject of *intafá*. *Vv.* ٩٣٦ and ٩٣٧ cannot be separated. The construction is: *in 'araḍ-há-yi namáz ú rúzah-rá...naql na-tawán kard*; on account of the parenthesis the grammatical object of *kard* is repeated in the words *mar a'ráḍ-rá*. Oriental commentators, who regard this verse as complete in itself, ignore the syntax, and Wilson does not mend matters by reading *intifá* against the authority of all good MSS.

٩٣٧ It is impossible that devotional works, which fall out of existence as soon as they have been performed, should be transferred to the future life and brought, as it were, into the presence of God; but, unlike atomic "accidents", they can change the nature of their "substance": *i.e.* they may become the means of eradicating vices of the flesh, purifying the heart, and illuminating the spirit.

٩٣٩ This verse and those which follow it give examples of the "conversion" of "accidents" into "substances", in the sense that health results from dieting, crops from sowing, etc. When an end is attained, the means disappear. The "substance" (*jawhar*) of anything is what constitutes its perfection. Sweetness, the *jawhar* of the mouth, is produced by the "accident", dieting, which cures acidity and fetor. Conjugal intercourse is an "accident" that may take away childlessness and thereby produce the "substance" of marriage, namely, children and parentage.

٩٥٣ In the second hemistich G and Fa read, *kisht jawhar gasht: bi-stán: nak gharaḍ*, "the planting (of the garden) becomes a 'substance' (viz. flowers and fruit): take (them and) behold the object (for which the garden was planted)". Wilson, reading *gasht jawhar gasht bustán*, translates (very lamely, I think): "the substance results, the garden results."

٩٥٥ شها. Here the slave is addressed by an honorary title which the poet sometimes bestows on his readers. Cf. I 2430.

٩٥٦ مرمه. Wilson supposes this to stand for *mar ma-rá*. So far as my knowledge goes, *mar* is never joined to a pronominal suffix.

٩٥٧ *I.e.* "do not imagine that you can convey a true idea of any one's

real nature by describing actions and qualities which are merely the secondary causes instrumental in developing it".

سایهٔ بزرا الخ. This line is cited in *Amthál ú Ḥikam*, II 940, with *quch-rá* instead of *buz-rá*.

٩٦٠. The slave argues that if works have no substantial existence, it is impossible that the Faithful should be rewarded for them. On the weighing of works in the Balance (*Mízán*) see *Muslim Creed*, 170 *sqq.*, and cf. especially the following passage (p. 171 *seq.*): "Both al-Ghazālī and the commentator of the present creed [*Waṣīyat Abí Ḥanīfa*] bring forward an argument to meet the objection that works, being *accidentia* (*'araḍ*), cannot be weighed. The commentator confines himself to the remark that it is possible for Allah to give works such a form of existence that they can be perceived by the senses. al-Ghazālī's argument is as follows: works, being *accidentia*, cannot be weighed in the sensual way; consequently the balance must belong to the spiritual world or *malakút*. He rejects the allegorical interpretation [that 'weighing' means 'judging']. The Karrāmites avoided the difficulty in a different way: works, being *accidentia*, would be transformed by Allah into substances (*adjsám*) and as such be capable of being weighed." The reading *qishr* (Fa, Wilson, and some inferior MSS.) is a copyist's error. For *fashr*, see Dozy, *Supplément*. Rúmí uses *fushár* in the same sense (II 1728, III 2320, V 1458, VI 1689).

٩٦١ Actions, words, and thoughts, whether good or evil, do not perish but pass over into another state of existence, and assume diverse ideal forms corresponding to their nature. See I 866, and note; IV 3657 *sqq.*; V 3894 *sqq.*; *SIM*, 134.

٩٦٣ نوبتیست, *i.e.* God has appointed a time for everything manifested in this world to lose the form of externality and return to the Unseen. It is implied that in due course all our activities will come before the Divine Judge for reward or punishment.

٩٦٤ In order to test the slave's knowledge, the King had professed to believe that "accidents" (good works) are modes of existence having no essential and permanent correlation with the "substance" (spiritual nature) which they modify. Correcting him, the slave demonstrates that these "accidents" are really immanent in the "substance" in the same way as an effect is immanent in its cause and *vice versâ*.

The following extract from an admirable, unfortunately not yet published, work on the mystical philosophy of Ibnu 'l-'Arabí by my friend and former pupil, Dr A. E. Affifi, is instructive in this connexion: "Every cause (so-called), on account of its being both an *essence* and a *form* (for the two cannot be separated), is both a cause and an effect, an agent and a patient; and every effect (so-called), on account of its being an essence and a form, is also both a cause and effect or an

agent and a patient. And since Reality is One, now regarded as an Essence, now as a Form, it follows that it is both a cause and effect at the same time, and that everything that is called a cause on entering into a causal relation with anything else which is called an effect is at the same time an effect of its own effect, on account of that effect being (in virtue of its essence) a cause. What it all amounts to is that God, who is the only cause, is immanent in both causes and effects, so it is immaterial whether we call a particular cause a cause of a certain effect or an effect of this effect (itself being regarded as a cause).... This notion of causation has an important bearing on all acts of 'becoming'; for according to Ibnu 'l-'Arabí all changes in the phenomenal world—in fact all that he calls 'creation'—are nothing but 'becoming', where activity and passivity of both essence and form run side by side."

٩٦٥–٩٦٧ Good thoughts and actions are the spiritual germ that develops into Paradise and the Beatific Vision, just as a house is produced from the idea of it in the mind of the architect. For the use of this illustration in a similar context, cf. *Díwán, Tab.* 53, 5 *sqq.*, marg. = *Díwán, SP*, p. 337:

zádah az andísha-há-yi khúb-i tú wildán u húr,
zádah az andísha-há-yi zisht-i tú dív-i kalán.
sirr u andísha[-i] muhandis bín shudah qaṣr ú sará,
sirr-i taqdír-i azal-rá bín shudah chandín jahán.
wáqifí az sirr-i khwad wa-z sirr-i sir wáqif na-í:
sirr-i sir ham-chún díl ámad, sirr-i tú ham-chún zabán.
gar sir-i tú hast khúb az sirr-i sirr ímin ma-básh:
básh ná-ímin, kih ná-ímin hamí-yábad amán.

In *v.* ٩٦٧ the two oldest MSS. have *az bísha-há, i.e.* "brought from the forests the building materials and the pillars". I prefer this reading. The occurrence of *písha-há* in the next verse is not a sufficient reason for rejecting it.

٩٦٩ جز از عرض. Here *'araḍ*, "accident", is nearly synonymous with "design" in the theological sense of the word.

٩٧٠ The idea of the universe exists eternally in the knowledge of God, and the actual universe is only the objectification and concrete manifestation of that idea.

٩٧٢ حرف اوّل خواندی, *i.e.* "at last, when the fruit appears, you see the first thing that was in your mind when you planted the tree".

٩٧٤ سرى الخ, *i.e.* the World-idea (the Divine consciousness, λόγος ἐνδιάθετος), is realised in Mohammed (λόγος προφορικός), the last of the prophets, who therefore is the final cause of creation, according to the Ḥadíth-i qudsí: *lawlá-ka la-má khalaqtu 'l-afláka*, "but for thee I would not have created the heavens". Hence the description of the Prophet as *khwája-i lawlá-k.* Were it not for Mohammed (the Perfect Man), the object of creation would not have been realised, since God

would not have been known to Himself in and through the Perfect Man by whom all His attributes are made manifest. For this Mohammedan Logos doctrine, see Nyberg, *Kleinere Schriften*, 48 *sqq.*; *SIM*, 87 *seq.*, 103 *sqq.*; IP, 57 *sqq.* Wilson reads *sarí*, but the reading *sirrí* (so the oldest MSS.) is required by the context: the Reality (*ḥaqíqah*) or Spirit (*rúḥ*) of Mohammed is the *sirr*, *i.e.* the rational principle immanent in the cosmos.

٩٧٥ *I.e.* "to put ideas, as we are doing, into the form of a reasoned argument is an instance of 'accidents' being transmuted into 'substances'". As both the lion and the jackal are beasts of prey, it seems likely that *ín shír ú shagál* (cf. *Kalílah wa-Dimnah*) also refers to the debate between the King and the slave, of which the purpose is to hunt down and capture the truth.

٩٧٦ هَلْ أَتَى; *Qur.* LXXVI 1: "Did not there come upon Man a period of time during which he was not a thing remembered?" Commentators on the *Qur'án* explain that the clay body of Adam was left forty years to dry before God breathed His spirit into it, or that the name "Man" is not applied to the embryo in the womb. Ṣúfís sometimes interpret the text as an allusion to the "non-existence" (potential existence) of Man as an object of Divine knowledge before the creation of the world: during this state of latency (*thubút*) he was unconscious of his existence, *dhákir-i khwísh na-búd ú madhkúr-i khwísh na-búd* (*Mirṣád*, 201, 7 fr. foot and foll. = 228, 2 *sqq.*). But here, I think, Rúmí has in view the literal meaning (*Qur.* LXXVI 2: *inná khalaqná 'l-insána min nuṭfatin amshájin*). The development of Man from lifeless matter is an obvious illustration of the topic (cf. *infra*, *v.* ١٨٢٦ and I 3165–3168 with note *ad loc.*). *Jumla-i 'álam* refers to mankind (cf. the Qur'ánic use of *al-'álamín*), as is shown by the plural verb, *búdand*.

٩٧٧ آن عرضها. Read *ín araḍ-há* with Mm. All phenomenal activities are "accidents" arising from ideas which emanate from the Universal Mind (*'Aql-i kull*, νοῦς). *Ṣuwar* are the forms of Universal Soul (*Nafs-i kull*, ψυχή).

٩٧٩ جهان امتحان. Cf. *Qur.* LXXVI 2: *nabtalíhi*, and *v.* ٦٥٣ *supra*. In this and the following verses the slave reiterates the doctrine stated *supra*, *v.* ٩٥٨ *sqq.*, that the "substance" of good works will appear at the Resurrection.

٩٨٢ The "bird" (good works, etc.) produces the "egg" (Paradise, etc.), which itself is the final cause of the "bird". From the monistic standpoint, each is at once the essence and the form of the other. See note on *v.* ٩٦٤ *supra*.

٩٨٣–٩٨٤ While admitting the slave's argument, the King asks for some evidence that it is founded on immediate spiritual experience. If the slave has done good works, he ought to be able to show a "sub-

stantial result" in his own case. The slave replies that the real substance of good works, sincere faith in God (*ikhlás*), is hidden in the heart and cannot be made visible. Faith, again, and the spiritual results of faith, depend on the mystery of God's eternal fore-ordainment (*sirr-i taqdír-i azal*), which the present world does not reveal; for if it were known to all, evil would disappear and the purpose of God in creating the world to manifest His Attributes of Mercy and Wrath would be nullified (cf. note on I 3617). Fa, misled by the word *ghayb*, explains "this world of good and evil" as the world of retribution for good and evil, *i.e.* the next world; but the poet's meaning is that *this* world is a place of occultation (*ghayb*) in the sense that the essences of things remain concealed from the vast majority of those who live in it.

۹۸۵ اشکال فکر, *i.e.* the forms or ideas of Universal Reason by which every human activity is ultimately produced and determined.

۹۹۲ Although the King, being one of the elect, "knows all" (*i.e.* he is perfectly acquainted with the "accidents" and "substances" and their real relation to each other both in general and particular), still he desires to receive from the slave some token or symbolic expression of *his* inward state, such as an adept in mysticism would immediately recognise; in the second hemistich the King says he will understand it, however masked it may be.

The commentators seem to me to have missed the true meaning of this passage.

۹۹۴ In answer to the objection that there is no use in giving hints to one who knows all, the King points out that God, who is omniscient, created the world in order that the whole subjective content of His knowledge should be disclosed to Himself in a concrete form. "Grau ist alle Theorie": *'ilm* must needs become *'iyán*. Cf. I 60, where God is represented as saying: "Albeit I know thy secret, nevertheless declare it forthwith in thine outward act"; and IV 2077 *seq.*, where the poet says, addressing Ḥusámu'ddín, "inasmuch as thou art seeing, why dost thou seek speech from me?" and in reply to his own question, quotes Abú Nuwás: "give me wine to drink and tell me it is wine."

۹۹۵ *I.e.* as a mother craves to bring forth her unborn child, so God has willed that the world, of which Man is the epitome, should bring to light the hidden treasure of His knowledge. Our ceaseless activities arise from the duty laid upon us of manifesting the Divine consciousness which is the ground of human nature.

۹۹۹ For "anguish" read "restlessness". Since God is always working in the heart, the body cannot be idle. "The tree of Man was never quiet."

۱۰۰۰ Mm read *athar az vay walad*. As explained above (*v.* ۹۹۴), everything is both a cause (essence) and an effect (form), and the interaction of these two aspects of Reality constitutes the whole process of existence.

Fa and Mq illustrate as follows: "This world and the next world are giving birth continually. Every cause is a mother from which an effect is born, and when the effect is born it becomes a cause of wondrous effects, *e.g.* the production of the tree when you plant a seed. So the tree becomes the cause of the fruit, which is the cause of nutrition and growth and strength and of all the work done in this world. Then the results thereof are carried over to the Resurrection and the Reckoning, and thence translated into punishment and reward, and thence into the pleasures of Paradise and the pains of Hell by successive propagation; but in order to perceive all this concatenation you must have an extremely illumined eye. And if the series of causes and effects were supposed to end in Paradise and Hell, that is not really the case; for the blest and the damned experience a new state of delight and torment every day."

۱۰۰۳ In the second hemistich the oldest MSS. read: *yá bi-díd az vay nishání yá na-díd*, leaving it doubtful whether the King received the mystic sign which he sought. So Fa.

۱۰۰۸ دیدیی, 3rd person, for دیدی is anomalous.

۱۰۱۳ گُه‌خوار, *i.e.* "given to falsehood and foul abuse".

۱۰۱۴ دمادم. The two oldest MSS. write *dumádum*, with which *damádam* is almost identical in meaning; but the former word seems more appropriate here.

۱۰۱۷ I do not know what Ḥadíth is meant. For *sabza-i gúlkhan*, cf. a saying of 'Alí cited by WM: *ni'matu 'l-jáhili ka-rawḍatin fí mazbalah.*

۱۰۲۱ Cf. *Ḥadíqah* (Stephenson), I 89, 8.

۱۰۲۹ صد جهان الخ, a hyperbolical way of describing the power of mind over matter.

۱۰۳۷ تن سلیمانست الخ. Cf. *Qur.* XXVII 18.

۱۰۴۴ Read *chún pashm narm*, "soft as wool", and cf. *Qur.* CI 4.

۱۰۴۸ The two oldest MSS. have *dah yak-i qadr-ash.*

۱۰۴۹ Ayáz ibn Úymáq, the handsome Turcoman slave and favourite of Sultan Maḥmúd of Ghaznah. See M. Náẓim, *The Life and Times of Sulṭān Maḥmūd of Ghazna*, 153. In the *Mathnawí* Ayáz represents the saint endowed with perfect knowledge, who is envied by those inferior to him in spiritual capacity (cf. especially VI 385 *sqq.*).

۱۰۵۰–۱۰۵۳ See notes on *vv.* ۱۶۷–۱۶۸ *supra* and on I 637–641.

۱۰۵۳ Mm: *káshtand-ash.*

۱۰۵۴ آنچ آبستست الخ. The proverbial saying *shab ábistan-ast* occurs in a great variety of forms (see *Amthál u Ḥikam*, III 948, under *saḥar tá chih záyad shab ábistan-ast*). Fa cites the equivalent Arabic phrase *al-laylatu ḥublá* as a Ḥadíth. Here *shab* denotes the mysterious Night of Eternity and Divine Predestination (*sirr-i taqdír-i azal*), in which the

essential natures and ultimate results of all things lie hidden like the embryo in the womb.

۱۰۵۵ حیلهٔ حق. Cf. *Qur.* III 47: "and they plotted and Allah plotted, and Allah is the best plotter of them all." Cf. Goldziher, *Vorlesungen*, 31 *seq.*

۱۰۵۶ جان تو. The preposition is often omitted in oaths. Mm have *dám u dámí* and transpose *ín* and *án*.

۱۰۵۹ In the first hemistich read *tukhm*, which is in all my MSS., for *kisht*.

۱۰۶۰ *I.e.* "abandon self-will, self-activity, and self-interest, which separate you from God".

۱۰۶۴–۱۰۶۵ The egoist is compared to a night-thief because he seeks by stealth and cunning to gratify his selfish desires in the darkness of this world. The "stolen goods" are the *ḥuẓúẓ-i nafs* (see *Luma'*, Glossary, 134). These the egoist regards as belonging to himself, though in reality all "property" whatsoever, whether it consist in thought, feeling, action, or material possessions, belongs to God who created and gave it. When this fact is fully realised, human "contrivance" (*tadbír*) is neither futile nor sinful (see notes on I 971–978 and *IP*, 55 *seq.*).

۱۰۶۸–۱۰۷۰ With these verses cf. the parallel passage, I 1515–1524 and notes *ad loc.* If man is a straw driven helplessly to and fro by the winds of Destiny, what was the use of creating him and the world in which he moves? The poet retorts that the very asking of this question supplies an example of the use and purpose inherent in all created things (cf. *Qur.* XV 85, XXIII 117, XXXVIII 26); for, at the least, it serves to give form and expression to a thought in the asker's mind. On the same analogy, God brings the world and man and all human activities into existence for the purpose of giving form and expression to His idea of Himself through and in the Perfect Man.

۱۰۷۱ از یك جهت, *i.e.* from the aspect of absolute Divine transcendence (*tanzíh*).

۱۰۷۵ See note on *v.* ۶۹۴ *supra*.

۱۰۸۳ Cf. V 288 *sqq.*, 1743 *sqq.* The "Light of God" is Universal Reason.

۱۰۸۵ والسّما الخ, *Qur.* LI 7, explained by Najmu'ddín al-Kubrá as "the heaven of the heart (*qalb*) which is possessed of the ways that lead to God".

۱۰۸۶ Wilson's rendering of *khaṣṣagán-i dawlat* by "the chosen ones of the free state", *i.e.* "the state of the Ṣúfí who is free from all carnal and worldly attachments", cannot be admitted.

۱۰۸۷ آفتاب, *i.e.* the prophet or saint.

۱۰۸۸ یُرزَقون, *Qur.* III 163. For the mystical signification of *shahíd*, see notes on I 3872–3874.

۱۰۸۹ For "(piece of) knowledge" read "(kind of) knowledge".

۱۰۹۷ For "goodness" read "beauty".

١٠٩٩ Cf. *Tarjumán al-ashwáq*, Comm., 55 (6), and 144 (3); the saying of the Arabs: *khayru 'l-ibili ḥumruhá;* and the Ḥadíth: *al-ḥumratu khiḍábu 'l-mu'min.*

١١٠٢ چرخ نهم, *i.e.* the *'Arsh*, which Ṣúfís identify with the Divine consciousness wherein the potentialities of all things are eternally latent.

١١٠٣ امر = *'álamu 'l-amr*, *i.e.* the spiritual world brought into existence immediately and directly, without space and time, by the Divine fiat (*Kun*). Cf. *Mirṣád*, 107, 5 fr. foot and foll. = 117, 4 fr. foot and foll. The "(world of) creation" (*al-khalq*) and the "(world of) command" (*al-amr*) are opposed to each other in *Qur*. VII 52.

١١٠٤ Instead of *'izz* Fa has *az*, a misprint, as his explanation *'izzat-i dunyá* shows. Wilson, however, reads *az* notwithstanding the obvious antithesis of *'izz* and *khwárí*.

١١٠٦ It is possible that this and the following verse are supposed to be spoken by God (so Fa); but I think they are better understood as referring to the unitive experience of the saint.

١١٠٧ آفتاب ما, *i.e.* the Divine Essence, of which the manifestations (*tajalliyát*) are without beginning or end: it neither "rises" nor "sets" except in relation to the phenomenal forms in which it is revealed.

١١٠٩ *I.e.* "although I am inferior in spiritual rank to the prophets (who themselves, from an external point of view, are but 'motes' irradiated by the Divine Sun), yet I too (like them in their real nature) am one with the Essential Light".

١١١٠ عجب, *i.e.* "the marvel is that I, not being essentially other than the Divine Sun, should revolve round it and seek union with it".

هم زفرّ شمس الخ, *i.e.* the saint, though invested with all the Divine attributes, is not God: he is a reality (*ḥaqq*), but not *the* Reality (*al-Ḥaqq*). See *SIM*, 141 *seq.*

١١١١ God is cognisant of all the means (*asbáb*) employed by those who seek to draw nigh unto Him; but He himself transcends these means. Mystical union is the immediate gift of pure grace and love.

١١١٢ باور كنيد. The verb is imperative, *i.e.* "believe this (if you can)", meaning, "it is incredible that I have ever lost hope of God, who is my very life".

١١١٤–١١١٥ *I.e.* "if I were to despair, it would essentially be His doing (*'ayn-i ṣun'*); and since 'doing' is an essential attribute of the Doer, even despair could not separate me from Him". *'Ayn* in these verses has not the meaning "objective manifestation" in which it is often used by Ibnu 'l-'Arabí and which I have wrongly attached to it in the Translation.

١١١٦ بُراق. See note on I 3437. Of course the animals mentioned in this verse are merely emblems of spirituality and sensuality.

۱۱۱۷ Those who do not perceive that God is the Author of all existence look to His creatures for the help and guidance given by Him alone; consequently that which, if seen in its real light, would become a means to salvation, leads them blindfold to perdition. The "sweet Sea" of Divine Reality appears to them under the terrible aspect of *Jalál* (Wrath) and turns, as it were, to brine in their mouths.

۱۱۲۱ Cf. IV 153.

۱۱۲۲ Here Shams-i Dín (Shams-i Tabríz) is a type of the Divine Beloved, in whom the poet says he is so naughted (*fání*) that he cannot concern himself with caring for the spiritually blind. Mm read *má án kúr-rá*.

۱۱۲۳ کوریِ چشمِ حسود. For this idiom see note on I 1012–1013.

۱۱۲۴ *Tútiyá*, oxide of zinc and other mineral substances used in the treatment of ophthalmia, which are applied to the eye in the form of powder. See Achundow, 316.

۱۱۲۶ The blindness of ignorance may be cured by a spiritual teacher, but the blindness arising from envy of the saints and disbelief in them is irremediable.

۱۱۲۸ آفتاب, *i.e.* the Perfect Man (θεὸς ἐπιφανής, λόγος προφορικός).

۱۱۳۱–۱۱۷۷ For the allegorical meaning of this Story, which resembles the Story of the royal falcon that fell into the hands of an old hag (*v.* ۳۲۳ *supra*), see note on p. ۲۶۵, Heading.

۱۱۳۱ باز آید بشاه. Cf. *v.* ۱۱۶۹ *infra* and note *ad loc.*

۱۱۳۳ از نور رضا. Cf. *Qur.* LXXXIX 28: *rádiyat^an mardiyyat^an*. This verse is illustrated by the Story of the hoopoe, I 1202 *sqq.*

۱۱۳۷ Read *mahíb*, "formidable", with G.

۱۱۴۱ Fa has *náz-já*, "a place of delight and pride", and the evidence of the two oldest MSS. favours this reading.

۱۱۴۵ دُنبه الخ, a proverb, like *dunbah ba-gurg sipurdan* (*Amthál u Hikam*, II 826) and *gúsht-rá ba-gurbah sipurdan*.

۱۱۴۸ For the allusion in the second hemistich, see note on I 445. *Gawzínah* has better MS. authority than *lawzínah*, "almond-cake", the reading of Fa.

۱۱۵۴–۱۱۵۵ Fa explains that *bází* and *sar-há-yi báz* refer to worldly magnates; these (though properly great owls) may be called "falcons" in comparison with the vulgar. WM's view is that, since the Falcon of the present Story typifies the prophet or saint who suffers tribulation at the hands of the vulgar, "falcon" here denotes Súfís of a lower grade who might give offence to holy men.

۱۱۵۶–۱۱۵۷ The Falcon now describes himself as the Perfect Man whose "idea" (*khayál*) immanent in the Divine Mind is the final cause of creation, and without whom God's knowledge of His own nature would be defective.

۱۱۵۸ A description of "the flight of the alone to the Alone". *Awj-i dil*, "the heart's zenith", *i.e.* the culminating point of the mystical ascension (*mi'ráj*). *Chún partav-ash*, *i.e.* "like the ray of light that returns to its source". In the first hemistich the two oldest MSS. and Fa read *dar ravish*, and G writes *partav-ish*. As the *Burhán-i qáṭi'* gives *rav* = *ravish*, I read *rav-ash*, which makes a normal rhyme.

۱۱۶۰ انتظار الخ. See note on *v.* ۹۷۴ *supra*.

۱۱۶۱ هما. Cf. the well-known verse in the *Gulistán*, Book I, Story 3:

kas nayáyad ba-zír-i sáya-i búm
w-ar humá az jahán shavad ma'dúm.

۱۱۶۲ For the Perfect Man as Mediator and Saviour, cf. v 875 *sqq.*, VI 3071 *sqq.*; *IP*, 63 *sqq.*

۱۱۶۵ شهبازان, *i.e.* saints.

۱۱۶۷ نباشد بی‌نوا, *i.e.* although the true lover of God may be afflicted by the appearance of separation from Him, he is really endowed with the infinite riches of Divine Love.

۱۱۶۸ طبل‌خوار, referring to *vv.* ۱۱۴۴–۱۱۴۵ *supra*. For *ṭabl-i báz*, see notes on *Díwán*, *SP*, XVI 3 and XXIX 3.

۱۱۶۹ اِرجِعی, *Qur.* LXXXIX 28: "(O soul at peace with God) return unto thy Lord, well-pleased and the object of My pleasure, (and enter amongst My servants and enter into My Garden)."

۱۱۷۰ Here the Falcon begins a reply to the owls who (*v.* ۱۱۴۷ *sqq.*) had ridiculed his claim to be, as they expressed it, "a congener of the King". God is unique. The Perfect Man in his human aspect always remains a slave and creature (*'abd*) of the Lord (*Rabb*), and even in his divine aspect he is not to be identified with God absolutely. See note on *v.* ۱۱۱۰ *supra*.

۱۱۷۱ Water and earth, though different in form and essence, become homogeneous in plant-life.

۱۱۷۲ Wilson (Comm. p. 152, note 705) has entirely misunderstood the second hemistich of this verse.

۱۱۷۳ Cf. I 1735 and note *ad loc.*

۱۱۷۵ This means that when the "self" has "passed away" (*faná*) it persists (*baqá*), not as an individual, but as the Universal Spirit, the Perfect Man, bearing "the mark of God's feet on his dust", *i.e.* the eternal imprint of the Divine Attributes which were stamped upon him before he emerged from potentiality into actual existence; for "he is to the universe what the bezel is to the seal—the bezel whereon is graven the signature that the King seals on His treasuries" (*Fuṣúṣ*, 13 = *SIM*, 156).

۱۱۷۶ *I.e.* "die to self and realise your essential character".

۱۱۷۷ نُقل من, *i.e.* "the fruits of my spiritual knowledge".

١١٧٨ Cf. I 2519 *seq.* and note *ad loc.*; I 3127 *sqq.*; and the Story of Báyazíd and his disciples (IV 2102 *sqq.*).

١١٧٩ In this and the following verses the poet illustrates the relation (*ma'iyyah*) of God with the Perfect Man by the analogy of soul and body, etc.

١١٨٠ تاب نور الخ. Cf. IV 2405. According to Aristotle (*Parva Naturalia*, 438 *a*), the white of the eye in sanguineous animals is fat and oily in order that the moisture of the eye may be proof against freezing.

قطرهٔ خونی, *i.e.* the core (*suwaydá*) of the heart.

١١٨٣ The individual soul, when impregnated (like the oyster-shell by the rain-drop) by the overflowing radiance (*tajallí, fayḍ*) of the Universal Spirit, produces the Perfect Man, who is the pearl and final cause of existence.

١١٨٤ همچو مریم الخ. Jesus is *Rúḥ Alláh*, "the Spirit of God". For the significance of this verse, see note on I 1934.

١١٨٦ The Perfect Man "impregnates" other souls; and these in their turn give birth to effects which become the causes of infinite new forms of spiritual life in this world and the next.

١١٨٧ The mystic's "world" is for ever "passing away" and being "resurrected" in successive experiences of dying to the things of the flesh and rising to those of the spirit; and for him the ultimate Resurrection is total separation from individual self-hood and permanent union with the universal Reality (*baqá ba'da 'l-faná*). See IV 442–445, where the nature of the mystical resurrection is explained by a reference to the *maḥshar* on the Day of Judgement (*Qur.* XXXVI 32). Cf. I 3672 *sqq.*

١١٨٩ Here the poet declares that what he has said on this subject is really an invocation to God, who alone can reveal the mystery by throwing light into his heart.

١١٩٠ چونك لبّيكش الخ. See note on I 1578.

P. ٣١١, Heading. This Story is an allegory of the spirit that would fain demolish the "wall" of bodily senses and affections by which it is shut off from contemplation of God.

١١٩٤ چون خطاب. *I.e.* when he threw the brick, the sound of the water was like God's response to his prayer for deliverance.

١١٩٥ هست is a misprint for مست.

١٢٠٣ The Ḥadíth *inní la-ajidu nafasa 'l-Raḥmáni min qibali 'l-Yaman*, "Lo, I feel the breath of the Merciful (God) from the direction of Yemen", is said to refer to Uways al-Qaraní, an ascetic who fell in the battle of Ṣiffín, fighting for 'Alí against Mu'áwiyah. Although Uways lived in Yemen, his saintly influence was mysteriously communicated to the Prophet in the Ḥijáz. Cf. IV 1826 *sqq.* For his legend, see *Kashf*, *Eng.* 83 *seq.*; TA, I 15 *sqq.*; Massignon, *Essai*, 141.

۱۲۰۵ See note on I 1902.

۱۲۰۶ ماءٌ معین, *Qur.* LXVII 30.

۱۲۰۹ As "dilapidation" of the fleshly "wall" procures access to the spiritual "Water of Life", it is equivalent to the *sijdah* of the elect which essentially is access to the Divine Presence, according to *Qur.* XCVI 19. Cf. *Luma'*, 153 penult. and foll.

۱۲۱۴ بُلُق, a word that imitates the sound made by a brick thrown into water.

۱۲۱۹ تخلیط. See note 1 in the Translation, p. 284, and cf. خِلاط, for which Dozy gives the meaning "planches qu'on met entre les poutres qui soutiennent le toit".

۱۲۲۰ بِحَبْلٍ مِن مَسَد. See *Qur.* CXI 5. Here the phrase describes the pains and penalties of decrepitude.

۱۲۲۴ تشنّج. The simile of the lizard indicates plainly that the reading of the oldest MSS. is correct. Several of the later MSS. have *tashayyukh* (so Fa, Bul., and Wilson).

۱۲۳۴ The metre of this verse is quite regular, though Wilson (Comm. p. 157, note 738) finds difficulty in scanning it.

۱۲۴۱ حس نداری, *i.e.* "you cannot perceive that the pain which you are conscious of suffering is caused by your own evil nature".

۱۲۴۴ *I.e.* "fight manfully in the *jihádu 'l-akbar*" (I 1373, Heading). At the siege of Khaybar, a Jewish settlement which was attacked by the Moslems in A.H. 7/A.D. 628, 'Alí pulled down a fortress gate and used it as a shield (Ibn Hishám, 762, 5 *sqq.*).

۱۲۴۵ The "rosebush" signifies the pure nature of the spiritual guide (*murshid*), which assimilates to itself and endows with its own goodness the evil dispositions that are "grafted" on it. For the metaphor cf. *v.* ۲۶۹۹ *infra* and note on I 2457.

۱۲۴۶ کشد نار ترا. Cf. I 1955.

۱۲۴۷ تو مثال دوزخی. Cf. note on I 779. The *mu'min* in this passage represents the Perfect Man. Faith (*ímán*) "is really the absorption of all human attributes in the search for God" (*Kashf*, 372, 8).

۱۲۴۸–۱۲۴۹ See note on I 3700.

۱۲۵۳ مُحسِن, according to the Hadíth: *al-ihsánu an ta'buda 'lláha ka-annaka taráhu.*

۱۲۵۹ An interpolated verse; it is omitted in the four oldest MSS.

۱۲۶۱ *I.e.* "we have been digressing: let us resume the argument".

۱۲۶۲ Cf. *v.* ۱۲۴۵ *supra.* The epithet *hasúd* is commonly applied in the *Mathnawí* to those who regard the saints with hostility and disbelief.

۱۲۶۴ The *nafs* must be mortified and purged of corruption.

۱۲۶۶ پرّ افشانی بکن, "shed your feathers", *i.e.* "eradicate your bad habits". Cf. the Story of the peacock (v 536 *sqq.*). This, perhaps, is a

better rendering than "flap your wings", though, according to WM (after *Laṭá'if*, 48, 9, where the reading is uncertain), *parr-afshání kardan* means "to use up all one's strength in an effort which can never be repeated". Most edd. and the best MSS. read *pír-afshání bi-kun*, which the commentators explain by "devote your old age (to serving God)". But can these words bear the sense of *hangám-i pírí kárí qawí bi-kun*? If so, *pír afshándan*, "to shake down the old man", is used idiomatically. Cf. *rakht afshándan*, "to shake down the furniture", *i.e.* "to give it a good dusting" (VI 4027). In my opinion it is probable that this reading should be restored. Translate, therefore: "(be) quick, make a last effort with all your might."

۱۲۶۸ این چراغ با گهر, *i.e.* the lamp of life, precious to those who do not neglect to trim it with the wick and oil of righteousness.

۱۲۷۳ Cf. the Ḥadíth that generosity (*sakhá*) is a tree of Paradise with branches drooping to the earth, and that any one who grasps a branch thereof is drawn into Paradise.

۱۲۷۴ عروة الوثقى, *Qur.* II 257: "whoso denieth Ṭághút and believeth in Allah, he surely hath grasped the firmest handle"; and XXXI 21: "whoso giveth himself up to Allah in doing good, he surely hath grasped the firmest handle." Ṣúfís identify Ṭághút (idols or the Devil) with the *nafs* (cf. I 769 *sqq.*, III 4053 *sqq.*).

۱۲۷۶ Cf. *Qur.* XII 8–19.

۱۲۷۹ عالم جان جدید, either "the world of the new (regenerated) spirit" or "the new (ever fresh and incorruptible) spiritual world". I think the latter interpretation is preferable.

۱۲۸۰ این جهان نیست. See note on I 606–610. *Hastán* = *hast*, existent (*mawjúd*) in a sensible form.

۱۲۸۱ For this metaphor illustrating the relation of the phenomenal world to the real world underlying it, cf. VI 1459 *seq.*

۱۲۸۵–۱۲۸۶ The sensuous eye perceives the things of sense but is blind to "the light of God", which resides in the *oculus cordis*; unless it be directed by the "inner light", it goes astray like a horse without its rider.

۱۲۸۷ Here the "horse" is the carnal soul (*markabu 'l-qalb*).

۱۲۸۹ The sensible world is often described as a verdant meadow (*sabzah-zár*). Cf. V 2430 *sqq.*

۱۲۹۱ شاه, *i.e.* the Perfect Man, who is a spiritual king.

۱۲۹۲ سوی حسّی الخ, *i.e.* "go to a *murshid*; for in him every sense is illumined and every faculty controlled by light from God".

۱۲۹۳ نور علی نور. These words belong to the "Light-verse" (*Qur.* XXIV 35), which plays such an important rôle in Ṣúfí psychology. See Gairdner's translation of *Mishkát*, 43 and 84 *sqq.* I abridge here a passage taken from *Mirṣád*, 65, 7 *sqq.* = 69, 2 *sqq.*: "The heart of Man

resembles a glass lantern (*zujájah*) in the niche (*mishkát*) of the body; and in the heart is a lamp (*miṣbáḥ*), namely, the inmost consciousness (*sirr*), lit by the luminosity of the spirit (*rúḥ*). The light reflected by the 'glass' irradiates the air (*hawá*) inside the 'niche'. This 'air' signifies the carnal faculties (*quwá-yi basharí*), while the rays that pass through it and reach the windows represent the five senses."

Hence the Light of God in successive diffusion sheds beauty and purity on the lowest as well as the highest faculties of the human soul which it transforms; and this is the meaning of "*light upon light*". Cf. *Passion*, 530.

۱۲۹۶ See I 1115–1120, 3959 *seq.*, and notes *ad loc.*

۱۲۹۷ The "sensible light", though ultimately derived from the Light of God, dwells in the eye, from which it shoots forth in order to meet the sunlight. Physical vision is produced by the emission of these rays. Cf. note on I 676–677.

۱۳۰۰ پیشه گرفت الخ. So Fa, but most MSS., including the oldest, read *písh-i girift ú dád-i ghayb*, so that the verse is complete in itself. Translate: "This world, like straws in the hand (sway) of the unseen wind, (is) a helpless thing before the (irresistible) might of the Unseen." *Girift ú dád* = *taṣarruf*. Cf. the similar use of *dár ú gír*.

۱۳۰۴ پیدا, *i.e.* in respect of the qualities which they exhibit and the actions which proceed from them.

۱۳۰۵ تیررا مشکن, *i.e.* "do not challenge the Divine Destiny (*qaḍá*)".

۱۳۰۶ ما رمیت الخ, *Qur.* VIII 17. See note on I 615.

۱۳۰۷–۱۳۰۸ The blows of tribulation (*ibtilá*) should be welcomed as marks of Divine mercy and love. See note on I 243.

۱۳۱۱ می‌دمد می‌سوزد, *i.e.* "He is both the Inspirer (Creator) and the Destroyer".

۱۳۱۲ The *zindíq*, having no belief in a future existence, enjoys the pleasures of this world which the *záhid* renounces.

۱۳۱۳–۱۳۱۴ None but the mystic who has died to self is safe from temptation.

۱۳۱۵ مرغ را, *i.e.* realisation of the Divine Unity. *Muqniṣ* for *qániṣ* is a solecism.

۱۳۱۶ For the distinction between *mukhliṣ* and *mukhlaṣ*, see note 1 in the Translation *ad loc.* and note on I 2616.

۱۳۱۷–۱۳۱۸ When the Ṣúfí has once attained to perfection, he can never again become subject to the illusions of egoism. See *Tá'iyyah*, 481–482 = *SIM*, 243 and note *ad loc.*

۱۳۱۹ Sayyid Burhánu'ddín Muḥaqqiq of Tirmidh (a disciple of Bahá'u'-ddín Walad, the poet's father) is said to have instructed Rúmí in the arcana of Ṣúfism (*'ilm-i ladunní*). For his biography, see the *Manáqibu*

'l-'Árifín of Aflákí (Redhouse, *Mesnevī*, 13 *sqq.*; Huart, *Les saints des derviches tourneurs*, I 45 *sqq.*).

۱۳۲۰ برهان شدی, *i.e.* "you have become a Perfect Man, by whom the Truth is verified and made evident to every one capable of receiving it". There is a play on the name Burhánu'ddín.

چونك بنده نيست شد, *i.e.* "when the creaturely attributes are 'naughted' in *faná*".

۱۳۲۱–۱۳۲۳ The four oldest MSS. (ADGH) omit these verses, which first occur in B, a manuscript of about the middle of the 14th century. They are supplied in the margin of G under the heading "Waladí". It is a probable conjecture that they were composed by the poet's son, Sulṭán Walad, who was married to Ṣaláḥu'ddín's daughter and may have wished his father-in-law to share with Burhánu'ddín, Shamsu'ddín of Tabríz, and Ḥusámu'ddín the honour of being commemorated in the *Mathnawí*.

Ṣaláḥu'ddín Farídún, the Goldbeater (*Zar-kúb*), a pupil of Burhánu'ddín, acted as assistant to Rúmí in directing and teaching his disciples. See Redhouse, *Mesnevī*, 110 *sqq.*

۱۳۲۳ I have translated *Shaykh fa' 'ál-ast*, in which case the verse will refer generally to the Perfect Man acting as *murshid*; but we may read *Shaykh-i*, and translate: "He (Ṣaláḥu'ddín) is the Shaykh who, like God", etc. The term فعّال is used of Allah in *Qur.* XI 109.

۱۳۲۵ مُهر مومش, *i.e.* the impression made by the Shaykh on the disciple's heart, which is as receptive to his spiritual influence as wax to the seal-ring. The "seal-ring" denotes the heart of the Shaykh, whereon the Divine Names and Attributes are imprinted like the letters and words graven on a bezel or ring-gem. In *Fuṣúṣ*, 13, 19 = *SIM*, 156 Ibnu 'l-'Arabí says of the Perfect Man: *fa-huwa mina 'l-'álami ka-faṣṣi 'l-khátami mina 'l-khátami wa-huwa maḥallu 'l-naqshi wa-'l-'alámati 'llatí bihá yakhtimu 'l-maliku 'alá khazá'inihi.*

۱۳۲۶ Here, and perhaps also at I 2913, "the Goldsmith" (*Zar-gar*) is God, not Ṣaláḥu'ddín as Fa supposes. The Perfect Man, as λόγος προφορικός, objectifies all that is in the Divine Mind. He is the medium through which all forms of thought and modes of being are linked with one another and with God. Cf. note on I 686.

۱۳۲۷ بانگ, the voice of the prophets and saints: sometimes the heart responds to it, sometimes not; and the response may be slight, like a single echo, or manifold.

۱۳۳۱ *I.e.* holy words can melt even the hardest heart; but their effect is far greater on natures susceptible to spiritual emotion.

۱۳۳۲ شهنشاه, *i.e.* Moses. This and the following verse describe Mt Sinai as glorified and transfigured by the Divine revelation. See note on I 25–26; VI 2427 *sqq.*

۱۳۳۴ *Sabz-púsh* is an epithet applied to angels and holy men.

۱۳۳۵ مشتاقی = *ishtiyáq*, with *yá-yi ma'rúf* on account of the rhyme. The "cry of longing" is uttered by the prophet or saint.

۱۳۳٦ *I.e.* "they lack the zeal necessary for self-mortification".

۱۳۳۸–۱۳۳۹ At the Resurrection, when the earth will be shaken and the mountains crumbled to dust, none is sure of being saved but the righteous who have experienced a spiritual resurrection (cf. note on *v.* ۱۱۸۷ *supra*) in the present life. The next verses illustrate the transmutation (*faná*) of the carnal self in communion with the pure spirit of the Perfect Man.

۱۳۴۰ از زمهر ابهنست. Cf. IV 2139 and the preceding verses.

۱۳۴۴ Cf. I 2003 *sqq.*, VI 1856.

۱۳۴۵ صبغة الله, *Qur.* II 132. In the essential Unity of the Divine nature all "colours" are one. See VI 1855–1864 and note on I 766. For *Hú*, see note on I 472–473. The edd. and several MSS. read *pisha-bá*, which is adopted by Wilson, instead of *písa-bá* (GHK). There can be no doubt that the latter reading is correct. The same word is used in a similar context at VI 1868 (where the form *pís* occurs in rhyme) and 1875.

۱۳۴٦ The mystic absorbed in the Divine *huwiyyah* is not to be blamed for using the language of "deification" and cosmic consciousness.

۱۳۴۷ انا الحق. See notes on I 1809 and *v.* ۳۰۵ *supra*.

رنگ آتش الخ. See *supra*, *v.* ۸۳۰ *sqq.*; *Kashf*, *Eng.* 245; Wensinck, *New data concerning Syriac mystic literature*, 25.

۱۳۴۸ خامش‌وش است, *i.e.* since his human faculties are extinct, he is no more than the mouthpiece through which God speaks. Cf. note on I 1938.

۱۳۵۱–۱۳۵۲ The commentators exemplify this by the Story of Báyazíd and his disciples (IV 2102 *sqq.*). In *v.* ۱۳۵۱ read *bar man bi-zan* (Mm).

۱۳۵۵–۱۳۵٦ The meaning of these verses is explained in the Translation, p. 291, notes 1 and 2. "Fire" and "iron" are merely symbols for a mystery beyond all words. In *v.* ۱۳۵٦ there is no MS. authority for the reading *dar daryá bi-nih* (Wilson, Comm. p. 177, note 855); moreover, it contradicts the advice given in the second hemistich.

۱۳۵۸ The "blood-price" which God pays is everlasting life in Him (*baqá*).

۱۳٦۰ Even if the saint in union with God speak and act presumptuously, he is superior to those who are not "united". I think the context demands this interpretation and does not admit Wilson's view that *ḥáḍir* refers to the seeker of God.

۱۳٦۱ *I.e.* "be in constant touch with the heart of the Perfect Man; for without him you cannot become spiritually pure".

۱۳٦۳ پاکئ اجسام, ritual purity and formal righteousness.

۱۳٦۴ Cf. VI 22 *sqq.*, 813 *sqq.*

۱۳۶۵ The faith of the pietist exhausts itself in religious works unless it be fed with inspiration from the springs of living faith and real knowledge.

۱۳۶۶ Cf. v 200 *sqq*.

۱۳۶۸ الحیاء الخ. In the poems of Rúmí *ḥayá*, like *sharm* and *námús*, often signifies unwillingness to sacrifice reputation and worldly interests. See *Díwán*, *SP*, I 1–2 and note *ad loc*. For the general religious and ethical sense of *ḥayá*, see Wensinck, *Handbook*, under Modesty, and Qush. 116 *sqq*.

۱۳۷۱ برزخ الخ, *Qur*. LV 20. See note on I 297, and cf. I 2570 *sqq*.

۱۳۷۵ واهی العری, so all my MSS. except K. Fa reads *rahá kun tú ma-rá*, which gives a poor rhyme.

۱۳۷۷ سوزیدنیست, literally, "there is a burning", *i.e.* the true lover is consumed in the fire of Divine Love. *Súzídaní*, meaning "that which is, or ought, to be burned", has *yá-yi ma'rúf* and therefore would not make a correct rhyme in this verse.

۱۳۷۸ برگ بی برگی, *i.e. faqr ú faná*. See note on I 2237.

۱۳۸۰ آن امن تست. Cf. *v*. ۱۳۴۰ *supra* and note *ad loc*. For the metaphor of the duck and the hen, see *infra*, *v*. ۳۷۶۶ *sqq*.

۱۳۸۲ The mystic's reason is distraught by the infinite variety of aspects in which God reveals Himself, each aspect forming, as it were, a new link in the chain that enthrals him.

۱۳۸۳ فنونی دیگرست, *i.e.* diverse mystical experiences.

۱۳۸۴ Here the proverb *al-junúnu funún* is applied to spiritual love as the concomitant of gnosis. In view of the following Story, it may be mentioned that "Dhú 'l-Nún took a very important step in the development of Ṣúfism by distinguishing the mystic's knowledge of God (*ma'rifah*) from traditional or intellectual knowledge (*'ilm*) and by connecting the former with love of God (*maḥabbah*)". See *IP*, 9 *seq*.

۱۳۸۵ دیوانگان, *i.e.* the vulgar, who are devoid of reason (*'aql-i ma'ád*) and ignorant of the Truth. Cf. the Stoic doctrine that every fool is mad: πᾶς ἄφρων μαίνεται.

P. ۳۲۲, Heading. ذا النون. All my 13th- and 14th-century MSS. have ذا here as well as in *vv*. ۱۳۸۶ and ۱۳۹۳ *infra*. See Vol. III, Introd. p. xx. The name is so written in my MS. of the *Ta'arruf* of Kalábádhí, p. 4, l. 11 = *Ta'arruf*, 10, 5.

For the famous Ṣúfí, Thawbán ibn Ibráhím, generally known as Dhú 'l-Nún al-Miṣrí (*ob*. A.H. 245/A.D. 859), see Massignon, *Essai*, 184 *sqq*.; *JRAS*, 1906, 309 *sqq*.; and the biographies in Ibn Khallikán (No. 128; De Slane's translation, I 291); Qush. 10, 3 *sqq*.; *Kashf*, *Eng*. 100 *sqq*.; *Nafaḥát*, 35 *sqq*.; and *TA*, I 114 *sqq*. I do not know on what authority Rúmí makes Dhú 'l-Nún the hero of the following Story,

which in *Kashf*, *Eng.* 313, *TA*, II 163, 3 *sqq.*, and *Bahâristân*, 9, 5 *sqq.* is related of Abú Bakr al-Shiblí (*ob.* A.H. 334/A.D. 945). According to the *TA* version, Shiblí fell into such an ecstasy that, after he had several times tried in vain to kill himself, he was put in chains and carried to a madhouse. "In your opinion", he said, "I am mad and you are sane: may God increase my madness and your sanity, so that I may become nearer and nearer to God, and you farther and farther from Him!" When they were about to force medicine down his throat, he exclaimed: "Don't trouble yourselves, for this is not a malady that any medicine can cure." Some persons came to see him. "Who are you?" he asked. They replied, "Your friends." He began to throw stones at them, and they all ran away. "O you liars," he cried, "do friends run away from their friend because of a few stones? I see you are friends to yourselves but not to me."

١٣٨٧ نمك, a play on the double sense of *shúr*, which also means "saltness".

١٣٨٨ شوره‌خاك, *i.e.* "barren", "unable to produce spiritual fruit". This is a warning addressed to the novice, who may presume to place his mystic "states" (*aḥwál*) and experiences on a level with those of his Shaykh. Cf. v 1271 *sqq.*

١٣٨٩ The beard is an emblem of conventional respectability.

١٣٩٠ نهاد for *nihádand*. See note on *v.* ١٣٢٠ *supra.*

١٣٩٣ رندان, *i.e.* worldly and sensual men.

١٣٩٤–١٣٩٧ Cf. a similar description of the Perfect Man at I 2502 *sqq.*

١٣٩٧ The Perfect Man is the Universal Spirit in which all individualities disappear. When he manifests himself, they are "intoxicated" with love for him and effaced (*maḥw*); then they return to "sobriety" (a higher state of consciousness). See note on I 2066.

١٣٩٨ منصور الخ, referring to the execution of Ḥalláj (*Passion*, 292 *sqq.*).

١٣٩٩ يقتلون الانبيا, *Qur.* III 108.

١٤٠٠ تطيّرنا بكم, *Qur.* XXXVI 17: "lo, we augur ill from you; if ye desist not, we will certainly stone you", as the people of Antioch said to the apostles whom Jesus sent to them. See Bayḍáwí *ad loc.*

١٤٠١ Another illustration of the folly of those who persecute holy men and thereby lose the blessings they might enjoy. If Jesus was crucified, as the Christians believe, then they (being his *ummah*) were responsible; yet they are so foolish as to look to him for protection. Moslems, of course, hold that Jesus escaped from his enemies and ascended to the Fourth Heaven.

١٤٠٢ Cf. Abú 'l-'Alá al-Ma'arrí, *Luzúmiyyat*, II 409, 4 *sqq.* = *Studies in Islamic Poetry*, 270 (No. 247) and 171:

"And if what they say about Jesus is true, where was his Father?
How did He abandon His son to the enemy? Or do they suppose that they (the Jews) overcame Him?"

١٤٠٣ زيشان. I take the pronoun to refer to the Christians, not to the Jews. Cf. Ma'arrí, *loc. cit.*, *aslamathu ilá 'l-Yahúdi 'l-Naṣárá*, "the Christians delivered him to the Jews".

وانت فيهم, *Qur.* VIII 33: "but never would Allah punish them whilst thou (Mohammed) wast among them."

١٤٠٤ The Perfect Man is peculiarly liable to envy and hatred on the part of the wicked, just as counterfeiters hate the touchstone by which their fraud is detected and exposed.

١٤١٠ كانّا ذهبنا الخ, *Qur.* XII 17. Joseph's brethren pretended that a wolf devoured him whilst they were occupied in running races with each other.

١٤١٢–١٤١٥ Cf. IV 3662 and see the Traditions on this subject in *Aḥwálu 'l-qiyámah*, 59 *sqq.* = *Muhammedanische Eschatologie*, 105 *sqq.*

١٤١٦ Human nature is also likened to a mountain where snakes abound (VI 1345). The "Breath" is the Divine Spirit breathed into Man (*Qur.* XV 29).

١٤١٧ خشوك (GH), properly "bastard" (*ḥarám-zádah*). All my MSS. have this. Wilson proposes *khasúg* = *zisht*, rhyming with *khúg*, which is a possible pronunciation of *khúk*.

١٤٢٥ سگ اصحاب. See note on I 1022.

رقود is used of the Aṣḥábu 'l-Kahf in *Qur.* XVIII 17 and at first sight would seem to be the natural reading here. With one doubtful exception, however, all my MSS., and also the Turkish edd., read *wufúd*, which may be explained as a description of mystics "coming to the Divine Court in expectation of grace and bounty". Cf. Bayḍáwí on *wafdan*, *Qur.* XIX 88. I think *wufúd* is right: the word agrees with *júyá-yi Allah* in the second hemistich.

١٤٢٦ گاه ديو الخ, *i.e.* devilish, angelic, and bestial qualities.

١٤٢٧ See notes on I 1136, 2875. In this verse "lion" signifies the holy man (*shír-mard*) and gnostic who is in immediate communication with the "jungle" of the Godhead (the Divine Essence comprehending all modes of being and the Divine Mind comprising all intelligible ideas) by ways hidden from the carnal senses.

١٤٢٨ مرجان جان, *i.e.* gnosis (*ma'rifah*). "Less than a dog", *i.e.* inferior to the dog which accompanied the Seven Sleepers (*v.* ١٤٢٥ *supra*).

١٤٢٩ چونك دزدى الخ, an allusion to the Arabic proverb *idhá saraqta fa-'sriqi 'l-durrah*. See p. ١٧٣, Heading (2) and note *ad loc.*

P. ٣٢٤, Heading. The real purpose of Dhú 'l-Nún's "madness" is explained in *vv.* ١٤٣٦ *sqq.*

١٤٣٤ عاقلان, the worldly-wise.

۱۴۳۶ In the second hemistich *bi-zan* and *ma-káv* stand for *bi-zanid* and *ma-kávid*. For the construction, see note on *v.* ۳۲۰ *supra*. Three MSS. eliminate it by reading *kih bi-band-am ay fatá*.

This and the next five verses refer to the story of the red heifer (*Qur.* II 63–68; cf. Deuteronomy xxi 1–9) in the *Súratu 'l-Baqarah*. A certain Israelite having been murdered by unknown hands, God commanded that a cow should be sacrificed and the dead body struck with the end of her tail; whereupon the murdered man came to life and denounced his murderer. Allegorically interpreted, the cow is the carnal self (*nafs*). Through self-sacrifice the dead spirit is revived and endowed with mystic knowledge.

Qur. II 67–68: "and (remember the occasion) when ye (Jews) slew a man and bandied words with one another about it, and God brought forth what ye were hiding. And We said: 'Smite him with part of her.' Thus doth God bring the dead to life and show unto you His signs, so that maybe ye will understand."

ساز گاو. The meaning of *sáz* is manifest to any one who has observed the use a cow makes of her tail.

۱۴۳۷ ای ثقات, alluding to a celebrated verse of Ḥalláj. See note on I 3934–3935.

۱۴۳۸ The two oldest MSS. read *ham-chu kushtah u gáv-i Músá*. This is a better reading. The sense is that when the *nafs* is sacrificed it becomes happy and at peace with God (*muṭma'innah*).

۱۴۴۱ ادّارأوا - در خصمی آشفته‌اند (*Qur.* II 67).

۱۴۴۴ خونیان دیو, *i.e.* sensual lusts and passions. The living spirit of the *murshid* perceives and lays bare to his disciples all the devilish cunning with which the *nafs* pursues its object, viz. to destroy spiritual life.

۱۴۵۵ زی و قاف, like *qáf u dál*, "sound and fury signifying nothing".

۱۴۵۷ At IV 2748 *sar junbánídan* is a gesture expressing gratification.

۱۴۵۹ مغز, *i.e.* the essence of love: to suffer pain for the Beloved's sake.

۱۴۶۱ Cf. IV 822.

P. ۳۲۶, Heading. For Luqmán, see note on I 1961.

۱۴۶۵–۱۴۶۸ This apologue, with a slight variation, occurs in *Kashf*, 23, 12 *sqq.* = *Kashf*, *Eng.* 20. "A dervish met a king. The king said: 'Ask a boon of me.' The dervish replied: 'I will not ask a boon from one of my slaves.' 'How is that?' said the king. The dervish said: 'I have two slaves who are thy masters: covetousness and worldly expectation (*ṭúlu 'l-amal*).'"

۱۴۶۹ بی مه و خورشید الخ, referring to *Qur.* VI 77–78, where we read that Abraham, when he saw the sun and moon rising (*bázigh*), cried, "This is my Lord".

۱۴۷۱ G reads *bandah* with *sukún*: "in reality he (the master) was the slave, (and) Luqmán was his master."

۱۴۷۲ در نظرشان, *i.e.* "in the eyes of the worldly". The next three verses illustrate how people are misled by appearances and call things by wrong names.

۱۴۷۳ Read *mar biyábán-rá*. The reading in the text is a misprint. *Mafázah*, "place of safety", a name euphemistically bestowed on the desert, in which so many travellers perish.

۱۴۷۴ The Persian coat (*qabá*) has been carefully described by Chardin and others. See Dozy, *Vêtements*, 360 *sqq.*

۱۴۷۶ غَوْل is a Qur'ánic word (XXXVII 46). There is no MS. authority for *'awl*, which Wilson translates by "bias".

۱۴۷۷ For the antithesis *naqd*, *naql*, cf. p. ۱۳۹, Heading.

۱۴۷۸ جواسیس القلوب. Qush. 126, 4 fr. foot (Bábu.'l-firásah) quotes the saying of Aḥmad ibn 'Áṣim al-Anṭákí: "when ye consort with the sincere (*ahlu 'l-ṣidq*), do so with sincerity; for they are the spies upon hearts (*jawásísu 'l-qulúb*): they enter into your hearts and go out of them in such a way that ye perceive it not."

۱۴۸۳ در کف داود الخ. See note on *v.* ۹۱۵ *supra*.

۱۴۸۴ One would have thought the meaning of the second hemistich to be quite plain, but Wilson (Comm. p. 190, note 956) reads *bandakí*, a roll of cotton, instead of *bandagí*.

۱۴۸۵–۱۴۹۰. Exchange of rôles—the vassal disguising himself as his lord or the master serving his own slave—is a popular *motif* in Oriental literature. Here it is used in order to illustrate the poet's theme that in the sensible world all real values are reversed.

۱۴۸۸ شین for *nishín*. Cf. *shistah* (III 302, 816).

۱۴۹۱ بنده‌اند. Fa reads *bardah-and*. The "masters" are the Ṣúfís who have become strangers (cf. *ghurbat* in the preceding verse) to their carnal selves and have taken the path of spiritual poverty and self-abasement.

۱۴۹۲ خواجگی, *i.e.* worldly reputation, wealth, and power.

کارها را, *i.e.* the work of those who have realised that their true relation to God is one of absolute dependence (*'ubúdiyyah*).

۱۴۹۳ Read *w-ín ghulámán* (Mm).

۱۴۹۴ بندگی, *i.e.* the behaviour natural to the slave of sensual passion.

۱۴۹۹ شیر و فتا. These words describe Luqmán himself. Wilson's assertion that they "could only mean the master and Luqmán" is disproved by such phrases as *ján ú jahán* (*infra*, *v.* ۱۵۲۰), *án sháh ú humám*, etc., referring to a single person.

۱۵۰۰–۱۵۰۱ Self-consciousness is the worst of sins (I 517, note). Cf. the following definitions of the *ikhláṣ* of the elect (Qush. 113, 24 *sqq.*): "that which is kept safe from the Enemy (the Devil), lest he should corrupt it" (Dhú 'l-Nún); "a secret between God and His servant: no

(recording) angel hath knowledge of it, so that he should write it down, nor any devil, so that he should corrupt it, nor any sensual desire, so that it should pervert it" (Junayd). In *v.* ۱۵۰۱ Fa has *salím az ník u bad* and gives the text-reading as a variant.

۱۵۰۲ دامِ مُزد, either "the captivating reward", which God bestows on His lovers, *i.e.* union with Him, or "the means whereby the Divine reward may be captured", *i.e.* *dhikr* and *muráqabah*.

چیزی بدزد, *i.e.* "let your egoism slip away from you".

۱۵۰۳ During the insensibility produced by concentration of mind and body on God alone (*faná bi-'l-Madhkúr*) the barb of "self" is extracted. G reads *bírún kanand*, as in the text; H has *kunand*.

۱۵۰۴ او بدآن مشغول شد. Cf. III 1604 *sqq.*, V 1691 *sqq.*

۱۵۰۵–۱۵۰۷ *I.e.* "since the whole attention cannot be fixed on two objects at once, something must necessarily be 'stolen' from your consciousness in every act of thinking. Take care, then, to be preoccupied only with the better thought, which affords ample compensation for the loss of the worse." On the good (angelic) and evil (satanic) *khawáṭir* by which the heart is invaded, see Macdonald, *Religious attitude*, 274 *sqq.* In *v.* ۱۵۰۶ Fa and most MSS., including G, read: *barchih taḥṣílí kuní ay mu'taní.* G transposes *vv.* ۱۵۰۶ and ۱۵۰۷.

P. ۳۲۹, Heading. I have not found this Story elsewhere in connexion with Luqmán. 'Awfí (*Jawámi'u 'l-Ḥikáyát*, Anec. 1193) relates that the Niẓámu 'l-Mulk ate three sour melons rather than hurt the feelings of the person who had presented them.

۱۵۱۲ Cf. the Ḥadíth: *su'ru 'l-mu'mini shifá^un^.*

۱۵۱۴ فرزند. See note on I 19. But possibly *farzand* is vocative and refers to the slave who was sent to fetch Luqmán.

۱۵۱۶ کرچها. The two oldest MSS. write *garch-há* (G) and *girch-há* (H).

۱۵۲۰ All my MSS. have *ján ú jahán*; the Turkish edd. *ján-i jahán*.

۱۵۲۵ In the second hemistich the Turkish edd. read *nágahán dídam kunam z-án wáqif-at.*

۱۵۲۶ دانه و دامِ تو. Cf. *dám-i muzd*, *v.* ۱۵۰۲ *supra* and note *ad loc.*

۱۵۳۲ Cf. note on *v.* ۱۳۸۴ *supra.* Here love is said to be the result of perfect knowledge (gnosis). The older Ṣúfís generally hold this view (see Qush. 174, 5 *sqq.* = Hartmann, *Darstellung*, 61 *seq.*), which corresponds with the doctrine that *ṣaḥw* (mystical sobriety) is superior to *sukr* (mystical intoxication): cf. *Kashf*, *Eng.* 184 *sqq.* Rúmí, however, does not make any such distinction between the gnostic (*'árif*) and the lover (*'áshiq*): for him, knowledge and love are inseparable and co-equal aspects of the same reality.

کَی گزافه. I have translated the reading of the two oldest MSS., namely, *ki* (the interrogative pronoun), not *kay*. *Guzáfah* is used adverbially at IV 231.

۱۵۳۳ جماد, *i.e.* objects of desire that belong to the material world.

۱۵۳۶ ملعون, according to the Ḥadíth: *al-náqiṣu mal'ún*.

۱۵۳۷ زخم is probably the Arabic word here. The commentators cite the Ḥadíth: *dhabábu 'l-baṣari maghfirat^un wa-dhabábu 'l-sam'i maghfirat^un*.

۱۵۴۱ ما على الأعمى الخ, *Qur.* XLVIII 17. See note on *v.* ۷ *supra*.

۱۵۴۳ برق خندد, *i.e.* flashes. Cf. the similar use of *ḍaḥika* in Arabic.

۱۵۴۴ لا شرقي ولا غربي, a reference to *Qur.* XXIV 35 (see note on *v.* ۱۲۹۳ *supra*), in which the "lamp" of the heart is described as being lit from the oil of "a blessed tree neither of the East nor of the West". Ghazálí (*Mishkát*, tr. Gairdner, p. 85) interprets this "olive-tree" as the discursive reason (*al-rúḥ al-'aqlí*): since the ramifications of pure intellectual propositions have no relation to space, the "tree" may well be called *lá sharqiyyah wa-lá gharbiyyah*. In the present verse these words are applied to the Light of God itself, whence all other "lights" are derived. Wilson's note on the second hemistich (p. 196)—he renders *kay* by "king"—is altogether unworthy of him.

۱۵۴۵ Read *barq-rá khú* with Fa and the oldest MSS. and translate: "deem the nature of lightning to be '*it taketh away the sight*'." The quotation comes from *Qur.* II 19: "the lightning almost taketh away their sight (*yakádu 'l-barqu yakhṭafu abṣárahum*); as often as it flasheth to them, they walk therein; and when it darkeneth upon them they stand still"—a passage referring to the so-called "Hypocrites" (*Munáfiqún*) of Medina, who were so weak-kneed that their faith in the Prophet vanished whenever it was not encouraged by the false gleam of worldly success.

۱۵۴۶ The metaphors in this verse depict the folly and shortsightedness of the sensualist.

۱۵۵۰ *I.e.* "when you are afflicted by the flesh, realise that God is both *Hádí* (He who guides to righteousness) and *Muḍill* (He who lets men fall into error and sin), and that He alone can create in you a change of heart if you fix all your thoughts and desires on Him".

۱۵۵۱ اين جزّ و مد, *i.e.* the varying states of mind and feeling which result from the manifestation of opposite Divine Names and Attributes. Contemplating this "ebb and flow", the gnostic perceives the essential Unity underlying it, and so escapes from the illusion of "evil".

۱۵۵۲ ضد بضد الخ. See I 1130–1131 and notes *ad loc.*

۱۵۵۳ Fear and hope are the effects of Divine Majesty and Beauty, Wrath and Mercy. The expressions *dhátu 'l-shimál* and *dhátu 'l-yamín*, signifying perdition (*shaqáwat*) and salvation (*sa'ádat*) respectively, allude to *Qur.* LVI 26 *sqq.* and 40 *sqq.*, where the blessed are described as *aṣḥábu 'l-yamín* and the damned as *aṣḥábu 'l-shimál*. Wilson makes *záyad* intransitive and translates the second hemistich: "and that men may be led to hope for the delight of *the right hand side*"; but this construction is impossible.

الرجال, *i.e.* the true men, the holy and righteous. Cf. I 320, note.

۱۵۵۴ Fear and hope are the two pillars of faith, and each is complementary to the other. See *Kashf*, *Eng.* 122, and cf. the saying of Abú 'Alí al-Rúdhbárí (Qush. 74, 21 *sqq.*): "Fear and hope are like the two wings of a bird: when they are perfectly balanced, the bird's flight is perfect; but when one of them is defective, the bird cannot fly well; and when both are gone, it is on the verge of death."

۱۵۵۷ *I.e.* "one must have the inspiration of a prophet or the clairvoyance of a saint in order to see the hidden grace (*luṭf-i khafí*) that appears in the form of tribulation". Cf. I 787 and note *ad loc.*, and for the allusion to Nimrod's fire, note on I 547.

۱۵۵۷–۱۵۵۸ See *Qur.* VI 76 *sqq.* with the exposition by Ghazálí in *Mishkát*, tr. Gairdner, 71 *seq.*

•۱۵۶۰ باز شد = *judá shud.*

P. ۳۳۲, Heading. See *supra*, *v.* ۱۰۴۷ *sqq.*

۱۵۶۲ جرّ جرّار کلام. Cf. VI 1598 *sqq.*, where the *kalám* is said to draw itself out into new topics as it proceeds on its way; and the saying *al-kalám yajurru 'l-kalám.*

۱۵۶۳ باغبان مُلك (cf. I 2925), the Perfect Man, the mediator of Divine providence to the world.

۱۵۶۸ For the antithesis of *ákhur* and *ákhir*, see note on I 2583. *Andar sabaq*, *i.e.* in pre-existence, before his manifestation as the outward form of Universal Reason.

۱۵۷۲ جانش شاه بود. Cf. *supra*, *v.* ۱۰۵۰. The "King" is God.

۱۵۷۳ بو بکر ربابی. According to the commentators, Bú Bakr-i Rabábí (the rebeck-player) was a "hidden saint", enraptured by Divine Love, who kept silence (some say, for seven years) and would only beat the ground with his foot in answer to those who reviled him. He is mentioned again at *v.* ۱۹۱۶ *infra* and also by Saná'í (*Díwán*, 241):

ín chih búd ay ján kih nála-i átash andar man zadí,
dil bi-burdí ú chu Bú Bakr-i Rabábí tan zadí?

۱۵۷۵ در فقاعی در کنند. Cf. Naṣru'lláh, *Kalílah*, 116, 4 fr. foot: *bichárah-rá bá ín damdamah dar kúza-i fuqqá' kardand.* So *dar juwál kardan.* *Fuqá'* here = *fuqqá'ah* (Dozy, *Supplément*). The word carries on the metaphor of the "potters" (*kúzah-garán*).

۱۵۷۷ Cf. *supra*, *v.* ۱۰۵۵ and note *ad loc.*

۱۵۸۰ ینظر بنور الله, part of the Ḥadíth concerning the clairvoyance of the true believer (I 32, note).

۱۵۸۱–۱۵۸۲ *I.e.* the foolish disciple imagines his heart to be, as it were, a veil through which the Shaykh cannot see, though in fact nothing beneath it is concealed from the Shaykh's inward eye; therefore the "veil" may be said to mock him by exposing to view what it pretends to hide. The oldest MSS. write اشکافی بران, which seems a decidedly better reading than اشکافی بر آن. See note 3 in the Translation, p. 302.

١٥٨٣ مُهر از سگ. On fidelity as a characteristic of the dog, cf. III 286 *sqq.*, 314 *sqq.*

١٥٨٥ آبی نمی‌گردد روان, *i.e.* "no progress in the spiritual life is possible for you". Cf. note on I 490.

١٥٨٧ BDG read *gúyíy-ash pinhán zanam*; but the text-reading (AH and Fa) may be genuine. گویی, scanned –⏑, occurs at I 290. For similar shortenings of ی before a consonant, see note *ad loc.* The second hemistich refers to the proverb *min al-qalbi ilá 'l-qalbi rawzanat^un^*.

١٥٨٨ Mm: *z-ín dhikr-i tú.*

١٥٨٩ در رویت نمالد. *Dar rúy-i kasí málídan*, to inflict castigation on any one. Cf. I 810, III 2339, and the English phrase "rub it into him (the culprit)".

١٥٩١ کاسه زن کوزه بخور. Proverbial: cf. *kásah ú kúzah-rá bar sar-i kasí shikastan*, to bring all sorts of charges against any one (*Amthál ú Ḥikam*, III 1184).

١٥٩٢–١٥٩٥ These verses depict the marvellous transformation wrought by the *murshid* in the heart of the *muríd* with whom he is well-pleased.

١٥٩٣ The entrance of the sun into Aries (the first constellation of the zodiac) signifies the advent of spring.

١٥٩٦ خشم شاه, *i.e.* the displeasure of the Shaykh.

١٥٩٧ برج عتاب. Possibly Capricorn (*al-jady*) is meant, as suggested by Wilson (Comm. p. 203, note 1029).

١٥٩٨ The Perfect Man is called "Mercury" (the Celestial Scribe) because he writes in white or black on our hearts, *i.e.* produces in us spiritual expansion (*basṭ*) or constriction (*qabḍ*), according as he is pleased or displeased with us. These impressions enable us to judge the quality of our thoughts and actions.

١٥٩٩–١٦٠٠ Divine mercy is prior to Divine wrath (I 2672, note), and both attributes are displayed by the Perfect Man. "Red and green" (spring colours) typify mercy, which like the rainbow brings a message of hope to souls in darkness.

P. ٣٣١ᶜ, Heading. The behaviour of the unfaithful disciple, described *supra*, *v.* ١٥٧٨ *sqq.*, is here contrasted with the respect shown by Bilqís to the hoopoe who brought her a letter from Solomon. See *Qur.* XXVII 20–45. The hoopoe represents the *murshid*, who is God's vicegerent.

١٦٠٣ آن نکتهای با شمول. The words (*Qur.* 30–31) are: "In the name of Allah, the Compassionate, the Merciful, do not ye exalt yourselves against Me, but come unto Me with submission (*muslimín*)." Bayḍáwí calls attention to their extreme conciseness (*wajázah*) and fullness of meaning (*ishtimál*).

١٦٠٤ For *chashm* read *jism* with Fa and the best MSS.

جان عنقاش دید. See note on *v.* ٥٤ *supra.*

١٦٠٥ طلسمات دو رنگ, referring to the double aspect (*Ḥaqq* and *khalq*)

of all existent things, which resemble "talismans" in so far as they are forms guarding and concealing the Essence. See note on I 434. Here *'aql* is the transcendental reason (*'aql-i ma'ád*).

١٦٠٦ بشر. Cf. I 266 and note *ad loc.*

انشقّ آلقمر. See notes on I 118, 1077.

١٦٠٨ اعماش خواند. Cf. *Qur.* VII 178: *wa-lahum a'yun^un lá yubṣirúna bihá.*

ضدّ ما, *i.e. ḍidd-i mu'minán.*

١٦١٠ خواجهٔ حالی و فردا, the Perfect Man.

١٦١١–١٦١٢ Cf. *supra, v.* ١٣٩٤ *sqq.*

١٦١٣ كف خاكی, *i.e.* the body of the prophet or saint.

١٦١٤ Cf. notes on I 1012, 1234.

١٦١٥ السماء انشقت, *Qur.* LXXXIV 1: "when heaven shall be rent asunder (at the Resurrection)." The poet applies these words to the spiritual resurrection of the mystic whose inward eye (*oculus cordis*) is opened. Cf. note on I 3440, though I do not think the present verse refers particularly to the *mi'ráj* of the Prophet, but rather to the Perfect Humanity typified by *Ádam-i khákí* (cf. *v.* ١٦٢٤ *infra*). Wilson, following Fa, renders the second hemistich: "through an eye which overcame the earthly nature."

١٦١٧ آن لطافت, "the subtlety (of earth)"; not, as Wilson supposes, "the lightness, subtilty, and buoyant power of water". Rúmí attributes these qualities to the "earth" (*khák*) which "sped beyond the empyrean" (cf. I 25); they are not, however, derived from "water", the lighter element that is the material substance of all living things (*Qur.* XXI 31: *wa-ja'alná mina 'l-má'i kulla shay'in ḥayyin*), but come as a gift of Divine grace. God, whenever He pleases, makes the so-called "laws" of natural philosophy null and void. See I 830–853 and notes *ad loc.* Fa's equation *áb = rúḥ* appears to me to be out of place in this context.

١٦١٩ يفعل الله الخ, *Qur.* III 35, etc.

١٦٢٢ تُعِزُّ من تشا, *Qur.* III 25.

١٦٢٣ زير هفتم خاك. According to some Moslem authorities, Hell "is situated under the pedestal of the world, above the Bull and the Fish (corresponding to the Behemoth and Leviathan of the Bible) who support the earth" (*EI*, art. Djahannam). Iblís claimed superiority to Adam in virtue of his having been created of fire. See note on I 3216.

١٦٢٥ God's fiat is absolute. Nothing can happen but what He has directly willed and decreed. The doctrine of those who conceive Him as a physical cause or as acting from the necessity of His nature is entirely false.

چار طبع, *i.e.* heat, cold, dryness, and moisture, the four "natures", two of which are combined in every simple element. Fire is dry and hot, air hot and moist, water moist and cold, earth cold and dry. The

elements are continually passing into one another through the medium of that quality they possess in common; thus fire can pass into air through the medium of heat, air into water through the medium of moisture, and so on. This process of transmutation of the simple elements, which is called "generation and corruption" (*kawn u fasád*), is brought about by the influences of the seven planets, and results in the production of the three classes of compound bodies, namely, minerals, vegetables, and animals (Gibb, *History of Ottoman Poetry*, I 47 *seq.*).

علّت اُولی. In Moslem philosophy God, the necessarily existent Being, is the First Cause whence proceeds a series of emanations, beginning with Universal Reason (the First Caused) and Universal Soul, through which the Many are linked with the One. See Gibb, *op. cit.* I 41 *sqq.*

۱۶۲۷ عادت خودرا الخ. Though God is the only real Agent, normally He acts by means of secondary causes (*asbáb*). This "custom", however, is not invariable; God can at any time make such causes ineffective or decree that they shall produce effects contrary to their nature. Cf. notes on I 76, 847.

این غبار, *i.e.* the illusion of intermediate causes.

۱۶۲۸ بحورا الخ, possibly referring to *Qur.* LXXXI 6: *wa-idhá 'l-biḥáru sujjirat*. For the second hemistich, see I 547 and note; but since all the other examples given in this passage are eschatological, the poet may have in mind several Traditions concerning the extinction of Hell-fire (cf. *supra*, *v.* ۱۲۴۴ *sqq.* and I 3700, note).

۱۶۲۹ کوهرا الخ. Cf. *Qur.* CI 4: "and the mountains shall be like carded wool."

چرخ‌را کویم الخ. Cf. *Qur.* LXXXI 11: *wa-idhá 'l-samá'u kushiṭat.*

۱۶۳۰ *Qur.* LXXV 8–9: "and when the moon shall be eclipsed and the sun and moon united (in darkness)."

۱۶۳۱ چشمهٔ خون‌را الخ, *i.e.* "We cause the blood-red sun to become dark as musk."

۱۶۳۲ At the Resurrection the sun and moon, rising together in the west, shall be deprived of light and yoked, like two black oxen, in obedience to their Lord.

P. ۳۳۶, Heading. إن اصبح الخ, *Qur.* LXVII 30: "Say, what think ye? If your water shall have sunk into the ground, who then will bring you gushing water?"

۱۶۳۹ شیرمرد, *i.e.* a holy man.

۱۶۴۳ ذوق توبه الخ. "Repentance is not acquired by Man, but is one of God's gifts" (*Kashf*, *Eng.* 299). Cf. *Qur.* II 35: "and He (God)

turned (*tába*) unto him (Adam), for He is the Disposer towards repentance (*al-Tawwáb*)."

١٦٤٤ In BDG the order of the following verses is 1647, 1649, 1645, 1646, 1648.

١٦٤٦ *I.e.* "where is a saint to be found who will beseech God to make the sinner truly penitent?" It is related that hills and rocks were turned into arable land at the prayer of the Midyanite prophet Shu'ayb (whom some identify with Jethro).

١٦٤٧ See notes on I 547 and *supra, v.* ٣٧٩.

١٦٤٨ I do not know the source of this anecdote. On the title Muqawqis see art. al-Muḳawḳas in *EI*. Moslem writers describe him as the Coptic ruler of Alexandria or Egypt. The Prophet is said to have written a letter to him in A.H. 6. According to Fa and other commentators, Muqawqis was the name of a poor Companion of the Prophet.

١٦٥١ Cf. *v.* ١٦٤٣ *supra.*

١٦٥٣–١٦٦٤ See note on I 819–820. The symbolism of these verses illustrates the truth that without pain and passion and ecstasy there can be no fruitful growth of spiritual life.

١٦٥٨ كف (hand), often used by poets in reference to the palmated leaf of the plane-tree.

١٦٦٠ With the second hemistich cf. 'Umar-i Khayyám, ed. Whinfield, No. 122: *wa-z kísa-i zar dahán-i gul khandán-ast*. The rose's "purse" is its calyx, and its "gold" the stamens.

١٦٦٢ لك چه باشد الخ. *Lak-lak*, the cry of the stork, is here interpreted as an expression of self-abasement and self-abandonment: *laka 'l-mulk*, "Thine is the kingdom and the power and the glory." Cf. *Díwán, Tab.* 54, 5 = *Díwán, SP*, Introd. XLV, note 5.

١٦٦٣ اسرار ضمير. Cf. I 511.

١٦٦٤–١٦٦٥ *I.e.* spiritual endowments and inward experiences are bestowed by God on the saints who bear witness to Him.

١٦٦٦–١٦٦٨ The souls that have vision and real knowledge of God in this world are those of the elect which enjoyed that vision and were imbued with that knowledge in the state of pre-existence. Cf. *Mirṣád*, 57, 9 fr. foot and foll. = 61, 6 fr. foot and foll.

أَلَسْتُ, *Qur.* VII 171. See note on I 1241. All human souls heard the Divine question "Am not I your Lord?" and answered "Yea"; but inasmuch as their essential natures were different, their confessions also differed in character and value. The elect (*al-sábiqún*), with hearts illumined by the light of Love, responded: "Yea, Thou art He whom we love and adore." The true believers (*aṣḥábu 'l-maymanah*) replied with the tongue of faith: "Yea, Thou art the One Lord whom we worship." The hypocrites and infidels (*aṣḥábu 'l-mash'amah*), whose hearts were veiled by Divine Majesty and Wrath, gave the response

unwillingly like slaves under duress. Cf. *Mirṣád*, 69, 7 *sqq.* = 73, 10 *sqq.*; 165, last line and foll. = 185, 12 *sqq.*

A *ghazal* in the *Díwán* of Aḥmad-i Jám (f. 15 *a*) may be worth citing as an early specimen of the style in which this topic is treated by Persian poets:

1. *án zamán k-andar azal má-rá ba-Ḥaq guftár búd,*
   'arsh nah kursí bud ú nah jannat ú nah nár búd,
2. *nah zamín bud nah zamán bud nah samáwatu 'l-'ulá,*
   Ḥaq bi-guftá Kháliq-am: az má balá iqrár búd.
3. *Ádam ú Ḥawwá na-búd ú jinní ú insí na-búd:*
   rúḥ-i má andar azal bá Ḥaḍrat-ash dar kár búd.
4. *rúḥ-i má az rúḥ-i Sayyid, rúḥ-i ú az núr-i Ḥaqq:*
   rúḥ-i ú bar jumlah rúḥán sayyid ú sálár búd.
5. *Ḥaḍrat-ash farmúd tá kih rúḥ-há ṣaf bar zanand:*
   ṣaf zadand íshán ba-Ḥaḍrat: ṣaff-i íshán chár búd.
6. *ṣaff-i awwal anbiyá búdand khaṣṣah awliyá;*
   dar duyum ṣaf múminán bá ṭá'at-i bisyár búd.
7. *ṣaff-i thálith 'áṣiyán búdand bá jurm ú gunáh:*
   ma'ṣiyat bisyár líkin tawbah-shán dar kár búd.
8. *ṣaff-i rábi' káfirán búdand mal'ún ú la'ín:*
   rúḥ-i íshán gharq-i kufr ú kár-i íshán zár búd.
9. *Ḥaḍrat-ash farmúdah búd az bahr-i má yak sharbatí:*
   sharbat-i ú shahd u shír ú angubín ú nár búd.
10. *chún bi-farmúd ú* (او) *qadaḥ az dawr-i gardún dar rasíd:*
    rúḥ-i má andar azal bá Ḥaḍrat-ash may-khwár búd.
11. *ṣaff-i awwal núsh kardand ṣáf-há-yi án qadaḥ:*
    naqd-i íshán bar miḥak z-án khúb u khwash-anwár búd.
12. *ṣaff-i thání núsh kardand durd-há-yi án qadaḥ:*
    markab-i ján-shán ba-Ḥaq khwash rah-rav ú rahwár búd.
13. *ṣaff-i thálith az qaḍá-rá chún bi-dádand án qadaḥ,*
    khálí az may búd líkin rang u bú áthár búd.
14. *ṣaff-i rábi' án qadaḥ bí rang u bí bú yáftand:*
    bar sar-i sangí zadah bi-shkastah párápár búd.
15. *sharbat-ash qálú balá búd, án qadaḥ qálú balá:*
    sih bi-guftandí balá: dar dígarí inkár búd.
16. *Aḥmadá, chún ník-bakhtán dawlat án-já yáftand,*
    dawlat-i má dar azal taqdír az Jabbár búd.

١٦٦٩ Although the Faithful during their life on earth lose awhile the wisdom, *i.e.* knowledge of God and of the essential meaning of the Qur'ánic Revelation, which they possessed in past eternity, they seek it ardently and find it again and recognise it when found, just as a stray camel is recognised by its owner; and thereby they are conducted unto

the Divine Presence. The saying *al-ḥikmatu ḍállatu 'l-mu'min* is ascribed to 'Alí (Fleischer, *Ali's hundert Sprüche*, p. 43, No. 66). Fa quotes the Ḥadíth, "Wisdom is a stray camel, and he (the believer) has the best right to it wherever he may find it." Cf. *infra*, *v.* ۲۹۱۱ *sqq.*

۱۶۷۰–۱۶۷۴ The coming of Wisdom to the true seeker is prefigured in dreams and visions. Cf. I 61 *sqq.*

۱۶۷۳ دست بندد, as a sign that he is at your service.

۱۶۷۵–۱۶۷۶ See *Qur.* XIX 1–11 and cf. St Luke i 5–23.

۱۶۷۷–۱۶۷۸ These two verses are addressed to the dreamer by the "person of pleasing countenance" (*v.* ۱۶۷۰ *supra*).

۱۶۸۰–۱۶۸۵ Cf. III, 2348 *sqq.*, where the dreamer of the "Day of *Alast*" is described as "drunken in the path of devotion".

۱۶۸۳ The syntax of this verse is uncertain, though its meaning presents no difficulty.

۱۶۹۳ وقت موت شد, because ignorance of the way to God is spiritual death.

۱۶۹۴ هر مردی سوار, *i.e.* theologians who look with contempt on enthusiasm and rapture.

۱۶۹۷ Cf. the Ḥadíth, "He who seeks earnestly will find, and he who knocks insistently at the door will gain entrance."

۱۶۹۸ سواری نیکبخت, *i.e.* Wisdom either revealed in a visionary form or incarnate in a Perfect Man like Shams-i Tabríz or Ḥusámu'ddín Chelebi.

۱۶۹۹ افتادی بطاق. Probably *ba-ṭáq* in this phrase means "apart (from one's normal consciousness)", so that *ba-ṭáq uftádan* is equivalent to ἔκστασις.

۱۷۰۱ که دید, *i.e.* on the "Day of *Alast*" (*vv.* ۱۶۶۶–۱۶۶۸ *supra*).

۱۷۰۳ تلك آيات الكتاب, *Qur.* X 1, XII 1, XIII 1, etc. The elect find in their hearts "the signs of the Book", *i.e.* the mystic knowledge contained in the *Qur'án* and its celestial archetype (*al-Lawḥ al-maḥfúẓ*) which they learned from God Himself before they came into the world. Cf. *Qur.* LI 20–21: "and in the earth are signs (*áyát*) for those of real faith, and also in yourselves. What! can ye not see?"

۱۷۰۶ ذرّهارا, *i.e.* the innumerable evidences of God. In the second hemistich the oldest MSS. read *'ishq az vay 'aql burd.*

۱۷۰۷ بانگ کبگ الخ. For mystics, every bird-note is an *áyat min áyát Alláh.* Cf. the story of Abú Ḥamzah of Baghdád and the *sháb-murgh* (*Kashf*, *Eng.* 182).

۱۷۰۸ می‌شمارم, *i.e.* so much as will serve the purpose.

۱۷۰۹–۱۷۱۱ Those predestined to felicity are ruled by an auspicious planet, and *vice versâ.*

۱۷۱۴ The four oldest MSS. omit this couplet.

۱۷۱۵ اذکروا الله, *Qur.* XXXIII 41. *Dhikr* is the only refuge from Divinely decreed affliction.

۱۷۱۶ On God's absolute difference from created things, see the Creed of al-Faḍálí, tr. by Macdonald, *Development*, 324, and cf. the saying of Dhú 'l-Nún: "Whatever idea you may form of God in your mind, He is different from that" (Qush. 5, 11). Nevertheless, without the aid of images, similitudes, and metaphors most people could form no conception at all of the Divine nature.

۱۷۱۷ خیال ناقص, "the idea of one who is deficient (in knowledge)". Such persons use anthropomorphic terms in praising God (*dhikr-i jismánah*), like the shepherd in the following Story. The highest stage of *dhikr* is "with the heart" (*bi-'l-qalb*), not "with the tongue" (*bi-'l-lisán*): see Macdonald, *Religious attitude*, 255 *sqq.*

۱۷۱۸ جولاه نیست, *i.e.* "to praise God by declaring Him to be exempt from bodily attributes is really no praise at all". The words *in magar ágáh níst* may be translated: "this is surely ignorance."

P. ۳۴۰, Heading. References to this Story occur at V 3320 *sqq.* and VI 1090 *sqq.* Its source is unknown to me. Mm read شُبان for شوپان.

۱۷۲۰ Fa, Bul., and two 14th-century MSS. read *ay khudá ú ay iláh.*

۱۷۳۰ پاتابه, properly "putties" or leggings.

۱۷۳۲ آتشی, *i.e.* "a fire of Divine Wrath", of which the shepherd's blasphemous language is the "smoke", *i.e.* the outward sign.

۱۷۳۷–۱۷۳۹ In *v.* ۱۷۳۷ Mm read *in guft-i tú.* These verses describe the Perfect Man. For *bandah* see notes on I 423, 1936; for the oneness of the Perfect Man with God, notes on I 615, 2972, etc., and cf. the Ḥadíth, "He who has seen me has seen God."

انّی مرضت الخ. Cf. St Matthew XXV 43–45. The Ḥadíth (*AQ*, 401) runs as follows: "On the Day of Resurrection God most High will say: 'O son of Adam, I was sick and thou didst not visit Me.' He will reply: 'O Lord, how should I visit Thee, who art the Lord of all created beings?' God will say: 'Didst not thou know that such and such a one, My servant, was sick, and thou didst not visit him? Didst not thou know that if thou hadst visited him thou wouldst have found Me beside him? O son of Adam, I asked thee for food, and thou didst not feed Me.' He will reply: 'O Lord, how should I feed Thee, who art the Lord of all created beings?' God will say: 'Didst not thou know that My servant asked thee for food, and thou didst not feed him? Didst not thou know that if thou hadst fed him thou wouldst have gained the recompense thereof from Me? O son of Adam, I asked thee for drink, and thou gavest it not.' He will reply: 'O Lord, how should I give Thee drink who art the Lord of all created beings?' God will say: 'My servant asked thee for drink and thou gavest it not. Didst not thou know that if thou hadst given it him, thou wouldst have gained the recompense thereof from Me?'" Cf. *infra*, *v.* ۲۱۵۶ *sqq.*

۱۷۳۹ بی یسمع الخ, from the celebrated Ḥadí<u>th</u>-i qudsí on *qurb-i nawáfil.* See I 1938, note.

۱۷۴۳ Fáṭimah, the Prophet's daughter and the wife of 'Alí, is regarded by <u>Sh</u>í'ites and Sunnís alike as the ideal of Moslem womanhood. See art. in *EI.*

۱۷۴۵ لم یلد الخ, *Qur.* CXII 3.

۱۷۴۶ زین سوی جوست, *i.e.* opposed to the eternal and suprasensible world (*'álamu 'l-amr*).

۱۷۴۹ BG read *ábí kard taft*, and so Fa, which (both here and at *v.* ۲۰۶۴ *infra*) translates *taft* and *ba-taft* by *ḥarárat-leh*, "ardently", "passionately".

۱۷۵۱ In the second hemistich Fa and most MSS. mend the rhyme by reading *yá bará-yi faṣl kardan ámadí.*

۱۷۵۲ ابغض الاشیاء الخ, referring to the Ḥadí<u>th</u>: "God has not created any lawful thing more pleasing to Him than the emancipation of a slave (*'atáq*), and God has not created any lawful thing more hateful to Him than divorce (*ṭaláq*)."

۱۷۵۴ Forms of worship vary according to the spiritual capacity of the worshipper; and one man's meat is another man's poison. As Junayd said, "the water takes its colour from the vessel containing it".

۱۷۵۵ پاك و ناپاکی, *i.e. tanzíh* and *ta<u>sh</u>bíh.* See note on *v.* ۵۷ *supra.*

۱۷۵۶ God is absolutely self-sufficient (*<u>gh</u>aní*). He does not need the "slaves" (*'ibád*) whom His mercy brings into existence. The text (*Qur.* LI 56), "I created the Jinn and mankind only that they might worship Me", signifies that they were created in order that by worshipping God they might make themselves perfect. Ibnu 'l-'Arabí, it is true, says that the Perfect Man is necessary to God as the medium through which He is known and manifested; but in that case the knower is essentially one with the Known.

۱۷۵۹ Mm read *rawán-rá* (the spirit) for *darún-rá.*

۱۷۶۵ عاشقان را الخ. Cf. *v.* ۱۳۷۷ *supra.*

بر ده ویران الخ. The distraught lover of God is not liable to the penalties inflicted on those who fail to show a proper respect for religious forms and observances. Abú Yazíd al-Bisṭámí, on being questioned concerning gnosis (*ma'rifah*), quoted *Qur.* XXVII 34, "Lo, kings, when they enter a city, ruin it and abase the mighty men of its people", meaning that when gnosis enters the heart it consumes and casts out everything besides (*Luma'*, 92, 5 *sqq.*).

۱۷۶۶ G and Fa read *<u>sh</u>ahíd ú-rá ma-<u>sh</u>ú.*

۱۷۶۸ To the mystic in union with God external forms are as useless as rules for finding the *qiblah* to a Moslem inside the Ka'bah, or as snow-shoes (which prevent sinking) to a diver submerged in the sea.

۱۷۶۹ جامه‌چاکان‌را. On the Ṣúfí practice of tearing the *khirqah* to pieces in the *samá'*, *i.e.* when overcome by ecstasy, see *Kashf, Eng.* 417 *seq.*; *Talbís*, 277 penult. and foll.; *SIM*, 43, 73.

۱۷۷۱ مُهر, so written in five of the oldest MSS. This reading, which according to Wilson "offers no connexion with the second hemistich", is obviously right. Just as the absence of a "seal", *i.e.* an engraved superscription, is a matter of no concern to the ruby, so the lover of God cares nothing (*ghamnák níst*) about superficial religious forms, and rejoices in any tribulation he may suffer on that account. Explanations based on the reading *mihr* (sun) are irrelevant to the context.

۱۷۷۲–۱۷۷۴ *I.e.* God revealed to Moses the essential mystery of Divine Love, in which the shepherd was an adept. In *v.* ۱۷۷۲ Mm read *ráz-há-yí guft k-án náyad ba-guft*, making *nihuft* adverbial.

۱۷۷۹–۱۷۸۲ A figurative description of ecstatic "states".

۱۷۸۵ *I.e.* "you have attained to the rank of the saint, who is safe in God's keeping and guides others to salvation".

۱۷۸۶ یفعل الله ما یشا. See note on *v.* ۱۶۱۹ *supra*.

۱۷۸۷ در خون دل الخ, *i.e.* "I have died to self and am a martyr (*shahíd*) to God." Cf. *supra*, *v.* ۱۷۶۶ *seq.* and *v.* ۱۸۲۸ *infra*.

۱۷۸۸ سدرهٔ منتهی. See note on I 1066–1067.

۱۷۹۰ محرم الخ, referring to mystical "deification". On the terms *láhút* and *násút* as used by Ḥalláj and, in a different sense, by later Ṣúfís, see Massignon, *Ṭawásín*, 129–141. Here *láhút* denotes the inward, eternal aspect of Reality; *násút* the outward, phenomenal aspect, from which the mystic "passes away" in moments of ecstasy. Both aspects are combined in the Perfect Man, and it is this supreme perfection that is the object of the shepherd's prayer. Cf. *Tá'iyyah*, 326–327 = *SIM*, 230 *seq.*

۱۷۹۲–۱۷۹۳ According to Fa, Moses is the mediator of Divine grace to the shepherd, who therefore compares himself to a mirror in which Moses sees nothing but the reflexion of his own spiritual state, and to a flute which derives its music from the flute-player. In other words, the shepherd *quâ* saint acknowledges his debt to Moses *quâ* prophet. Such an interpretation cannot be set aside on the odd grounds alleged by Wilson (Comm. p. 229, note 1190) that it would imply the absorption of the saint in the prophet, not in God, and that "Moses could make the shepherd a prophet". 'Aṭṭár says of the Beatific Vision (*TA*, II 260, 16 *sqq.*): "If such a vision be vouchsafed to any one of the Mohammedan community, it comes not from himself but through the light of the Spirit of Mohammed, on whom be peace. Not that a hundred saints can attain to the rank of the Prophet; but it is in the power of the Prophet to bestow on his community a portion of that which he enjoys,

just as Moses caused his people to hear the words which God spake to him in their presence."

On the other hand, the view that these verses are addressed by the shepherd to Moses ignores the point of the preceding verse and those which follow. "How", asks the poet, "can the intellect describe what it cannot comprehend? The relation between reality and description is that of the mirror to the reflected image or of the flute-player to the flute. In praising God we merely express our subjective and more or less inadequate ideas of the Divine nature."

۱۷۹۶ چون غطا الخ, *i.e.* at the Resurrection, or after having experienced a mystical revelation.

۱۸۰۰ مرد کار. See note on I 1410.

۱۸۰۱ سبحان ربی, *i.e.* *tanzíh*, the declaration that God transcends all human conceptions.

۱۸۰۷ حسرتا الخ, from *Qur.* LXXVIII 41: "on the Day when a man shall behold what his hands have sent before (*i.e.* his works in the present life), and the unbeliever shall cry, 'Oh, would that I were earth (*yá layta-ní kuntu turáb*[an])." Bayḍáwí explains the meaning of the last words to be: "would that in this world I had been earth and had not been created and subjected to the obligations of the Law", or "would that I had not been raised to life at the Resurrection", or "would that I might become earth again, like the animals assembled on Judgement Day." Rúmí, as the next verse demonstrates, is referring to the spiritual development of Man from inanimate matter (*jamád*) to perfect humanity.

۱۸۰۸ See notes on I 3165–3168, 3873 *seq.*

دانه می‌چیدمی, *i.e.* "would that, like earth, I had been capable of receiving the good seed and producing crops that delight the sowers" (*Qur.* XLVIII 29).

۱۸۰۹–۱۸۱۱ Life is a journey from this perishable world (*dáru 'l-faná*) to the world everlasting (*dáru 'l-baqá*). The traveller whose faith has borne the test brings the result as an offering to God, but the infidel comes empty-handed. If now and then he aspire to enter on the *sulúk ilá 'lláh*, his earthly appetites soon cause him to turn back.

۱۸۱۵ لا یحبّ الآفلین, alluding to *Qur.* VI 76.

P. ۳۱۶, Heading. This is one of many passages in which the poet discusses the mystery of evil and justifies the ways of God to man. Cf. note on I 1996–1997; and I 2447 *sqq.*, 3854 *sqq.*, II 2535 *sqq.*, 2923–2964, etc.

۱۸۱۷ نقش کژمژ الخ, *i.e.* "I have seen the unrighteousness of those created in human form." The second hemistich refers to *Qur.* II 28. See note on I 2659.

۱۸۲۰ مایهٔ خونابه الخ, not, I think, "to excite in the oppressor the passions which are the source of tears and anguish", but rather "to cause the blood in the heart of the sufferer to dissolve and gush forth in tears".

۱۸۲۱ Moses desires *'aynu 'l-yaqín* in addition to *'ilmu 'l-yaqín*. See note on *vv.* ۱۸۹۰–۱۸۹۱ *supra*. Fa quotes *Qur.* II 262: "and when Abraham said, 'O Lord, show me how Thou givest life to the dead.' God said, 'Dost not thou believe?' He replied, 'Yea, but (I ask) in order that my heart may be at peace.'"

۱۸۲۳ God showed the angels, who despised Adam, that "such honey as this", *i.e.* the Divine attributes with which God invested him, was well worth "the sting", *i.e.* the tribulations arising from his earthly body and fleshly nature. See note on I 1012–1013.

۱۸۲۵ Here Moses answers his own question. The appearance of evil is a necessary condition for the manifestation of good, and the end justifies the means.

۱۸۲۷ Fa translates: "First He (the Divine Writer) washes the tablet (the heart) without delay (*tawaqquf-siz*)"; but there seems to be no reason why *bí-wuqúf* should not have its ordinary sense and refer to a child cleaning a slate. In the next verse the metaphor of the *tabula rasa* (cf. I 388) is used to describe the purification of the heart by Divine grace, so that it becomes fit to receive the mysteries of gnosis.

۱۸۳۰ Cf. I 306 *seq.*

۱۸۳۱ ماء معين, *Qur.* LXVII 30.

۱۸۳۳–۱۸۳۴ Cf. I 246.

۱۸۳۷ *I.e.* "in order to reach Paradise we must pass through tribulation, and through our lusts we pass into Hell-fire". The text of the Ḥadíth is: *ḥuffati 'l-jannatu bi-'l-makárihi wa-ḥuffati 'l-níránu bi-'l-shahawáti.*

۱۸۴۲–۱۸۴۴ Mystics look beyond the apparent correlation of cause and effect. Its falsity is proved by the miraculous powers which God confers on prophets and saints. Cf. I 830–853, 1661 *sqq.*, V 1544 *sqq.*, VI 1299 *sqq.*, and note on *v.* ۱۶۲۷ *supra*.

۱۸۴۵ Examples of secondary causes: in reality God heals the sick and illuminates the lamp.

۱۸۴۶ *I.e.* "keep the lamp of life trimmed by means of food and drink during the dark night of bodily existence, but do not impute to these 'means' what belongs solely to Him who is the source of all life and light".

۱۸۴۸ خلوت شب, *i.e.* the state of "submersion" (*istighráq*) in which the mystic, alone with God, is unconscious of "pain", *i.e.* anything that comes between him and his vision of the Beloved. The poet laments that this "night" of rapture should be succeeded by "day", *i.e.* the return to self-consciousness.

۱۸۴۹ God reveals Himself only to those who have endured the "heart-ache" of separation from egoism.

۱۸۵۰ Jesus mounted on the ass (cf. St Matthew xxi) represents the connexion of the spirit (*rúḥ*) with the carnal soul (*nafs*).

بیرون پرده, *i.e.* "you are debarred from entering on the spiritual life".

۱۸۵۲ ناله خر, *i.e.* the complaint of the "flesh" that its desires are not gratified.

پس ندانی, perhaps better translated: "do not you know, then,...?"

فرمایدت, referring to the description of the *nafs* as *ammárat*^un^ *bi-'l-sú'* (*Qur.* XII 53).

۱۸۵۳ عقل معاد, *i.e.* *'aql-i ma'ád.*

۱۸۵۶ This verse alludes to the Ḥadíth: *akhkhirú-hunna ḥaythu akhkhara-hunna 'lláh, i.e.* "in public worship let women occupy the position behind the men which God has assigned to them in other respects. The sensuality and intellectual inferiority of women are commonplaces of Moslem literature.

۱۸۵۷ این عقل پست, *i.e.* *'aql-i ma'ásh.*

۱۸۵۸–۱۸۵۹ The *nafs* of Jesus was subdued by the power of his spirit, so that its nature became wholly spiritual.

۱۸۶۱ Here "Jesus" typifies the perfect Moslem saint and healer of souls. "Cleave to him", says the poet, "and submit to the discipline he enjoins on you, however painful."

۱۸۶۲ The enemies of the saints are likened to the snake or dragon which, according to popular superstition, guards hidden treasure and frightens away those who seek access to it.

۱۸۶۳ Joseph is another type of the holy man afflicted by unbelievers.

۱۸۶۵ Mm and Fa read *chúní az ṣafráyiyán*. The second hemistich means, I think, that the only virtue of bile (sensual passion) is the headache (sickness of soul) arising from it, which may induce the sufferer to consult a (spiritual) physician in the hope of being cured.

۱۸۶۶ Mm and Fa have *má nifáq*, "we are (full of) hypocrisy, etc." This is a better reading, *i.e.* "as the orient sun brings light to all, good and evil alike, so do thou illumine our sinful hearts".

۱۸۶۷ Instruction given by the *murshid* is the "honey" which, when mingled with the "vinegar" of carnal dispositions, sweetens and purifies them in the same way as oxymel removes biliousness (I 53, note).

۱۸۶۸ قوم زحیر. *Zaḥír* is used adjectivally in a more general sense *infra*, *v.* ۳۱۱۸: *khána-i tang ú zaḥír.*

۱۸۶۹ *I.e.* evil actions inevitably proceed from evil natures.

چه افزاید. For the scansion, cf. note on I 2989. Mm have چه فزاید.

۱۸۷۰ ای کحل عزیز. The *murshid* is called a "collyrium" with reference to *'amá* in the preceding verse. He endows worthless things with worth and value.

۱۸۷۱ اِهْدِ قومی. The story goes that in the battle of Uḥud a stone hurled by one of the Quraysh broke the Prophet's teeth; but instead of cursing his enemies he cried, "O God, guide my people, for verily they know not." Cf. Ibn Hishám, 571, 11 *sqq.*, where, however, Mohammed is said to have exclaimed, "How shall people prosper who stain their Prophet's face with blood?" The former version exemplifies the Ṣúfí ideal of saintliness on the ethical side.

۱۸۷۲–۱۸۷۴ These verses depict the Perfect Man as an inexhaustible source from which sweetness and light are diffused. Tribulation, persecution, and calumny only serve to bring his essential loving-kindness into stronger relief. In *v.* ۱۸۷۲ there is little MS. authority for the reading of Fa: *az ʿiṭr u rayḥán pur kunand.*

۱۸۷۵ ای زتو الخ. The Ṣúfí *awliyá* are the inheritors of the Light or Spirit of Mohammed, for the sake of which the heavens were created.

۱۸۷۷ Cf. the Ḥadíth: *ʿadáwatu 'l-ʿáqil khayr^un min ṣadáqati 'l-jáhil.*

P. ۳۴۹, Heading. The Amír in this Story represents a *murshid*, while the man who swallowed the snake is a sensualist. The *nafs* is frequently symbolised by a snake.

۱۸۸۳ مردرا, a misprint for مر ورا.

۱۸۸۴ Most MSS. read *qaṣd-i man kardí tu ná-dídah jafá.*

۱۹۰۲ روان پاك probably refers to the angels, who paid homage to the Perfect Man (Adam).

۱۹۱۱ آن دشمن الخ. Cf. the Ḥadíth cited in the note on I 906.

۱۹۱۶ بو بكر ربابی. See note on *v.* ۱۵۷۳ *supra.* As WM remarks, there is nothing extraordinary in the Prophet's comparing himself to a person who lived several centuries after him. The powers of "second sight" possessed by some Moslem saints are equally far-reaching (*e.g.* the Story of Báyazíd and Abú 'l-Ḥasan Kharraqání, IV 1802 *sqq.*). For Rúmí, however, anachronisms are quite insignificant details.

دست چون داود الخ. See *v.* ۹۱۵ *supra* and note *ad loc.* Under the hands of the prophet or saint the *nafs* becomes malleable and submissive.

۱۹۱۷ مرغ پر بر كنده را, *i.e.* the soul enfeebled by its passions and unable to soar.

۱۹۱۸ See note on I 2972.

۱۹۲۰ See notes on I 118, 1077.

۱۹۲۱ این صفت. In the Translation I have taken *in ṣifat* to mean "silence", and this agrees best with the whole context. According to Fa, *in ṣifat* refers to the description of Divine attributes by such terms as "hand".

۱۹۲۶ See note on *v.* ۱۸۷۱ *supra.*

۱۹۳۰ زهر ایشان الخ, *i.e.* the remedies they apply are drastic and bitter as poison, but the result is spiritual happiness.

P. ۳۵۲, Heading. This Story has all the marks of a folk-tale and is still current in Persia. Cf. the more elaborate version translated by Browne (*A year amongst the Persians*, 198 *seq.*), which is derived from the Story of the Gardener and the Bear in *Anwár-i Suhaylí*, tr. Eastwick, 180 *sqq.*

۱۹۳۲ شیرمردی. See I 2875, note.

۱۹۳۵ ستونهای الخ. For the belief that saints are the guardians and preservers of the world, see *Kashf*, *Eng.* 228: "it is well-known among Ṣúfís that every night the *Awtád* ('Props') must go round the whole world, and if there should be any place on which their eyes have not fallen, next day some imperfection will appear in that place; and they must then inform the Quṭb, in order that he may fix his attention on the weak spot, and that by his blessing the imperfection may be removed."

۱۹۴۱. *Firú ámadan* construed with *bar* means "to condescend to", "to be content with"; not "plunge into" (Wilson, Comm. p. 245, note 1299); hence the words *tá ba-sar* cannot go with *firú m-á* (Mm: *firú m-áy*). Nothing less than complete absorption in the Infinite and Universal will satisfy the true mystic.

۱۹۴۴ موی عیب. Cf. I 1394, II 17–18 and notes *ad loc.*

۱۹۴۶ "Fever and bile", *i.e.* carnality; "sugar", *i.e.* knowledge of God.

۱۹۴۷ داروی مردی الخ, *i.e.* "restore your spiritual health by self-discipline and self-control". Cf. V 4025 *sqq.*

۱۹۴۸ Fa reads *ba-gird-i án chaman*, and gives the text-reading as a variant, adding that *anjuman* (assembly) signifies the state of mystical consciousness called *jam'*.

۱۹۴۹ چرخ کهن, *i.e.* the temporal world.

۱۹۵۱–۱۹۵۳ Cf. *supra*, *v.* ۴۴۲ *sqq.*; V 134 *sqq.*

۱۹۵۴ ادعوا اللّه, *Qur.* XVII 110; and cf. XL 62.

۱۹۵۵ شیر افشان = *shír-afshání*. Such compounds are common in the *Mathnawí*: *e.g.* *khún-ríz*, "bloodshed", *dil-súz*, "ardour" (I 739, note).

۱۹۵۶ فی السماء رزقکم, *Qur.* LI 22. Faith, knowledge, love, etc., are the *rizq* or "daily bread" which God provides for the hearts of true believers. The two oldest MSS. read *bi-shnída-í*.

۱۹۵۷ ترس, *i.e.* fear of "poverty" and self-abandonment. Cf. I 961 *seq.* The "ghoul" is the *nafs*, which in *v.* ۱۹۵۹ is called a "wolf".

۱۹۶۶ این هر دو تنند الخ, *i.e.* material things are inferior to spiritual.

۱۹۶۷ Omitted in the four oldest MSS.

۱۹۶۸ Fa omits this verse but translates it in the Comm. on *v.* ۱۹۶۷.

۱۹۷۰ The three oldest MSS. have *az jang-ash judá* in the second hemistich.

۱۹۷۲ فوق حیلهٔ تو الخ. See *v.* ۱۰۵۵ *supra* and note *ad loc.*

۱۹۷۵ I now prefer the reading of Fa, آرد بَلَی. G writes عُلِی and بَلِی with *imálah*. Translate: "it produces dazzlement; yes (it does)." At

first the "eye of the heart" (*oculus cordis*) is unable to bear the light of Reality, and only by degrees can it learn to look steadily upward and receive full illumination.

۱۹۷۶ خفّاشی, *i.e.* purblind by nature and incapable of spiritual vision.

۱۹۷۷ عاقبت‌بینی, perception of ultimate truths which lie beyond the ken of the senses. *Ḥaqíqat*, adverbial (I 3385, note). Fa reads *ḥaqíqat-kúr-i tust* and translates: "your being blind to reality"; but this is impossible. The two oldest MSS. write *gúr-i tust* (given in Fa as a variant and explained as meaning that the sensualist's life is passed in lusts by which he is, so to speak, entombed and deprived of spiritual light). Though Wilson declares the rhyme of *núr* with *gúr* (*gór*) to be "not admissible", he makes no comment on *v.* ۲۳۸ *suprá*, where *shuyúkh* is rhymed with *shúkh* (*shókh*). The fact is that in the *Mathnawí* such rhymes occur frequently.

۱۹۷۸–۱۹۸۲ These verses contrast the futility of traditional and intellectual knowledge with the irresistible power of the inspired prophet or the mystic seer. سامری (I 2258, note) represents the *muríd* whose self-conceit causes him to challenge the authority of his *murshid*. Cf. *supra*, *v.* ۱۵۷۸ *sqq.*

۱۹۸۲ جانش‌را, *i.e.* his spiritual life.

۱۹۸۴ قطب, *i.e.* your Shaykh.

۱۹۸۷ The Shaykh, being essentially one with God, is the disciple's real self, which he must seek in the Shaykh, not in himself. See note on *v.* ۷۴ *supra*.

۱۹۸۸ "In the dragon's mouth", *i.e.* a prey to the carnal soul.

۱۹۹۹ این چنین الخ. For the literal meaning of this hemistich, see the Translation, p. 324, note 1. The beggar pleads with his hearers to take him into their hearts which have been shut against him.

۲۰۰۲ Outward defects, such as physical blindness and a harsh voice, are in themselves of no account: what incurs perdition is the heart that does not ring true.

۲۰۰۴ خوش و مظلوم. These epithets refer to the inner voice of the faithful and contrite heart, while those in the next verse describe the odious disharmony of the infidel's nature, which finds expression hereafter in his *zafír wa-shahíq* amidst the torments of Hell-fire (*Qur.* XI 108).

۲۰۰۶ اِخْسَؤُا, *Qur.* XXIII 110: "(God said to the damned), be silent and abased therein (*or* "slink away like chidden dogs into it", *i.e.* into Hell) and speak not unto Me." The second hemistich indicates that God will not accept the prayers of the wicked who indulge in slander and envy.

۲۰۰۸ با یوسف الخ. See *Qur.* XII 8–20.

۲۰۰۹ داغ کن, *i.e.* "apply the most severe treatment". Cf. the saying *dkhiru 'l-dawá al-kayy.*

P. ۳۵۷, Heading. It is characteristic of the poet that in the following passage he makes the *shír-mard*, who has served as a type of the Perfect Man (*supra, v.* ۱۹۳۲ *sqq.*), play the part of a foolish and obstinate worldling.

۲۰۱۱ سگ اصحاب کهف. See note on I 1022.

۲۰۲۳ مؤمنم النخ. See note on I 1331.

آتشکده symbolises the carnal soul with its faith-destroying qualities, or the ungodly who are subject to it. Cf. *v.* ۳۴۶۹ *infra.*

۲۰۳۱ تونی, vagabond, low rascal. See note on *v.* ۱۴۰۴ *supra.*

۲۰۳۵ Fa and K have *'áqili-rá sad bad ú tuhmat nihád*, which is perfectly idiomatic Persian, though Wilson (Comm. p. 253, note 1367) thinks otherwise.

۲۰۴۰ رهیدیت. For the verbal suffix *-it* = *-id*, see note on I 2138.

۲۰۴۱ See *Qur.* II 54, 57.

۲۰۴۷ سامری. See note on I 2258.

۲۰۴۸ Fa gives a variant (which is found in K) of the first hemistich: *dar khudáyí* (= *khudáy-iyí*) *gáv chún yak-dil shudí.*

۲۰۴۹ There is strong MS. support for Fa's reading of the second hemistich: *dar rasúlí-am tu chún kardí khiláf.*

۲۰۵۷ See note on *v.* ۲۰۰۸ *supra.*

۲۰۵۸ For the allusion in the second hemistich, see note on I 1022.

۲۰۵۹ Grammar requires *hádhá wajh*[un] *laysa bi-kádhib*[in], but this would not suit the metre and rhyme. The spiritual affinity of the elect is a topic on which Rúmí has much to say. Cf. I 745, note.

۲۰۶۱ زبامر افتاد طشت, a metaphor conveying the idea of divulgation, exposure, and notoriety: often applied to a lover whose secret passion has become evident to all. Cf. III 1565, 4540, IV 268, 1675, 3502.

۲۰۶۴ تفت, "in hot haste". Cf. *v.* ۱۷۴۹ *supra* and note *ad loc.* Vullers gives *taftan* with the meaning of *davídan*, but in the verse cited by him بتفت may be adverbial, as I think *taft* is here.

۲۰۶۵ Mm: *jidd u pand-am.*

۲۰۶۶ اعرض عنهم, *Qur.* XXXII 30 (addressed to the Prophet): "So turn aside from them (the infidels) and await (the event): verily, they are awaiting it."

۲۰۶۷ عبس, title of the eightieth Súrah of the *Qur'án*, which begins with the words: "He (the Prophet) frowned (*'abasa*) and turned his back because the blind man came to him." The Súrah records an incident in the early preaching of Islam at Mecca, when a poor blind man (Ibn Umm Maktúm, according to the commentators; but see Nöldeke-Schwally, 95), eager for instruction in the Faith, interrupted a conversation between Mohammed and one of the magnates of Quraysh. The

Prophet did not conceal his displeasure, and God rebukes him for paying more heed to worldly importance than to spiritual earnestness and sincerity. This is the gist of *Qur.* LXXX 1–10, which Rúmí has drawn out and embellished in *vv.* ۲۰۶۸–۲۰۸۲.

۲۰۷۲ بصره و تبوك. Two MSS. write بُسره. Baṣrah was not founded till A.D. 637 or 638, five or six years after the death of the Prophet, and has no connexion with Tabúk, a town on the northern frontier of Arabia, which Mohammed occupied in A.H. 9/A.D. 630 in the course of an abortive expedition against the Byzantines. On the other hand Buṣrá (Bostra), a village in the Ḥawrán visited by the Prophet in his boyhood and celebrated as the scene of his meeting with the monk Baḥírá (Ibn Hishám, 115, 4 *sqq.*), would fit the context very well; but in this case we must suppose بُصره to have been written for metrical reasons instead of بُصری. The commentators, including Wilson, ignore the anachronism and tacitly assume that Baṣrah is meant, a view which I am rather inclined to share (cf. note on *v.* ۱۹۱۶ *supra*).

۲۰۷۴ مناخ, literally, "a place where camels are made to kneel (in order that their riders may dismount)": hence "meeting-place", "meeting", "conference".

۲۰۷۷ الناس معادن, according to the Ḥadíth "Men are mines like mines of gold and silver", *i.e.* they have different natures and capacities.

۲۰۸۴–۲۰۸۵ See note on I 2504.

۲۰۸۶ "And there is a kind of beetle that rolls along a little ball of dung; they call it *ju'al*, and scents deprive of it sense, while stinks revive it again" (*Nuzhat*, tr. Stephenson, 40). Cf. *infra*, *v.* ۲۱۱۲ *sqq.*; also I 2022 *sqq.*, 3744, note, and the Story of the tanner who fainted on smelling the perfumes wafted from a druggist's shop (IV 257 *sqq.*).

۲۰۹۰ The prophet or saint sifts the carnal from the spiritual (cf. *supra*, *v.* ۲۸۰ *sqq.*). For *nuqúsh*, cf. I 1020 *seq.*, 2751 *sqq.* and note on I 706.

۲۰۹۱ میزان خدایم. Cf. note on *v.* ۹۶۰ *supra.*

۲۰۹۲ The carnal man adores those who minister to his pleasures. I think the second hemistich should be translated: "the ass is eager to buy, and (accordingly) any piece of goods is suitable.". So the worldly have no higher ambition than to procure *matá'u 'l-dunyá.*

۲۰۹۴ از آیینهٔ من الخ, *i.e.* "he causes my heart to rejoice, since his enmity, far from doing me harm, assures me that I am not spiritually akin to him".

P. ۳۶۲, Heading (1). Ibn Ḥazm (*Ṭawqu 'l-ḥamámah*, 9, 12 *sqq.*) tells this anecdote of Hippocrates: "Hence Buqráṭ was grieved when he heard a vicious person described as being fond of him, and said by way of explanation: 'He would not be fond of me unless I partly resembled him in character.'" The *Qábús-námah*, 25, 9 *sqq.*, has a version parallel

to the *Mathnawí* story except that Rhazes takes the place of Galen: "I have heard that Muḥammad ibn Zakariyyá al-Rází, while walking with some of his pupils, met a madman who looked at him alone, fixed his eyes on him, and smiled in his face. Muḥammad turned back and, as soon as he reached home, ordered a decoction of epithymum (*aftímún*), which he drank immediately. His pupils asked him why. 'Because of the madman's smile', he replied: 'the fellow would not have smiled unless he had perceived in me something of his own melancholia; for there is a saying, birds of a feather flock together' (*kullu ṭá'ir*[in] *yaṭíru ma'a shaklihi*)."

۲۱۰۳-۲۱۰۵ IH (II 439, 14 *sqq.*) relates that one day the Imám Ghazálí was astonished to see a crow and a pigeon standing together on the top of a wall, but when he raised his hand and shooed them away, he discovered they were lame. In *v.* ۲۱۰۳ Fa and most MSS. read *dar biyábán zágh-rá bá laglagí.*

۲۱۰۶ For the symbolic use of "falcon" and "owl", cf. *supra*, *v.* ۱۱۵۳ *sqq.*

۲۱۰۷ علّيين ... سجّين. See note on I 640–641.

۲۱۰۸ برى ... درى. This is one of the rare instances in which the poet rhymes *yá-yi ma'rúf* with *yá-yi majhúl.*

۲۱۰۹ The two oldest MSS. read *dar sargín ziyad*, and so Fa.

۲۱۱۰ با جرس, *i.e.* with a bell hanging on its neck, like a criminal convicted of fraud. See Dozy, *Supplément*, under جرس.

۲۱۱۲-۲۱۱۳ See notes on *v.* ۲۰۸۹ *supra* and I 2504.

۲۱۱۸ This and the preceding verse are spoken by the Perfect Man, of whom the "rose" (*v.* ۲۱۱۲ *supra*) is an emblem. Although he was not created entirely free from carnal dispositions, God has so purified him that he no longer has anything in common with carnal and worldly men.

۲۱۲۱ Fa and Mm read *pas agar Iblís.*

۲۱۲۵ زو for زور, as at I 3569.

۲۱۳۳ *Ba-dúgh uftádan*, "to fall into deception", occurs again at III 2714. Cf. V 2067 *seq.* and note on I 1226.

۲۱۳۹ اوفوا بالعقود, *Qur.* V 1.

احفظوا ايمانكم, *Qur.* V 91.

۲۱۴۰ The Ṣúfí, who knows that Man's covenant with God is the foundation of all good faith, fulfils it by mortifying his fleshly nature in order that he may become truly "poor" and entirely devoted to Him and His saints. This interpretation seems to me more likely (and in better accord with what follows) than Fa's, which Wilson has adopted: "he who knows that in making an engagement he really makes it with God, if reduced even to a thread by the trouble of keeping the engagement, will still wind himself round it with that thread, his body: *i.e.* he will adhere to his engagement to the last extremity." The phrase *gird-i*...

tanidan is used of pilgrims thronging, or winding in procession, round a shrine: *tá hamah zuwwár gird-i ú tanand* (VI 4377); cf. the reading of most MSS. at II 2461: *but-parastán chúnkih gird-i but tanand.*

P. ۳۹۴, Heading. This Story, which is interrupted by many anecdotes and digressions ere it ends at *v.* ۲۵۵۳ *infra*, is derived from the following Ḥadíth (cited in Fa at *v.* ۲۵۵۲): The Prophet went to visit one of his Companions who was ill. He had become as weak as a young bird, and on seeing his condition the Prophet asked whether he had been praying Allah to grant him some boon. "Yes, O Prophet of Allah," he replied: "I was beseeching Allah to let me suffer beforehand in this world the punishment He would inflict upon me hereafter." "*Subḥána 'lláh!*" exclaimed the Prophet, "thou canst not endure Allah's torment. Why didst not thou say, 'O Allah, bestow on us a boon in the present world and a boon in the world to come, and save us from the torment of the Fire?'" On the duty and merit of visiting the sick, see the Ḥadíths to which references are given by Wensinck (*Handbook*, 214).

۲۱۴۲ عیادت. The preposition is omitted both here and in the next verse. See note on I 437.

۲۱۴۵ In GK and also in Fa this verse is followed immediately by *vv.* ۲۱۵۲–۲۱۵۵ *infra.*

۲۱۵۰ It behoves the seeker of God not to rely on his own strength, but to regard all Ṣúfís as friends and brethren without whose aid he cannot overcome the dangers and temptations that assail travellers on the Way. Cf. *Díwán*, *SP*, XLII I:

ham-rang-i jamá'at shav tá ladhdhat-i ján bíní,
dar kúy-i kharábát á tá durd-kashán bíní,

and note *ad loc.*

از حجر یاری تراش, *i.e.* "endeavour to win friendship and sympathy even from those who do not respond readily to your advances".

۲۱۵۲–۲۱۵۴ *I.e.* "though you lack clairvoyance, so that you must needs look for the 'treasure' of perfect saintliness among Ṣúfís of all sorts and conditions, yet persevere and leave no stone unturned". Cf. *infra*, *v.* ۲۹۳۷; I 315.

P. ۳۹۵, Heading. See the Ḥadíth-i qudsí translated in the note on *vv.* ۱۷۳۷–۱۷۳۹ *supra*. Whether the poet has any authority for making it a Divine revelation to Moses I cannot say.

۲۱۵۶ طلوع ماه الخ. See note on I 3486.

۲۱۵۷ G reads *mashriq-at*, *i.e.* "I made thee a rising-place of the Divine Light."

۲۱۶۳ See p. ۹۴, Heading, and note *ad loc.*

۲۱۶۴ بِسُکلی. Fa and three MSS. read بگسلی. See note on I 855.

۲۱۶۵ G and the best MSS. write *wá burad* (not *barad*).

٢١٦٦ G writes *pídast*. In the second hemistich not only Fa but all my MSS. except B have: *makr-i dív-ast bi-s̲h̲nav ú nikú bi-dán*, which no doubt is the original reading. For the metre, cf. note on I 170. Here and in *v.* ٢١٥٠ *supra* I think *jam'* refers to the whole body of true believers as well as to the community of the elect. Fa cites two Ḥadíths related by Aḥmad ibn Ḥanbal: "Whosoever among you desires the spacious abode (*buḥbúḥah*) of Paradise, let him cleave to the (orthodox) Moslem community (*al-jamá'ah*); for the Devil is with one, but he is farther from two." "The Devil is a wolf to man: like the wolf, he seizes the sheep that remains at a distance from the flock. Beware of schisms and disunion, and adhere to the *jamá'ah*."

P. ٣٦٦, Heading. This Story, in its principal features, bears a close resemblance to Anec. 1180 in the *Jawámi'u 'l-Ḥikáyát*, from which, or from some parallel version, the poet must have adapted it. The following is a translation of 'Awfí's text (Browne MS. X 4, f. 214 *a*):

"Four persons—a doctor of divinity and canon law (*dánis̲h̲mand*), a descendant of 'Alí, a soldier, and a bazaar dealer (*bázárí*)—went into an orchard and were still enjoying the fruit when the owner appeared. Finding they had consumed a large amount, he resolved to punish them; but considering that he was one against four, he first addressed the doctor of divinity in complimentary terms. 'You', he said, 'are a divine and a model to us all; for our temporal and spiritual welfare depends on the learning of the divines. And this man (he continued) is an eminent Sayyid of the Prophet's Family, to which we all are devoted and which it is our duty to love (*Qur.* XLII 22). And here is a soldier: they wield the sword and through their exertions our homes are preserved from ruin. Now, if you gentlemen come into my orchard and unlawfully eat all my fruit, I bear you no grudge. But this fellow is a dealer in the market: what merit has he? What excuse can he have for robbing my orchard?' Thereupon he seized the *bázárí* by his collar and handled him so roughly that at last he lay helpless on the ground. Then, turning to the soldier, he said: 'I am the most humble servant of divines and Sayyids, but you—don't you know that I have paid the tax on this orchard to the Government and that not a penny has been kept back? I will bow to the judgement of religious authorities and confess my fault; but who are you? What right have you to come into my orchard?' So saying, he fell upon the soldier, gave him a good drubbing, and bound him fast. After that, he turned to the doctor of canon law. 'All the world', said he, 'shows reverence to Sayyids; but you, who pretend to knowledge, don't you even know that orchards should not be entered without the owner's permission? For Sayyids I would sacrifice myself and all I possess, but an ignoramus like you, who is called a *dánis̲h̲mand*[1] and deems the property of Moslems free

[1] The text has: "any ignoramus who calls you a *dánis̲h̲mand*."

for any one to take, deserves exemplary chastisement.' He suited the action to the word, and having tied up the divine, faced the Sayyid alone. 'O rascally impostor,' he cried, 'with your long hair and crass ignorance! Won't you tell me why you have come into my orchard without my leave and wasted my property, though the Prophet never said that the wealth of his people is a lawful perquisite for the descendants of 'Alí?' He tied him up on the spot, and in this way obtained from all four the full value of the fruit which they had stolen."

٢١٦٩ جماعت قوتست. So GH. Fa and three later MSS. (BDK) read *jamá'at raḥmat-ast*, which is cited as a Ḥadíth and would therefore be likely to oust the other reading.

٢١٧١ In the first hemistich G has: *bar yakí-rá man ba-síb-í afganam*, and so Fa. Mm: *sibil-ash = sibál-ash* by *imálah*. Cf. III 737, 753. Fa and Bul. read *sablat-ash*, which must be scanned *sabalt-ash*.

٢١٧٤ گفت خلوت. See note on *v.* ٢١٤٢ *supra*.

٢١٧٥ نانی می‌خوریم, *i.e.* "you decide matters concerning our means of livelihood (*ma'ásh*)".

٢١٧٨ بر... زنید. The metaphor may be derived from a ship reaching port and casting anchor (cf. V 1010) or from pitching a tent (*khaymah zadan*).

٢١٨٢ Read صوفیی, which here is equivalent to تصوّف.

٢١٨٣ For Junayd and Báyazíd, see note on Book I, Preface, p. ٢, l. ٧.

٢١٨٥ آنِ من, "mine", *i.e.* "my tribulation". I disagree with Fa's view that *án* here is the Arabic noun = "moment (of suffering)".

٢١٨٦ اغیار, though plural, is frequently used as a singular in antithesis to یار for the sake of the assonance.

٢١٨٨ *I.e.* the effect (retribution) follows the cause (speech or action) as the echo follows and reiterates the voice of the speaker. Cf. I 215. This verse, which Fa assigns to the Ṣúfí, seems more likely to be a moral drawn by the poet.

٢١٩٣ Alternative readings in the second hemistich are: *kih dánad tá kih kard* (G and Fa), *kih mí-dánad chih kard* (BH). *Kih kard* = Arabic *man fa'ala bihá* (see Dozy, *Supplément*, under فعل) *sensu obsceno*.

٢١٩٥ Most of my MSS. have *ú dar zamánah* or *w-andar zamánah*, but G and the Turkish edd. read *andar zamánah*, in which case the verse may be translated: "Many a fool in the world has tacked himself on to 'Alí and the Prophet."

٢١٩٧ For the author's doctrine that what carnal men see in others is really the reflexion of their own nature, cf. I 1319 *sqq.* and notes *ad loc.*

٢٢٠٣ آل یاسین. According to a Ḥadíth cited in Fa, the letters یسٓ (Súrah, XXXVI, first verse) are one of the seven names by which Mohammed is called in the *Qur'án*. Here, at any rate, *Ál-i Yá-sín* refers to the *Ahl-i Bayt*, *i.e.* the Prophet's descendants through 'Alí and Fáṭimah,

who are especially venerated by the Shí'ites. The Khárijite theory that any free Arab was eligible as Caliph conflicted sharply with the Shí'ite doctrine of Divine Right; and since the battle of Nahrawán (A.D. 658) the two parties were irreconcilably opposed to each other (*LHA*, 208–214).

۲۲۰۱۴ Shimr ibn Dhí 'l-Jawshan is execrated by all good Moslems for the part he played in the tragedy of Karbalá (10th Muḥarram, A.D. 680).

۲۲۰۵ Mm: *má jastím az áb*, *i.e.* "we are now out of danger".

۲۲۰۷ After this verse the Turkish edd. insert a verse (see *app. crit.*), which is found in none of my MSS. except L (15th century).

۲۲۱۰ *Wasíṭ* and *Muḥíṭ* are book-titles, referring to certain manuals of jurisprudence. The poet may have been thinking of a work on *fiqh* by Ghazálí: *kitábu 'l-wasíṭ al-muḥíṭ bi-aqṭár al-basíṭ* (Brockelmann, I 424).

۲۲۱۲ براى اين صلهست. Cf. *supra*, *v.* ۲۱۴۶.

۲۲۱۶ زآن سايه. See I 422 *sqq.* and notes *ad loc.*

P. ۳۱۹, Heading (2). G is the only MS. that writes ابو يزيدرا. In *TA*, 139, 20 *sqq.* it is related that Báyazíd said: "A man met me on the road and asked me whither I was going. I said, 'To make the Pilgrimage (*Ḥajj*).' He asked what (money) I had with me. 'Two hundred dirhems', I replied. 'Give them to me,' he said, 'for I have a wife and children, and walk round me seven times: this will be your Pilgrimage.' I did so and returned home." On another occasion (*ibid.* I 139, 16 *sqq.*) he set out with the intention of journeying as a pilgrim to Mecca, but turned back after taking a few steps. "I saw a negro with sword drawn," he explained, "who barred the way and threatened to cut off my head, saying, 'Thou hast left God behind at Bisṭám' (*tarakta 'lláha bi-Bisṭám wa-qaṣadta 'l-bayta 'l-ḥarám*)." Cf. *SIM*, 61 *seq.*

۲۲۲۱ Fa cites *Qur.* XVI 45: "and We sent (as prophets), before thee, none but men whom We inspired. If ye know it not, ask those who possess the Record (*ahla 'l-dhikr*)"; but this is hardly relevant, even if *dhikr* be given a Ṣúfistic application.

۲۲۲۲ Cf. St Matthew vi 33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

۲۲۳۱ خضر. See note on I 224.

۲۲۳۳ همچو پيلى الخ. The proverb *píl yád-i Hindústán kardah-ast*, "the elephant has remembered Hindustan" (*Amthál ú Ḥikam*, I 526) is often applied to one, *e.g.* a lover parted from the object of his passion, whose memories of bygone happiness are suddenly revived. Rúmí compares the saint's visions of the spiritual world, his true home, to the elephant's dreams of distant Hindustan (IV 3068 *sqq.*, VI 3560 *seq.*).

۲۲۳۴–۲۲۳۵ These verses refer, I think, to dreams in general, which in the following verse are contrasted with those of the mystic seer. Cf. I 388 *sqq.*

۲۲۳۹ See note on I 392. Mm read *biddr-ast u binad*, and so Fa. خاكِ او در دیده کش, *i.e.* "let him be the means of restoring your spiritual insight". Cf. I 1123 *sqq.*

۲۲۴۳ The "running" (*sa'y*) between Ṣafá and Marwah, two hillocks at Mecca, is one of the rites of the Pilgrimage. There is a play on the double meaning of *ṣafá*: "boulders" and "purity".

۲۲۴۵–۲۲۴۶ With this description of the Perfect Man whom God created in His own image, cf. the Ḥadí<u>th</u>-i qudsí cited and translated at I 1017, note; I 2653–2655, note; *Tarjumán*, XI 8–9:

> "Even as the best of all creatures (Mohammed) performed the *ṭawáf* round the Ka'bah, (an edifice) which the evidence of Reason declares to be imperfect,
>
> And kissed stones therein, although he was a Náṭiq (prophet). And what is the rank of the (Holy) House in comparison with the dignity of Man?"

۲۲۴۷ چون مرا دیدی الخ. Cf. VI 3197 *seq.* and the Ḥadí<u>th</u> *man ra'á-ní fa-qad ra'á 'l-Ḥaqq*.

P. ۳۷۱, Heading. Here the author resumes the Story begun at *v.* ۲۱۱۴ and continued at *v.* ۲۲۱۲.

۲۲۵۲ یارِ غارا, "bosom-friend". The title is often bestowed on Abú Bakr, who at the time of the Migration from Mecca hid with the Prophet in a cave when the Qurays<u>h</u> were pursuing them. See *Qur.* IX 40; *Manṭiq*, 406; Margoliouth, *Mohammed*, 208 *seq.*

۲۲۵۳ آن دمِ, not "that moment", as both Wilson and I have erroneously rendered it, but "that (holy) breath", by which the sick man was brought to life (*zindah <u>sh</u>ud*) and, as it were, "created". Cf. note on I 522. The Perfect Man is endowed with extraordinary powers of spiritual regeneration in virtue of his "union" with the Creative Word (*Kun*).

۲۲۶۰ دوزخ الخ. Cf. note on I 3700. *<u>Kh</u>ámú<u>sh</u> kardan* is intransitive (I 2837, note). The equivalent Arabic would be: *qad sakatat jahannamu 'an tabdídihá lí.*

۲۲۶۱ Cf. notes on I 243, 706.

۲۲۶۸ After this verse Fa adds two verses (translated and explained by Wilson) which are omitted in all my 13th- and 14th-century MSS. See *app. crit.*

۲۲۷۰ Mm: *'aql u ráy-i rú<u>sh</u>aní.*

۲۲۷۱ Cf. the Ḥadí<u>th</u> cited in the note on I 2956.

۲۲۷۲ The vicious qualities of woman are derived from the *nafs*; but the *nafs* itself is the source of all the evil in the world.

۲۲۷۴ For anecdotes illustrating the pious attitude assumed by the *nafs* in order to gain its selfish ends, cf. *infra*, *v.* ۲۶۰۴ *sqq.*, V 3780 *sqq.*

۲۲۷۶ بگیر آمیز او. Wilson translates *áwîz-i ú* (Fa., Bul.). All my MSS. have *ámîz* = *ámîzish*, which occurs *infra*, *vv.* ۲۳۷۲ and ۲۵۸۱.

۲۲۷۷ Cf. *v.* ۲۶ *supra*, III 2689, IV 1263, V 738, VI 2613.

نی‌شکر الخ. Wilson gives the explanation suggested to him by an experienced horticulturist, that "when a number of sugar-canes grow together they serve to keep the ground more moist and hence grow better". Instead of the second *nay-shakar* some edd. read *pîshab-gar* or *nîsh-gar*.

۲۲۸۱ مردی ببندد مردرا. Cf. V 4025 *sqq.*

۲۲۸۲ An appeal to the Perfect Man (Ḥusámu'ddín) to exert his influence on the carnal-minded in order that they may be purified.

۲۲۸۳ When the unrighteous are cursed by a holy man, God draws a veil of darkness (*ghayn*) over their hearts. Cf. I 2478–2480, note, and *Kashf*, *Eng.* 391.

۲۲۸۴ Cf. I 1255 *sqq.*

۲۲۸۵ آن مار سیاه, *i.e.* the carnal soul, which at first is weak but becomes terribly potent if indulged.

۲۲۸۶–۲۲۸۷ Under the spell of the saint the *nafs* is calmed and controlled, like the serpent that was changed into a rod in the hands of Moses (*Qur.* xx 22): "He (God) said, 'Grasp it and fear not: We will restore it to its former state.'"

۲۲۸۸ ید بیضا نما. See *Qur.* xx 23 and the note on I 3486.

۲۲۸۹ دوزخی. See note on I 779. *Dam-i daryá* is explained by the following verse. The sea is likened to a sorcerer who uses spells (*dam*) to inspire his victims with false confidence. Nothing could be more inappropriate than Wilson's idea (Comm., note 1551) that the author alludes to "the emanations from the sea and their cooling and health-giving effect".

۲۲۹۱ Similarly, the carnal soul masks its formidable and deadly character with the object of provoking a contest in which it is sure of triumph unless God come to our aid.

۲۲۹۲–۲۲۹۷ These verses refer to the Prophet's victory at Badr, where, according to *Qur.* VIII 45–46, God caused him to dream that the infidels (who in fact greatly outnumbered the Moslems) were but few, while to the Quraysh on the other hand the Moslem army was made to appear contemptible. The former illusion is a type of the means which God employs for encouraging the true believer in his struggle against the flesh: essentially it is no illusion, but a prefigurement of the ultimate truth. The latter illustrates the conceit of the fool who vainly imagines that self-conquest can be achieved without Divine grace (*v.* ۲۲۹۸ *sqq.*). There is, of course, no exact correspondence such as Wilson desiderates between the poet's allegory and the Qur'ánic text.

۲۲۹۵ For the *jihád-i báṭin*, see note on p. ۸۵, Heading.

۲۲۹۶ *Bi-gardánid* (Mm and Fa) has far better authority than *na-gardánid*, though almost the same sense may be obtained from either reading. It matters little whether you say, "he did not turn away his face from the difficulty", *i.e.* "he faced it resolutely", or "he turned his face away from the difficulty", *i.e.* "he paid no attention to the obstacles and therefore was not deterred by them". But the terms *muyassar*, *yusrá*, and *'usrá* indicate a reference to *Qur.* XCII 5–10, and in that case the reading *bi-gardánid* is necessary. I take the verse to mean that "Divine favour" was shown in eternity to Mohammed "in order that he might turn away from difficulty", *i.e.* it enabled him to escape the miserable doom of those whom God has not predisposed to righteousness (cf. note on I 480–481), and made the path to temporal and spiritual victory as "easy" for him as Divine wrath made the other road "easy" for the infidels.

۲۲۹۸–۲۳۱۰ This passage describes "the deluding activity (*istidráj*) of Allah towards His enemies". See *Muslim Creed*, 226.

۲۳۰۰ ذو الفقاری. *Dhú 'l-faqár* is the name of a sword which belonged to Mohammed and afterwards to 'Alí.

۲۳۰۲ آتش‌کده, *i.e.* Hell.

۲۳۰۳–۲۳۰۴ God causes prophets and saints to appear despicable in the eyes of the wicked, though in reality the whole world is subject to their dominion.

۲۳۰۵ 'Áj, or 'Új, son of 'Anaq, the giant king of Bashan, who was slain by Moses. See EI, art. Ūdj. "This river-water", *i.e.* the Divine powers delegated to holy men.

۲۳۰۶–۲۳۰۸ Apart from an obvious reference to the destruction of Pharaoh (*Qur.* II 47), the "sea" symbolises the profound spirituality of the prophet or saint, overwhelming with vengeance the insolent fools who "rush in where angels fear to tread".

۲۳۱۱ For the malign influence of the celestial sphere (*falak*), see note on I 149.

بده آخر زمان. So all my MSS. Fa reads *amán* for *zamán*, perhaps on account of the rhyme; but the alteration is not required, since *ákhir* has a different meaning in the second hemistich.

۲۳۱۸ دهری. See note on I 2020.

۲۳۲۰ *I.e.* "spiritual men know that the world is created (*ḥádith*); the speculations of the materialist, who says it is eternal, are mere cobwebs".

۲۳۲۳ Wilson, following Fa, translates: "But if the worm should know of its (the tree's) essential nature." There are two objections to this: (1) *bi-dánad az* cannot, I think, be equivalent to "know of"; (2) *máhiyyat-ash* is clearly contrasted with *ṣúrat-ash* and refers to the worm, not to the tree. The gnostic (*'árif*), however abject and vile his outward appearance, is essentially Universal Reason.

۲۳۲۴ Cf. I 1112 and note *ad loc.*

چون پری. *Parí = jinní*: the word should not be rendered by "fairy", with which it has no connexion. The point of the analogy lies in the alien forms which the *jinní* is supposed to be capable of assuming at will: these conceal and disguise his real nature, just as Universal Reason is hidden from us by its phenomenal manifestations.

۲۳۲۵ از ملك بالاست. See notes on I 538, 2650.

۲۳۲۸ دیوانگی. Cf. the story of Dhú 'l-Nún, *supra*, *v.* ۱۳۸۶ *sqq.*

۲۳۳۱ بگذر از ناموس الخ. Cf. *Kashf*, *Eng.* 66 *sqq.*

۲۳۳۲ عقل دوراندیش‌را. The carnal reason (*'aql-i ma'ásh*) is far-seeing only where selfish interests are concerned. It anticipates and provides for the morrow. Ṣúfí teachers warn their disciples against *ṭúlu 'l-amal* (cf. note on I 133).

دیوانه سازم خویش‌را. Cf. *v.* ۱۴۳۵ *supra.*

P. ۳۷۹, Heading (1). Fa reads *sayyid-i ajall* (so three of my MSS.) and *kardí*. On the "kings" or governors of Tirmidh, who bore the title of Sayyid or Sayyid-i Ajall, see Barthold in *EI*, art. Tirmidh. Dalqak, the court jester of a certain "Sayyid-Sháh-i Tirmidh", is the hero of two other Stories in the *Mathnawí* (V 3507 *sqq.*, VI 2510 *sqq.*).

۲۳۳۷ جویم جنون‌را مغرسی, *i.e.* "I will seek to cultivate insanity".

P. ۳۷۹, Heading (2). This Story must have been popular in the East long before Rúmí's time, for it occurs in the *Bustánu 'l-árifín* of the Ḥanafite theologian and jurist Abú 'l-Layth of Samarcand (*ob. circa* A.D. 1000: see Brockelmann, I 195 *seq.*), from which comes the text cited by Fa (II 370, 21 *sqq.*, in his Comm. on *v.* ۲۳۳۷). Other versions are given by 'Awfí (*Jawámi'u 'l-Ḥikáyát*, Anec. 1759) and Qalyúbí (*Nawádir*, 174 *seq.*, No. 184). The oldest version, that of the *Bustánu 'l-'árifín*, runs as follows:

"It is related in the Ḥadíth that an Israelite said, 'I will not marry till I consult a sensible man (*'áqil*)'; and he resolved to act on the advice of the first man he should encounter on the morrow. Next morning as he went forth from his house he met a madman riding on a cane. At this he was sorely vexed, but nevertheless approached him, considering himself obliged to keep his vow. 'Look out!' cried the madman, 'or my cock-horse will give you a kick.' 'Pull up,' said he; 'I have a question to ask you. I wish to marry: how should I choose a wife?' 'Women', replied the madman, 'are of three sorts: one is *for* you, and one is *against* you, and one is neither *for* you nor *against* you (*wáḥidatun laka wa-wáḥidatun 'alayka wa-wáḥidatun lá laka wa-lá 'alayka*). Take care my horse doesn't kick you.' So saying, he rode off, but the Israelite begged him to pull up and explain his meaning. 'Well,' said the madman, 'she that is *for* you is a virgin: she has known no man but you, and all her love is yours. She that is *against* you is a widow with

a child: she devours your property and mourns for her former husband. And she that is neither *for* you nor *against* you is the childless widow: if you treat her better than did her former husband, then she will be *for* you; otherwise she will be *against* you.' 'Confound you (*wayḥaka*)!' the Israelite exclaimed: 'you speak like a man of sound sense, though you act like a madman.' 'Yes,' said he: 'the Israelites desired to make me a judge (*qáḍí*), and when I refused, they pressed me so hard that I could only escape by pretending to be mad.'"

The later versions substitute Moslems for Jews and emphasise the well-known reluctance of Ṣúfís and pietists to accept an office associated with the Government (see Wensinck, *The refused dignity*, in the Browne Presentation Volume, 497 *sqq.*).

According to 'Awfí (Browne MS. X 4, f. 340 *b*), when Manṣúr was Caliph a certain Moslem swore he would not marry before he had taken counsel with a hundred men (apparently ninety-nine in one day; for it is added that during the night he made a further vow to consult the first person he met next morning). The story then proceeds as above until "the madman", on being asked why he had simulated insanity, replies: "Manṣúr offered me the post of Chief Justice in Baghdád. There were four of us (to whom it was offered). One was Abú Ḥanífah: he cleverly saved himself by pleading his unfitness to discharge such responsible duties and pointing out that if his plea were false a liar was unfit to act as judge. The second man was flogged to death. I feigned madness for fear that some legal decision given by me might displease the Creator. The fourth man agreed to accept office." ['Aṭṭár, whose account of the matter is more detailed (*TA*, I 204, 2 *sqq.*), names the four persons: Abú Ḥanífah, Sufyán (al-Thawrí), Shurayk (ibn 'Abdalláh al-Nakha'í), and Mis'ar ibn Kidám. In his narrative Mis'ar plays the part of "the madman", Sufyán goes into hiding, and Shurayk is appointed cadi.] Qalyúbí follows 'Awfí in making the rider on the cock-horse the last of a hundred counsellors, and assigns as a motive for the extreme caution shown by this candidate for matrimony "the sufferings he had endured at the hands of women". The introduction of the Caliph Manṣúr and the four jurists is a feature peculiar to the versions of 'Awfí and 'Aṭṭár, which Rúmí has not imitated.

۲۳۳۹ مجنون نما ...عاقل, *i.e.* one of the saints classified as "rational madmen" (*'uqalá'u 'l-majánín*), concerning whom see Paul Loosen, *Die weisen Narren des Naisābūrī* (Strassburg, 1912). In the sight of common people "the prophet is a fool, the spiritual man is mad" (Hosea ix 7).

۲۳۴۰. نی, an emblem of the transporting influence of Divine inspiration.

۲۳۴۲ فرّ او الخ, *i.e.* "even the most exalted angels derive light and life from him, since he is the embodiment of Universal Reason".

۲۳۴۳ سر منه گوسالهرا. Cf. notes on I 1014 (metaphorical sense of *gúsálah*), 2258.

۲۳۴۷–۲۳۴۸ Cf. *supra*, *v.* ۲۱۵۲ *sqq.*

۲۳۴۸ کلیمی. See note 4 in the Translation, p. 240.

۲۳۵۰ از خرد, *i.e.* "by the dim light of carnal reason".

P. ۳۷۷, Heading. This parable of the worldly-wise and ungodly who persecute the saints and oppress the poor is repeated at IV 1045 *sqq.*

۲۳۵۴ شیر وغا. Cf. *shír-i pírah* at I 3024 and note *ad loc.*

۲۳۵۵ For the second hemistich, cf. *v.* ۲۲۳۶ and note.

۲۳۵۸ آن حکیم. The reference, perhaps, is to Naṣíru'ddín al-Ṭúsí, the celebrated philosopher, protégé and afterwards vizier of Húlágú. Naṣíru'ddín died in the same year as Rúmí; I do not know what authority there is for the statement (*EI*, art. al-Ṭūsī, Naṣīr al-Dīn), which seems to me improbable, that he "discussed scientific matters with Djalāl al-Dīn Rūmī by letter". Mm and Fa have *laqab dád-ash*.

۲۳۶۰ Fa and K read:

gúr mí-gírand yárán-at ba-kúh,
kúr mí-júyí tu dar kúy ay sutúh.

The variant improves the rhyme, and no doubt was fabricated for that purpose. Such rhymes as *ba-dasht* and *bad-ast* are far from being unparalleled in the *Mathnawí*.

۲۳۶۱ Wilson (note 1614) condemns this verse, which occurs in all my MSS. If tautology were a sure criterion of interpolation, the poem would have to be very considerably shortened; and the use of *kayd* here only becomes "absurd" when an unsuitable meaning is attached to it.

۲۳۶۲–۲۳۶۴ The carnal man who acquires religious knowledge (*'ilm*) and puts it into practice is on the right way, but he must attain to mystical knowledge (*ma'rifah*) before he can be entirely at peace with God. For the second hemistich of *v.* ۲۳۶۴, see notes on I 392, 1022.

۲۳۶۵ نور اشناسنده, the transcendental spirit or reason which is the "inner light" of prophets and saints.

۲۳۶۰ خسف قارون کرد. See note on I 864.

۲۳۶۹ زحف کرد. Read رَجْف کرد with Fa and the two oldest MSS., and cf. *Qur.* VII 76, 89, 154; XXIX 36. This reading is adopted in the Translation.

یا أَرْضُ ٱبْلَعِى, *Qur.* XI 46, where these words are followed by مآءكِ and refer to the subsidence of the Flood.

۲۳۷۰–۲۳۷۱ Cf. I 512–513 and note *ad loc.*

۲۳۷۲ اشفقن منها, *Qur.* XXXIII 72, referring to the *amánah*. See note on I 1958–1959.

۲۳۷۳ All but Man shrank from the moral responsibility entailed by neglect to discharge a "trust" freely accepted, namely, to live for God and die to the world.

۲۳۷۴ قلبِ می‌باید سلیم. The words *bi-qalbin salîmin* occur twice in the *Qur'án* (XXVI 89; XXXVII 82) with reference to Abraham, the Friend of God. Mm and Fa read *gardad ú yatím*.

۲۳۷۵–۲۳۷۷ Cf. *supra, v.* ۲۳۵۱ *seq.* Here the "thief" is the Devil or the carnal soul.

۲۳۷۹ Read *'aṣr-i duzd* with Fa and all my MSS. A subsequent verse (IV 1015) removes any doubt that might be felt as to the correctness of this reading. For *'aṣara*, "to put (a criminal) in the stocks (*ma'áṣír*)", see Dozy, *Supplément*. Torture of the *nafs* by ruthless discipline is "the greater *jihád*" (I 1373 *sqq.*).

۲۳۸۰ کحل دیدهات, *i.e.* qualities which restore and increase the clairvoyance of the *oculus cordis*.

۲۳۸۳ جماد, *i.e.* those who are devoid of spiritual life.

۲۳۸۶ Cf. *v.* ۲۳۹۹ *infra*. The speaker indicates that he is transported beyond place and time and everything finite. Were he not in the state of mystical intoxication (*sukr*), he would act as a *murshid*.

P. ۳۷۹, Heading. On the *muḥtasib* and his functions, see *SI*, I 367 *sqq*.

۲۳۸۷–۲۳۹۱ These lines recall a familiar passage in the *Munqidh* of Ghazálí (Cairo, 1309, p. 20): "it became clear to me that what is most peculiar to them (the Ṣúfís) cannot be learned, but can only be reached by immediate experience and ecstasy and inward transformation. How great is the difference between knowing the definition, causes, and conditions of drunkenness and actually being drunk! The drunken man knows nothing about the definition and theory of drunkenness, but he is drunk; while the sober man, knowing the definition and the principles of drunkenness, is not drunk at all."

۲۳۹۲ آه کن, *i.e.* "in order that I may see whether your breath smells of wine".

هو هو, expressing the inward rapture of the God-intoxicated Ṣúfí. Cf. note on I 472–473. *Hú hú* (and *húy húy*) is also used onomatopoetically for the ecstatic song of the nightingale or the gleeful cries uttered by tipsy revellers. Cf. Ḥáfiẓ (Brockhaus, No. 514, *v.* 2):

chu gul niqáb bar afgand u murgh zad hú hú
ma-nih zi-dast piyálah: chih mí-kuní hay hay?

۲۳۹۳ In the second hemistich some MSS. have *dam zaní* instead of *munḥaní*. "Bent with grief" describes the spiritual unhappiness of the worldly.

۲۳۹۵ متراش, a metaphor derived from sculpture. The process of moulding ideas into forms of speech is analogous to that of carving an idol out of stone. Cf. *v.* ۲۰۲۶ *supra*.

۲۳۹۷ از برهنه الخ. There are many proverbial sayings in Persian to this effect, *e.g. az barahnah pústín chún bar kaní?* and *khar-i barahnah-rá*

pálán na-tuwán girift. See *Amthál ú Ḥikam*, I 105 and cf. v. ۱۷۶۵ *supra*. After losing himself in God the mystic has nothing to lose.

۲۴۰۵ گنج روان. *Raván* may signify "moving", an epithet applied to the riches of Korah which the earth is supposed to have swallowed.

۲۴۰۸ که بُهفتی الخ. Those who offend holy men incur the wrath of God and are in danger of everlasting damnation.

۲۴۱۲ عیال با ولد. This use of *'iyál* for the wife alone is similar to the use of *ahl* in such phrases as *ahlu 'l-rajul*.

۲۴۱۳ Fa and Mm: *án sú* for *án-já*.

۲۴۱۷ آن بچه. The "children" by whom the saint is attended represent visions and ecstasies arising from the manifestations (*tajalliyát*) of Divine Splendour in his heart.

۲۴۱۸ Fa takes *shayd* as equivalent to *shaydáyí* and Wilson translates it by "insanity"; but is there any authority for this? *Shayd* in Persian always, I believe, means "hypocrisy", "dissimulation", a quite appropriate sense here.

۲۴۲۵ See notes on I 2474 *seq.*, 3769. The "treasure" is gnosis (*ma'rifah*).

۲۴۲۶ عسس (see note on *'awán*, I 1362 and cf. VI 4255 *sqq.*), typifies the worldliness and unrighteousness from which mystics flee.

۲۴۲۸ *I.e.* "My spiritual experiences are the fruit of my own heart, where God has implanted knowledge of Himself (*'ilm-i ladunní*)."

۲۴۳۳ *Dasht-i núr-ash* (Fa) has little MS. evidence in its favour.

۲۴۳۶–۲۴۳۷ Exoteric knowledge cannot live and thrive apart from the vanities which cause it to be in demand.

۲۴۳۸ اللّه اشتری, *Qur.* IX 112. See note on I 2709. God repays with the mystic's Paradise those who give up all for His sake.

۲۴۳۹ Cf. I 1750 *seq.*, III 3834 *sqq.*

۲۴۴۰ یك مشت گل. Worldlings, being "of the earth, earthy", have nothing else to give in return for what they receive.

۲۴۴۱ Cf. I 2871, IV 625 *sqq.* Fa cites as a Ḥadíth the saying: "'Tis as though the clay-eater helped to kill himself." According to Schlimmer, 299, geophagy was common amongst Persian women sixty years ago.

۲۴۴۲ دل بخور, *i.e.* "let your food be spiritual".

چون ارغوان, alluding to the pink blossoms of the Judas-tree.

۲۴۴۳ Divine grace is either "manifest" (*jalí*) or "hidden" (*khafí*). The recompense (*thawáb*) for good works is a "manifest grace", since it is apparently connected with secondary causes (*asbáb*). "But", says the poet, "in reality all God's mercies are 'hidden', *i.e.* absolutely unconditioned and uncaused."

۲۴۴۵ کاردش الخ. *Kárd ba-ustukhwán rasídan* is a proverbial phrase (cf. *Amthál ú Ḥikam*, III 1175), used here of passions which bring their victim to the very point of destruction.

۲۴۴۸ از ما بما نزدیکتر. Cf. *Qur.* L 15: "and We are nearer to him than his jugular vein."

۲۴۴۹ Prayers uttered by human beings are likened to flowers growing from dust and ashes.

۲۴۵۰ نقل, *i.e.* the transference (from the spiritual world into a material body) of those faculties which are centred in the "heart" (*qalb*) and the reasonable soul (*nafs-i náṭiqah*).

۲۴۵۱ See note on I 676–677.

۲۴۵۴ The main stream of Wisdom, emanating from Universal Reason, flows through the realm of souls, whence tributaries descend into the world of matter to permeate and replenish every grade of existence, according to its capacity, so that all things from the highest to the lowest are preserved, sustained, and governed by Divine Wisdom (the Logos), which inspires the prophets and saints and is the source of all blessedness.

تجری تحتها الانهار, *Qur.* LXXXV 11, etc. See notes on I 2718, 3091. Persian gardens are commonly irrigated by means of channels running underground.

۲۴۵۷ زهربایی خورده, *i.e.* "you have spoken foolishly and irreverently and are now suffering in consequence". Cf. I 1603 *sqq.*

۲۴۶۱ G and two later MSS. omit this verse. Fa leaves it out of the text but comments on it.

۲۴۶۲ زآن روزن الخ. See note on *v.* ۱۵۸۷ *supra.*

۲۴۶۸–۲۴۷۰ See note on I 535.

۲۴۷۵–۲۴۷۶ Cf. *Ta'arruf*, *Eng.* 63.

۲۴۸۴ تیه, the so-called "Desert of the Israelites", in which they wandered on coming forth from Egypt.

۲۴۸۶ In the second hemistich Fa and K read: *ákhir ín rah ham ba-páyán ámadí.* Here and in the following verses "Moses" signifies Mohammed.

۲۴۸۷ کی رسیدی الخ. Cf. I 80 *sqq.* and note *ad loc.*

۲۴۸۸ The first hemistich alludes to *Qur.* II 57.

۲۴۹۱ Fa, with G and other MSS., reads *ḥilm-i ú rad mí-kunad tír-i balá.*

۲۴۹۲ Fa reads *tíz* for *níz* and *hast* for *níst*, but translates the verse as it stands in my text.

۲۴۹۴ It is possible that the sick Companion's answer to the Prophet ends here and that the following passage (*vv.* ۲۴۹۵–۲۵۰۷) is a prayer (*munáját*) in which the author implores God to show mercy to sinners. At any rate all the verses cannot be addressed directly to the Prophet by his Companion, though most of them suit the Perfect Man just as well as God Himself. According to Fa, the Prophet is the subject of them all except the last three. WM will not allow even these to be an exception.

۲۵۰۲ *I.e.* "our spiritual and temporal resources (*arzáq*) are well-nigh exhausted; our lives are hanging, as it were, by a thread".

۲۵۰۴ See note on I 2672. The four oldest MSS. omit this verse.

۲۵۱۱ بَران. G writes *bi-rán*, "drive", and H *parán*, "cause to fly"; in either case *bád* would be a vocative. But *barán* = *mí-burd* gives a simpler and more natural sense.

۲۵۱۴ Cf. *Qur.* XLI 46.

۲۵۱۵ فرزین‌بندها. See note on *vv.* ۱۲۹–۱۳۱ *supra*.

۲۵۱۶–۲۵۱۷ "Vessels of wrath", like Iblís and Pharaoh, are cursed with blindness to the malady (egoism) from which they suffer (cf. I 3241 *sqq.*); otherwise, they would find it unendurable and hasten to seek a remedy.

۲۵۱۸–۲۵۲۰ For the comparison of spiritual regeneration to the throes of childbirth, see I 1934, note, and III 3555 *sqq.* The "trust" (*amánah*: see note on I 1958–1959) is the capacity for faith, knowledge, and love, which God has deposited in the human heart: this spiritual embryo it is the business of the *murshid* to bring to birth by the μαιευτική of wise counsel and instruction; but he cannot succeed unless the patient himself feels the burden painful and longs for delivery.

۲۵۲۱ The callous egoist is virtually a Pharaoh who says "I am God" (I 2455, note), and a "brigand", because he usurps the Divine prerogatives of independence and self-sufficiency and robs the prophets and saints of the homage to which they are entitled.

۲۵۲۳ For انا (⏑–), see I 3216, note. The omission of the *idáfat* in such cases is rare (*e.g.* I 956). On the meaning attributed by Rúmí to the *Ana 'l-Ḥaqq* of "Manṣúr", *i.e.* Ḥalláj, cf. *supra*, note on *v.* ۳۰۵. Among Islamic saints Ḥalláj stands out pre-eminently as "a man of sorrows", striving with all his heart to fulfil the Divine command, no matter at what cost of suffering to himself. Cf. *Ṭawásín*, 147; *IP*, 33.

۲۵۲۴ مرغ بی‌هنگام‌را. See I 943, note, and 1159. Here "the untimely bird" is the *nafs*, which, before it has undergone mortification, regards itself as an individual and says "I", a word proper only to God and to the soul that is mystically one with God (*Luma'*, 32, I *seq.*). "Beheading the cock" means "dying to self". It seems almost incredible that a student of Rúmí, or of St Paul, should argue, as Wilson does (Comm., note 1728), that "if the cock's head is cut off, the whole individual must die, and the illustration is absurd".

۲۵۲۵ The edd. and most of my MSS. read *nafs-rá* in both hemistichs, but in the second hemistich GH have *tafs-rá*, "the heat (of carnal passions and appetites)". This obviously genuine reading restores the rhyme by adding a dot to a single letter. *Tafs* (rhyming with *nafs*) is used in the same sense at IV 3684.

۲۵۳۰ ما رمیت الخ, *Qur.* VIII 17. See note on I 615.

۲۵۳۲–۲۵۳۳ Fa cites *Qur.* LXXXV 12: *inna batsha Rabbika la-shadíd*; and

the Ḥadíth: *inna 'lláha la-yumlí li-'l-ẓálimi fa-idhá akhadhahu lam yuflithu*, "Verily, Allah gives the unrighteous a long shrift, but when He seizes him He does not let him escape." The poet implies that God's mercy, being prior to His wrath (I 2672, note), ultimately prevails over it. Essentially chastisement inflicted by God is an act of mercy (cf. III 4008 *sqq.*, 4166 *sqq.*; IV 91 *sqq.*; V 1810 *sqq.*).

۲۵۳۴ والضّحی, the title and initial word of Súrah XCIII. G writes *walá* with *fatḥah*. The meaning of *in waṣl ú walá* (*wilá*) is explained by the poet himself in his mystical interpretation of the first three verses of this Súrah, in which Allah comforts the Prophet and assures him of His loving presence: see especially *v.* ۳۰۱ *supra*.

۲۵۳۶ See notes on I 298, 1996–1997.

۲۵۳۷–۲۵۳۹ Cf. I 611 *sqq.*, III 1372 *seq.*, VI 3332 *sqq.* The passage in Book III suggests that *rádí*, which Fa renders by *jawádliq* and *karímliq* (bounty), refers to the inexhaustible opulence of creative power displayed by the Divine Artist.

۲۵۴۰ For *bar tanídan* (intransitive), followed by *gird*, cf. III 105. *Tanídan* is similarly used at II 3461, VI 4377.

۲۵۴۳ Faithful and infidel alike bear witness to God, since both faith and infidelity serve to manifest His omnipotence. Cf. *SIM*, 131.

۲۵۴۴–۲۵۴۵ *Qur.* III 77: "do they seek, then, other than the Faith of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him shall they be returned?" While the Divine Beauty reflected in the nature of the true believers causes them to worship God for love's sake, the infidels are dominated by His Majesty and Wrath and only against their will acknowledge themselves to be His slaves (*'ibád*).

۲۵۴۶–۲۵۴۸ قلعهٔ سلطان. For the metaphor, cf. I 3635 *sqq.* and note *ad loc.* Although the infidel helps to fulfil the purposes of Divine Providence (cf. VI 2193 *sqq.*), he acts disloyally; for he is animated by self-will and self-interest and claims to be master in his own house, whereas his body and soul really belong to God. In *v.* ۲۵۴۷ G has *mulk* for *milk*.

۲۵۴۹–۲۵۵۰ The infidel takes refuge in the Necessitarian plea that if he commits evil, it is because the Almighty did not create him good; but the believer imputes his sins to himself and thanks God for washing them away. Cf. I 1488 *sqq.*

۲۵۵۲ This is a metrical version of *Qur.* II 197: *Rabbaná átiná fí 'l-dunyá ḥasanatan wa-fí 'l-ákhirati ḥasanatan*, a prayer which the Prophet recommended to his sick Companion in the Ḥadíth translated above (note on p. ۳۶۴, Heading).

۲۵۵۳ راه را, the Way of tribulation (*ráh-i pur khún*, I 13) that leads the mystic to union with God.

۲۵۵۱–۲۵۵۸ See note on I 3700. According to *Qur.* XIX 72, all the Faithful shall enter Hell: "there is not one of you but shall go down to it (*wáriduhá*)." Cf. *Muslim Creed*, 232 *seq.*

۲۵۵۷ خُضَر, "green herbs", pl. of *khuḍrah* (see Dozy, *Supplément*), so pointed in G and other old MSS.

۲۵۶۳ ایثار, altruism. See *Kashf*, *Eng.* 190 *sqq.*

۲۵۶۷ داعیِ حقّ را *might* be rendered literally, "the Caller (who is) God", an example of the construction known as *iḍáfatu 'l-bayán* (Wright, II 232 *sqq.*). But here, no doubt, the words are synonymous with *dá'í 'lláhi*, "God's summoner", *i.e.* the Prophet or the Ṣúfí *murshid*. Correct the Translation accordingly.

۲۵۶۹ Cf. *Qur.* LV 60: *hal jazá'u 'l-iḥsáni illá 'l-iḥsán.*

۲۵۷۰–۲۵۷۳ These verses conclude the reply given by the angels to the true believers who wondered why they had not passed through Hell-fire on their way to Paradise.

۲۵۷۴–۲۵۷۵ The "moth and candle" symbolism for mystical union was used by Ḥalláj (*Ṭawásín*, 16 *seq.*).

۲۵۷۶ In this and the following verses the poet describes the spiritual blessings conferred on those who devote themselves to the saints. The Turkish edd. give both *v.* ۲۵۷۶ and the doublet found in K. See *app. crit.*

۲۵۷۸–۲۵۷۹ The heart of the Shaykh is the "heaven" in which the enlightened Ṣúfí finds his home; and the "book" which reveals Divine mysteries when it is opened (cf. *supra*, *v.* ۱۵۸ *seq.*). For the comparison with Mercury, see note on *v.* ۱۵۹۸ *supra*.

۲۵۸۰ Cf. *supra*, *v.* ۲۱۵۰ *sqq.* By *khwíshán* I understand "those spiritually akin to thee". Fa, however, translates: "be to thy (blood-)relatives as a homeless wanderer (stranger)." It seems to me that the context favours the former interpretation, which also removes the necessity of rhyming *yá-yi ma'rúf* with *yá-yi majhúl*.

بر مه کامل الخ, *i.e.* "become attached to (and absorbed in) the Perfect Man, if thou art capable of attaining to perfection".

۲۵۸۲ See notes on I 2801 and 2904–2905. The cause of separation between "the whole" and its "parts" is the process of devolution (*tanazzul*) and individualisation (*ta'ayyun*) whereby Absolute Being manifests itself in the external universe (*SIM*, 82 *sqq.*, 94 *sqq.*). *'Ayn* signifies "objectivity", existence *in concreto* (*wujúd-i 'ayní*) as opposed to existence in the knowledge of God (*wujúd-i 'ilmí*). The edd. and all my MSS. except B have *rahish* instead of *zahish*. Both readings yield a good sense: *rahish*, the escape of "the unseen things", *i.e.* spiritual essences and realities (*a'yán-i thábitah*), from the state of latency (*thubút*) and their emergence into externality; *zahish* = *fayḍ*, emanation.

۲۵۸۴ چون زن. Three MSS., including the two oldest, read *chún zan*.

٢٥٨٨ روح, *i.e.* the spirit of the Perfect Man.

٢٥٩٦ See *Qur.* xxix 64.

P. ٣٩١, Heading (1). The rôle attributed to Mu'áwiyah in this anecdote may seem inconsistent with the general Şúfí attitude towards worldly princes like the Umayyads, but it must be remembered that Mu'áwiyah was the Prophet's Companion, secretary and brother-in-law.

٢٦٠٤ There is somewhat better MS. authority (BDG) for the verse printed in the text than for the variant (see *app. crit.*), in which Mu'áwiyah is described as "Uncle of the Faithful" (*Khál-i múminán*) without mention of his name. According to WM, he owes this title to the fact that his sister, Umm Ḥabíbah, married the Prophet and, as the Prophet's widow, enjoyed the honorific appellation, "Mother of the Faithful" (*Ummu 'l-mu'minín*). *Khál*, however, is eminently applicable to Mu'áwiyah in another sense, viz. "a good manager and orderer of the affairs of men" (Lane); and therefore I do not think WM's explanation likely to be correct. Fa, Mq, and Bul. have the variant reading; the Teheran ed. (A.H. 1307) agrees with mine.

٢٦٠٨ Read *gird bar gasht*.

P. ٣٩١, Heading (2). For the idiom *az khar figandan*, see note on *v.* ١٠٥٨ *supra*.

٢٦١٣ Cf. the Ḥadíth: *'ajjilú bi-'l-ṣaláti qabla 'l-fawt wa-'ajjilú bi-'l-tawbati qabla 'l-mawt*.

P. ٣٩٢, Heading. It should be observed that the following Apologia Diaboli represents a view held by Rúmí himself (cf. *v.* ٢٦٥٢ *infra*) as well as many other Şúfís.

٢٦١٧ See I 1014 and note *ad loc*.

٢٦٢٠ خُتَن, the principal town in Chinese Turkistán. See *EI* art. Khotan.

٢٦٢٦ چشمهای لطف الخ, *i.e.* "God caused me to manifest His 'beautiful' attributes, grace, mercy, etc." The metaphor is derived from striking a rock in order that water may gush forth (cf. *Qur.* II 57). Wilson translates erroneously: "He opened the eyes of (His) favour upon me."

٢٦٣٣ آبستن است, *i.e.* the inward significance of separation from God lies in the Divine wrath which produced it.

٢٦٣٥–٢٦٣٧ A free paraphrase of the Ḥadíth-i qudsí: *innamá khalaqtu 'l-khalqa li-yarbaḥú 'alayya wa-lam akhluqhum li-arbaḥa 'alayhim*, "(God said), 'I created the creatures that they might gain on Me, not that I might gain on them.'"

٢٦٣٧ وز برهنه الخ. Cf. note on *v.* ٢٣٩٧ *supra*. The creature is "naked": he owns nothing, for God owns all.

٢٦٣٨–٢٦٤١ Iblís argues that since his original nature is good, his disobedience can only be a temporary lapse from grace. True, he incurred God's anger, which caused him to disobey the Divine com-

mand, but essentially God is mercy and love (cf. I 2672, note): these qualities must ultimately prevail: how should a cause that is not eternal produce an eternal effect? Cf. *SIM*, 120 *seq.*

۲۶۴۲–۲۶۴۴ Here the poet touches on the theme profoundly treated by Ḥalláj (*Ṭawásín*, 41 *sqq.*, 87 *sqq.*; cf. *Passion*, 864 *sqq.*; *IP*, 31 *sqq.*). Iblís depicts himself as the devoted lover whose jealousy forbids him to pay homage to a rival. In reality, he says, his refusal to worship Adam was a declaration that he would worship none but God (cf. the famous lines in *Ṭawásín*, 43, beginning: *juḥúdí fíka taqdísu*), whatever the penalties might be. He would suffer damnation rather than give up his belief in the Divine Unity (*SIM*, 120 *seq.*).

۲۶۴۴ دیرزی. Cf. Greek ζῆθι, Latin *salve*. The usual Moslem formulas are *yarḥamuka 'lláh* or *al-ḥamd lilláh*.

۲۶۴۵ *I.e.* "knowing that my disobedience was eternally willed and decreed by Him whom I adored, I had no choice but to disobey". For the metaphor, see note on *v.* ۲۶۴۸, and for the crucial problem—the relation between the Divine will (*mashiyyah*, *irádah*) and the Divine command (*amr*)—and the various ways in which it was solved, *Passion*, 624 *sqq.*; *IP*, 32 *seq.*, 55 *seq.*; *SIM*, 158; *Qút*, I 127, 28 *sqq.*; *Math.* I 617 *sqq.* and notes *ad loc.*, III 1362 *sqq.*, V 3098 *sqq.*

۲۶۴۷ True lovers delight in the anguish their Beloved inflicts upon them. See note on I 1746–1748.

۲۶۴۸ The terms *shash jihat* and *shash-darah* have been explained in the note on *v.* ۶۱۳ *supra*. Here *shash-darah* refers to the painful dilemma in which the mystic is placed who realises that God may *command* one thing and *will* the contrary.

۲۶۴۹ *I.e.* "how can the finite individual be aught but a pawn moved by the Universal which at once comprehends and infinitely transcends all contradictions?"

۲۶۵۲ بخش تو الخ. Mu'áwiyah points out that Iblís has failed to profit by his knowledge: he is doomed to use it, not for guidance (*hidáyah*), but solely as a means of leading astray (*iḍlál*).

۲۶۵۳ حفره کردی الخ, *i.e.* "you have crept into men's hearts and robbed them of their faith".

۲۶۵۴ The oldest MSS. read *átash-í az tú na-súzam chárah níst*, "you are fire: must not I inevitably be burnt by you?"

۲۶۵۸–۲۶۶۰ Cf. I 316 *sqq.*

۲۶۶۱ See *Qur.* VII 62.

۲۶۶۲ See p. ۵۱۳, Heading, and note *ad loc.*

۲۶۶۳ Cf. IV 788. For *sangsár*, see *Qur.* XI 84; and for *siyáh-ábah* (black rain-water), *Qur.* XXVII 59.

۲۶۶۴ See note on I 1189.

۲۶۶۶ See notes on II 420 and I 782.

٢٦٧٠ الّا من عُصِم, alluding to *Qur.* XI 45: "He (Noah's son) said, 'I will betake myself to a mountain that will save me from the water (of the Flood).' Noah replied, 'To-day there is nothing that can save (*lá 'áṣim*) from Allah's decree (any one) except those on whom He hath mercy (*illá man raḥim*).'"

٢٦٧١ محترق. For the astronomical term *iḥtiráq*, see note on I 754.

٢٦٧٢ The two oldest MSS. read *'uqda-há* for *'aqd-rá*. Iblís claims that God has made it his function to test the righteous and the wicked alike and display the original nature of each as written in the tablets of Destiny. Thus he puts himself on a level with the prophets and saints, who are charged with the same office (II 280 *sqq.*).

٢٦٧٤ *I.e.* "I do not make any one evil: I merely 'assay' him and show what he is worth."

٢٦٧٥ رهنمايى مى‌كنم. Iblís cannot pervert the righteous; in fact he helps them on their way to salvation by eliciting and exhibiting the vices of the ungodly. Moreover, he becomes the ally of saints who have vanquished him, according to the Ḥadí<u>th</u>: *aslama <u>sh</u>ayṭání 'alá yadí fa-lá ya'muruní illá bi-<u>kh</u>ayr^in*, "my satan[1] has surrendered to me and bids me do (no evil, but) only good". For the metaphor in the second hemistich, see *infra*, *v.* ٢٦٩٢ *sqq.*

٢٦٧٦ علفها, *i.e.* temptations of different sorts. Cf. V 833 *sqq.*

٢٦٨٠ See note on I 2447.

٢٦٨٤ Cf. *supra*, *vv.* ٢٥٤٣–٢٥٤٨ and notes *ad loc.*

٢٦٨٦ داعيم. Cf. note on *v.* ٢٥٦٧ *supra*.

٢٦٨٧ آيينه امر. See II 92 *sqq.* and the note on I 2370.

٢٦٨٨ This illustration recurs at IV 2490.

٢٦٨٩ غمّاز. Cf. I 34.

٢٦٩١–٢٦٩٩ Cf. I 2456 *sqq.*

٢٦٩٦–٢٦٩٧ *I.e.* good works are of no avail except to him whose blessedness is eternally predestined. The "dry tree" may plead that it is "straight", but neither its "straightness" nor its "crookedness" is vital: what really matters is the presence or absence of the sap. Although the elect are not immaculate, God has endowed them with faith and knowledge and everlasting spiritual life.

٢٦٩٨–٢٦٩٩ Wilson (Comm., note 1860) asks how the soul whose nature is essentially bad can be improved by association with the saintly. But this, of course, is not stated or implied. Iblís means that such a soul keeps aloof from the saintly, whereas if it were a blessed soul and had fallen into evil ways, it would repent and its nature would urge it to attach itself to a *mur<u>sh</u>id* in order that it might be made perfect. For the metaphor of grafting, see note on I 2457.

٢٧٠١ *Libását* is here almost equivalent to *talbís*, "deception", "trickery". For *bar* with a plural, see note on I 3141.

[1] The Prophet said that every one has an angel and a devil set over him.

۲۷۰۲–۲۷۰۳ رخت من, *i.e.* "my spiritual goods". Iblís does not desire these for himself, as a purchaser would; his only object is to despoil and ruin their owner.

۲۷۰۴ در کدو, *i.e.* in concealment, referring to the wiles of Satan.

۲۷۰۶ گلیمم شد سیاه, *i.e.* "I am defiled with sin and deprived of grace."

۲۷۰۸ علّم الأسما بگست. This description of Adam also occurs at I 1234. See note *ad loc.* *Bí-tag*, "without power to run", "helpless".

۲۷۱۰ انّا ظلمنا. See *Qur.* VII 22.

۲۷۱۸ Cf. the proverb *jawáb-i ablahán khámúshíst* (*Amthál ú Ḥikam*, II 588).

۲۷۲۲ دُنبه. Commonly used as a means of entrapping wild animals. Cf. III 272, 961.

۲۷۲۴ The Ḥadíth is: *ḥubbuka 'l-shay'a (li-'l-shay'i) yu'mí wa-yuṣimm*. *Khabat* (not *khabbat*, as Wilson supposes), which Fa has instead of *janat*, is an obvious blunder.

۲۷۲۶ انتظارم الخ, *i.e.* "I am waiting for God's mercy to dispel the darkness with which His wrath has encompassed me." *Intiẓár-am* = *dar intiẓár-am*. See note on I 437, and cf. *v.* ۳۷۹۵ *infra*.

۲۷۲۸–۲۷۲۹ Iblís likens himself to a wolf which, however emaciated it may be, is held responsible for all the sheep that are devoured. According to Fa *ẓaft* goes with *tukhmah*; and this seems the better reading, though G writes *lút-i ẓaft*.

۲۷۳۴ Read الکذبُ. G has *ṭume'nínun ṭaríb* correctly. Wilson's *ṭuma'nínu ṭuríb* is inadmissible. Fa cites the Ḥadíth: *da' má yuríbuka ilá má lá yuríbuka, fa-inna 'l-ṣidqa ṭuma'nínun wa-inna 'l-kidhba raybun*.

۲۷۳۵ آب و روغن, used metaphorically in the sense of "mere varnish", "deceit", as at IV 346.

۲۷۴۳ آشنای راز, *i.e.* his eye becomes "seeing with the Light of God" and enables him to discern the reality which was hidden from him.

P. ۳۹۹, Heading. آفت قضا. See note on p. ۳۷۶, Heading (2).

۲۷۴۶ بی‌دلی. Wilson, taking *bí-dil* as the opposite of *dilír*, translates this by "a cautious man". I think, however, we may infer from the context that *bí-dil* here is the opposite of *ṣáḥib-dil*, which signifies "an enlightened man".

۲۷۵۲ In the second hemistich Fa and K read: *'ilm-rá 'illat ẓi-dil-há bar kanad*.

۲۷۵۴–۲۷۵۵ These verses are addressed by Mu'áwiyah to Iblís.

چاشنی‌گیر. The discerning heart is compared to the person, often a favourite slave, who (like the Roman *praegustator*) was entrusted with the duty of tasting viands before they were served at his lord's table.

با فروغ. Although the second hemistich of *v.* ۲۷۵۰ *supra* may appear to justify Wilson's view that *furúgh* = *farágh*, I have little doubt that the commentators who explain *furúgh* as a Persian word are in the right.

۲۷۵۶–۲۷۵۷ The Devil does not wish any one to be spiritually awake; on the contrary, he drugs those who listen to him and makes them forgetful of God.

۲۷۵۸ چارميخت کردهام, "I have nailed you down", *i.e.* "convicted you of falsehood".

۲۷۶۰ Fa and K read: *wa-z mukhannath mí-na-júyam lashkarí*, with *yá-yi ma'rúf*, "soldierliness", in which case *shakkarí* should be translated by "the quality of sugar".

۲۷۶۲ من در آب الخ. The proverb is: *kulúkh-i khushk dar áb justan* (*Amthál ú Ḥikam*, III 1231).

۲۷۶۴ In the three oldest MSS. this verse precedes the Heading.

۲۷۶۵ از بن دندان, "willy-nilly", "with extreme reluctance". This is a phrase that takes its colour from the context: in many passages it means "from the bottom of the heart", "with the utmost sincerity and devotion", etc. See examples in *Amthál ú Ḥikam*, I 106–108, and cf. *Math*. II 3071, III 2545, VI 4689.

۲۷۶۶ نماز از پی پیغمبر, *i.e.* a *ṣalát* in which the Prophet acted as Imám.

P. ۴۰۱, Heading. The Legend of the Moslem saints abounds in stories and sayings of this type, illustrating the doctrine that deep spiritual emotion is worth far more than religious observances. Cf. *TA*, I 97, 17 *sqq.*, 159, 21 *sqq.*; II 123, 20 *sqq.*

۲۷۷۴ السلام, the closing benediction: *al-salám 'alaykum wa-raḥmatu 'lláh.*

۲۷۷۶ The text-reading is that of AH and Fa. BG have:

án yakí guftá bi-dih ín áh-rá
w-ín namáz-i man tu-rá bádá 'aṭá,

and so D, with *guftah* for *guftá*.

۲۷۷۸ Fa has *shifí* (*shifé*), but only one of my MSS. writes the word with *imálah*.

۲۷۷۹ دخول, *i.e.* entering into possession of the thing received in exchange (cf. *v.* ۲۷۸۴ *infra*).

۲۷۸۰ Fa has *mír-i dád*, a reading which is not supported by any of my MSS.

۲۷۸۳ بسوزاند حجاب. Cf. *supra*, *v.* ۱۷۶۳ *seq.*

۲۷۸۷ Cf. III 4340 *sqq.*

۲۷۸۸ شکارم شه کند, *i.e.* "I am one of the pure spirits whom God has made the object of His desire (*murád*), since they desire nothing except Him." See *Tá'iyyah*, 204 *seq.* = *SIM*, 217.

۲۷۸۹–۲۷۹۰ See note on *v.* ۲۱۳۳ *supra*.

۲۷۹۱ خواب بود. Cf. *v.* ۲۷۵۷ *supra* and note *ad loc.*

P. ۴۰۳, Heading. The application of this anecdote to Iblís seems to lie in the action of the second thief, who by suggesting a false trail causes the pursuer to lose the first thief just when he was on the point of catching him: similarly Iblís employs the lesser good as a temptation for those

who seek the greater. Developing the analogy, Rúmí contrasts intellectual with mystical knowledge and pours scorn on the pretensions of logicians and legalists to show Ṣúfís the way to the Truth.

Fa identifies the first thief with Iblís, and the second thief with the formal theologian whose beliefs are founded on reason. When the mystic, seeing his spiritual goods (*e.g. tawḥíd*) in danger of being stolen, tries to apprehend the real nature of Iblís—*i.e.* his manifestation of God's majesty and wrath and of the Divine Name *al-Muḍill*, the Misleader (cf. *SIM*, 120)—the formalist puts him off the track by adducing logical proofs and scholastic arguments as a means of arriving at the goal.

This interpretation is ingenious, but in my opinion chase of the thief symbolises the mystic's quest for union with God, which cannot succeed if self-consciousness intervenes at the last moment.

٢٨٠٠ Fa reads with BGK *písh áyad nadam*, which may be supported by the proverb *man jarraba 'l-mujarrab ḥallat bihi 'l-nadámah. Bad-am* has good MS. authority and makes a better rhyme; I think, however, that *nadam* is the original reading.

٢٨١١ جهات, *i.e.* relations and secondary causes. These belong to the world of phenomena and disappear when the mystic passes into the infinite unity of the Absolute. I have taken *jihat-gú* as a compound; if *gú* be an imperative (as seems more likely), the translation is: "Speak, you, of (external) relations."

٢٨١٢ صنع here probably denotes *maṣnú'*, *i.e.* all that God has made, rather than His "making" (*ṣáni'iyyah*). The Divine Attributes and Names may be regarded as causes operating in the external world and determining every object of existence: this, from one point of view, is inherent in their very nature; *e.g.* the Name *Kháliq* (Creator) necessarily involves *khalq* (creation and created things). But those who confine their attention to that aspect of the Truth are *maḥjúb*: they do not perceive that the Attributes are nothing but forms of the Essence, and that really the Essence is the sole agent in the universe.

٢٨١٣–٢٨١٤ A description of the ultimate experience of Unity. For the *wáṣil*, there is no Creator with Divine attributes, no world related to its Maker as effect to cause, but only the universal unconditioned Essence in which he is submerged.

٢٨١٥ In this verse any relapse from the unitive state into self-consciousness is described as a very bad exchange. *Sha'r* is silk, not fur; cf. IV 1188, VI 4618.

٢٨١٦ Values depend on the standard by which they are estimated. The virtues of the pietist would be discreditable to the saint (*ḥasanátu 'l-abrár sayyi'átu 'l-muqarrabín*): cf. note on I 1579; to the mystic who has known the bliss of "union" the highest spiritual experiences of ordinary men

would be "separation". In K this verse is preceded by the Heading: *Ḥikáyat-i wazíri kih pádishāh ú-rá az wizárat maʿzúl kard ú muḥtasibí dád.* So Fa and other edd.

۲۸۱۷–۲۸۲۰. The vizier deprived of his honourable and confidential office and reduced to the rank of *muḥtasib* typifies the *wáṣil* emerging from the ecstasy of *faná* and *istighráq* and becoming conscious of plurality. Here the poet represents such consciousness as a fall from grace, evidently identifying it with the state of the *maḥjúb*, *i.e.* the non-mystic who imagines himself and the world to be other than God, or the Ṣúfí who is still in bondage to egoism, and not with the cosmic consciousness of the Perfect Man in *baqá baʿda 'l-faná* (see *IP*, 19 *seq.*; *Tá'iyyah*, 214 = *SIM*, 218). No doubt the term *muḥtasib* refers specially to orthodox divines and religious teachers: cf. *supra*, *v.* ۲۳۸۷ *sqq.*

۲۸۱۸ بی سبب الخ. The commentators cite *Qur.* XIII 12: "Verily Allah does not change the condition of any folk for the worse (*i.e.* He does not withdraw His favour from them) until they change their own condition for the worse (by sinning against Him)."

۲۸۲۱–۲۸۲۴ This passage is applicable to Iblís. It was by his own fault that he suffered degradation after having been intimate with God for ages.

P. ۴۰۴, Heading. The following Story gives the traditional version of a somewhat mysterious episode in the Prophet's dealings with the so-called "Hypocrites" (*Munáfiqún*) of Medina. In the *Qur'án*, IX 108–109, we read: "and (as for) those who built themselves a mosque for opposition (*ḍirár*[an]) and unbelief and to cause division among the Faithful and to prepare on behalf of them that warred against Allah and His Prophet aforetime, indeed they swear, 'we purposed naught but good'; but Allah bears witness that they are surely liars. Never stand up in it! Surely a mosque founded on piety (*taqwá*) from the first day (of its existence) hath better right that thou should'st stand up in it. Therein are men who love to purify themselves, and God loveth them that make themselves pure."

This Revelation is said to have been given out in A.H. 9, on the Prophet's return from Tabúk (see note on *v.* ۲۰۷۲ *supra*). Before leaving Medina, he had been asked by certain "Hypocrites" to perform the *ṣalát* in a mosque which they had built; and he consented, only stipulating that the ceremony should be deferred till the end of the campaign. By that time, however, his suspicions were aroused. He seems to have convinced himself that the "Hypocrites", in league with his ancient enemy, Abú ʿÁmir the "monk" (*ráhib*) and monotheist (*ḥaníf*), intended to use their mosque as a centre for organising disaffection. Therefore, instead of blessing it, he promptly gave orders to burn it to the ground. See *EI*, art. Masdjid, p. 317 *seq.*

۲۸۲۶ در جفت و طاق. Cf. note on I 1045. The "Hypocrites" played a double game: outwardly they were paired (*juft*) with the Prophet, but secretly they were at odds (*táq*) with him.

۲۸۲۷ مُرتدی. Fa and K read *ḥásidí*.

۲۸۲۸ مسجد او, *i.e.* the mosque founded by the Prophet at Qubá (cf. *v.* ۲۹۰۲ *infra*), a village near Medina, where he stopped for a few days during his *Hijrah*. See *EI*, *loc. cit*.

۲۸۳۲ Fa, which translates this verse but omits the text, follows the reading of K: *tázah bádá nám-i tú*.

۲۸۳۳ Cf. Ibn Hishám, 906, 9: *masjidan li-dhí 'l-'illati wa-'l-ḥájati wa-'l-laylati 'l-maṭírati wa-'l-laylati 'l-sháti yah*. In the early days of Islam a mosque often served as a poorhouse.

۲۸۳۵ کار مُر. I have understood these words in a general sense, but undoubtedly they refer to *shi'ár-i dín*. It has always been recognised, and nowhere more fully than in Islam, that religious observances, which might otherwise be found irksome, are alleviated and made agreeable by having a *social* character strongly impressed upon them. Wilson thinks it "unseemly to call the rites of religion a bitter business", and translates: "for (even) a pleasant business is embittered by rain (*bá bárán*)." Apparently the only authority for this reading is a misprint in an Urdu commentary.

۲۸۳۸ Mm and Fa: *ján-furúz*.

۲۸۴۰ سبزهٔ تون. Cf. *supra*, *vv.* ۲۶۷۱-۲۷۱ and note on *v.* ۱۰۱۷.

۲۸۴۵ یار غار. See note on *v.* ۲۲۵۲ *supra*.

۲۸۴۶ GK and Fa read *zakhm-rá*.

۲۸۵۴ WM cites the Ḥadíth: "I am nigher unto the Faithful than their own selves (*al-nabiyyu awlá bi-'l-mu'minín min anfusihim*: *Qur*. XXXIII 6): if one of the Faithful die and leave a debt, the payment thereof lies on me; and if he leave property, that goes to his heirs."

۲۸۵۵-۲۸۵۶ The Ḥadíth which these verses paraphrase runs as follows: "the likeness of me and my people is as though a man should light a fire and the insects and moths fall into it. When ye are rushing into the fire (of Hell or sensuality), I lay hold of you (to save you from destruction)."

۲۸۵۷ Since neither the actions of God nor those of His inspired instruments are ruled by logic, it is irrelevant to accuse the poet (Wilson, Comm., note 1964) of inconsistency because, having already described Mohammed as well acquainted with the sinister designs of the "Hypocrites", he now makes God warn him against them.

۲۸۵۹ ترسا و جهود, implying that the "Hypocrites" were no better than unbelievers.

۲۸۶۰ Cf. *Qur*. IX 110: "is he who founded his building on piety towards Allah and on (Divine) approval better, or he who founded his building

on the edge of an overhanging cliff so that it toppled with him into Hell-fire?"

۲۸۶۲ جهودی را زشام, *i.e.* Abú 'Ámir the "Monk" (see note on p. ۴۰۴, Heading), who fought in the ranks of the Quraysh at Uḥud and after the Prophet's victory at Ḥunayn fled to Syria, where he intrigued for Byzantine support (Margoliouth, *Mohammed*, 423 *sqq.*).

۲۸۶۶ Fa and BDG read: *chang andar wa'da-i máḍí ẓadand.*

۲۸۶۷ غدررا. GK have *'udhr-rá*, and Mq allows either reading.

۲۸۷۲ أيمان جُنّتيست. Cf. *Qur.* LVIII 17 and LXIII 2: *ittakhadhú aymána-hum junnatan.*

۲۸۷۶ سوگند خدا. Cf. *Qur.* IX 108.

۲۸۷۹ یاربّیست, literally, "an 'O Lord!'" In the first hemistich GH and Fa read *hilab ú makr*, with elision of the *há-yi mukhtafí.*

۲۸۸۳–۲۸۸۴ *Qur.* XXVIII 29–30. Cf. Exodus iii 1–6.

۲۸۸۶ چون خدا الخ. See note on *v.* ۲۸۷۲ *supra.*

P. ۴۰۸, Heading. چرا ستّاری الخ, in accordance with the saying *inna 'lláha sattárun yuḥibbu 'l-satr.*

۲۸۹۴ دل بدستم نیست, *i.e.* God is *Muqallibu 'l-qulúb.*

۲۹۰۲ مسجد اهل قُبا. See note on *v.* ۲۸۲۸ *supra.* The "Hypocrites" are represented as would-be destroyers of Islam.

۲۹۰۳ اصحاب فیل. *Qur.* CV; *LHA*, 65 *sqq.*

كعبهٔ كردند. This "Ka'bah" was a magnificent church built at Ṣan'á by Abrahah, the Abyssinian viceroy in Yemen, with the avowed object of attracting pilgrims from all parts of Arabia (Ṭabarí, I 935, 14 *sqq.* = Nöldeke, *Sasaniden*, 205). The chief mosque of the modern town was probably erected on the site of the Christian cathedral and is still known as "the little Ka'bah" (*EI*, art. Ṣan'á).

حق آتش زدش. See note on *v.* ۳۰۱۷ *infra.*

۲۹۰۶ واقعه. See note on *v.* ۲۲۴ *supra.*

۲۹۰۸ Cf. note on I 3307.

۲۹۰۹ بی محکّ الخ. Being the Prophet's spiritual heirs, the Companions had no need of a "touchstone", *i.e.* information, study, or any criterion whatever, in order to apprehend the inmost meaning of the Holy Law revealed in the *Qur'án.*

۲۹۱۰ See note on *v.* ۱۶۶۹ *supra.*

۲۹۱۲ On account of the rhyme it is better, I think, to take *gum karda-í* as equivalent to *gum shuda-í* and translate (so Naḥífí in his Turkish version): "what is the stray? A lost she-camel." In my translation of the second hemistich "herd" is a misprint for "hand".

۲۹۱۳ "The travellers (*sálikán*) are 'loading their camels', *i.e.* making ready to advance on the Way to God, while you have lost your original

capacity for doing likewise." Three MSS. give this verse in a different form: see *app. crit.*

۲۹۱۴ می‌دوی الخ. Cf. *supra, v.* ۱۲۹۰ *sqq.*

۲۹۱۵ Read *bar zamín* with Mm and Fa.

۲۹۱۸ هر خسی, *i.e.* any one whose knowledge is wholly exoteric. Such persons are actuated by self-interest and, whether intentionally or not, mock the seeker of true wisdom by giving him fictitious clues.

۲۹۲۴ باحثی, a *mutakallim*, orthodox or Mu'tazilite. Fa says the latter is meant, and identifies *án digar* in the first hemistich of the following verse with the former; but that is mere guess-work.

۲۹۲۵ WM reads:

Ṣúfiyán dar bar du ṭa'nah mí-zanand,
báqiyan az zarq jání mí-kanand,

clearly an attempt to explain the text-verse as dividing the sheep on the right hand from the goats on the left (St Matthew xxv 32). This passage, however, is concerned with the "goats" exclusively. In my opinion, no definite answer can be given to the question what particular doctrines the "jeerer" and "hypocrite" represent.

۲۹۲۶ زآن دِه‌اند, *i.e.* that they belong to the spiritual land and are familiar with Divine mysteries. Cf. I 1894.

۲۹۲۷–۲۹۲۸ Error, falsehood, and all evil is relative in so far as it serves to make truth and goodness manifest (see notes on I 298, 1130, 1995–1996; *SIM*, 85, 100, 130 *sqq.*) and is sought, not for its own sake, but only because it is mistaken for good (*Tá'iyyah*, 738 *sqq.* = *SIM*, 264). Cf. the statement of Socrates (*Meno*, 77, tr. Jowett): "they do not desire the evils, who are ignorant of their nature, but they desire what they suppose to be goods although they are really evils; and if they are mistaken and suppose the evils to be goods they really desire goods."

۲۹۳۲ گندم‌نمای جوفروش, proverbial for a plausible rogue. See *Amthál u Ḥikam*, II 592, under *jaw-firúsh-i gandum-numá.*

۲۹۳۵ The so-called Night of Power (*Laylatu 'l-qadr*) is celebrated in *Qur.* XCVII as the night on which Mohammed received the first Revelation and on which the angels and the Holy Spirit descend from Heaven. Moslems believe it to be one of the last ten nights of Ramaḍán; and since it has no fixed date, its unique blessings are assured only to those who pass many nights in prayer and devotion. Hence the "Night of Power" is an apt emblem for the Truth that lies hidden amidst errors and illusions in order to test the soul's capacity for discovering it by patient search.

۲۹۳۷ Cf. I 315.

۲۹۳۸ Cf. the Ḥadíth: *al-mu'minu kayyis^un mumayyiz* and notes on I 760, 1331.

۲۹۴۱ اینجا عود نیست, *i.e. ex hypothesi* there is no good: consequently no use in knowing the difference between good and evil.

۲۹۴۴ Cf. the Ḥadíth: *al-málu ḥayyat^un wa-'l-jáhu aḍarru minhá.*

۲۹۴۶ The two oldest MSS. substitute for this verse the doublet which also occurs in ABD (see *app. crit.*) and Fa. AD give both verses.

ثمّ ارجع بصر, for *thumma 'rji'i 'l-baṣar* (*Qur.* LXVII 4).

۲۹۴۷ هل من فطور, for *hal tará min fuṭúr* (*Qur.* LXVII 3). See note on I 3629. The poet makes this text the basis of his argument. If we are commanded to scrutinise most carefully even the heavens, which exhibit the flawless perfection of Divine handiwork, with what a critical eye must we examine the things of earth and endeavour to discern the good and evil in them!

۲۹۵۰ بهالایمر الخ. For the metaphor, cf. I 231 *sqq.*

۲۹۵۱–۲۹۶۰ This passage draws an analogy between the painful test (*imtiḥan*) whereby the spiritual elements in man are extricted from their material environment and the process of the seasons by which the Earth is forced to acknowledge her subjection to God and display the variety of His hidden nature. Cf. I 1892 *sqq.*, III 448 *sqq.*

۲۹۵۷ لطف گوید, *i.e.* graciously fosters the earth with sunshine and rain in spring.

بر آویزد, *i.e.* breaks it into dust and causes storm-winds to blow it about in the air, as though it were the body of a criminal suspended on the scaffold.

۲۹۵۹ Mm transpose *takhwíf* and *tahdíd.*

۲۹۶۳–۲۹۶۴ Cf. *Qur.* II 150: "and We will surely try you with something of fear and hunger and loss of wealth and lives and fruits; but give glad tidings unto the steadfast (*al-ṣábirín*)."

۲۹۶۶ حُرمُدان, *i.e.* the world, or bodily existence, in which righteous and wicked souls are jumbled together like the contents of a hand-bag or portmanteau. For *ḥuram-dán* (*ḥurum-dán*), see Dozy, *Supplément.* This (not *ḥirm-dán* or *charm-dán* or *charam-dán*) is the correct form of the word: some old MSS. write a small ح under the initial letter. Cf. *infra*, *v.* ۳۴۸۱ and *Díwán*, *Tab.* 294, 3 fr. foot:

'ishq-i tu guft ay kiyá dar ḥaram-i má biyá
tá na-kunad hích-kas qaṣd-i ḥuram-dán-i tú.

۲۹۶۷ مسلّک, *i.e.* a *murshid.*

۲۹۶۸ In the Translation I have rendered *tadbír-há* by "acts of providence", *i.e.* the plans made by God with regard to mingling good and evil in the world; but it may refer to human purposes, good or bad, in which case it is either antithetical or parallel to *tazwír-há.*

۲۹۶۹–۲۹۷۲ The allegorical diction of these verses is borrowed from *Qur.* XXVIII 6 and 11: "and We gave a revelation to the mother of Moses,

saying, 'Suckle him and, when thou fearest for him, cast him into the river and fear not nor grieve. Lo, We will give him back to thee and make him one of those sent as prophets'...and We had before forbidden that he should have the wet-nurses."

Najmu'ddín Kubrá, whose *tafsír* is cited in Mq, II 573 *seq.*, explains that "Moses" is the heart (*qalb*), and "the mother of Moses" the inmost consciousness (*sirr*). God commands the *sirr* to feed the *qalb* with the milk of spirituality and fearlessly cast it into the world; for it will not be destroyed by its enemies, the flesh and the passions, but will escape and return to its "mother" and converse with God Himself.

۲۹۶۹ Rúmí, as appears from the context, intends "the mother of Moses" to signify the Perfect Man and *murshid*, in whom the Divine consciousness (*sirr-i iláhí*) is immanent. "Moses", then, must be the *murshid*'s spiritual child, *i.e.* his disciple (*muríd*): cf. note on I 19. The "milk", of course, is the knowledge imparted by the *murshid* to the *muríd*: when the *muríd* has imbibed that knowledge, he is proof against worldly temptations and can safely be "cast into the water".

۲۹۷۰ *I.e.* "if the disciple be one of the elect, he will recognise the 'milk' given him by his *murshid* as identical with that which he drank in the state of pre-existence". See *supra*, *vv.* ۱۶۶۶–۱۶۶۹ and notes *ad loc.*

۲۹۷۲ The "bad nurse" refers to carnal-minded persons and teachers of false doctrine. Cf. *infra*, *v.* ۳۷۶۶ *sqq.*

P. ۴۱۳, Heading. Here the poet again takes up the topic of the "lost camel". See *v.* ۲۹۲۲ *supra.*

۲۹۷۵ The man who has not lost a camel represents the worldly-wise legalist, whose motives for joining in the quest are nothing but rivalry and self-interest: he is blind to spiritual truth and has forgotten that he was ever in possession of it.

۲۹۷۸ Mm and Fa read *barchíh-rá gúyí*. Several MSS., and also Fa, transpose *vv.* ۲۹۷۸ and ۲۹۷۹.

۲۹۸۰ لا ریب فیه, *Qur.* II 1, etc.

۲۹۸۲ جسم تو الخ. The mystic's experience of reality lifts his whole nature to a higher plane: the bodily senses and faculties become organs of soul-life, and the animal soul (*ján*) attains to the perfect spirituality of the rational soul (*rawán*) illumined by Universal Reason.

۲۹۸۳ امین, *i.e.* the *murshid* to whom God has entrusted the mysteries of gnosis. *Balágh* and *mubín* are Qur'ánic words and occur together at V 93, XVI 37, 84, etc.

۲۹۸۴ فیه الخ. Cf. *Qur.* III 91: *fíhi áyátun bayyinátun*, referring to the Ka'bah. Fa says that here *qadr* is equivalent to *taqdír*.

۲۹۸۷–۲۹۹۸ By associating with mystics and becoming imbued with their sincerity and enthusiasm, the *muqallid* or follower of exoteric religion may regain the Truth which, though he does not know it, he

too has lost (cf. note on *v.* ۲۹۷۵ *supra*). So long as he seeks it for his own selfish ends, he is unaware of his loss and fancies that the pretended object of his search is something alien and external: he must undergo a change of heart before he can really seek the Truth and, when he finds it, recognise it as his own "lost camel".

۲۹۹۵ Read *u͟shtur-i án yár u k͟hwís͟h*, "the camel of that friend and kinsman".

۲۹۹۶–۲۹۹۷ The *muqallid* only becomes a real seeker (*muḥaqqiq*) when by Divine grace his eyes are opened to the Truth. Does the seeker find or the finder seek? Is *mujáhadah* the cause of *mus͟hdhadah*, or is *mus͟háhadah* the cause of *mujáhadah*? On this question see *Kas͟hf*, *Eng.* 200–204; *Ta'arruf*, *Eng.* 141 *sqq.* Hujwírí, like Rúmí, holds that there is no "seeking" without "finding", *i.e.* immediate perception by the "inner light", and that ultimately the former depends on the latter, just as man's love of God depends on Divine love and favour: cf. *yuḥibbuhum wa-yuḥibbúnahu* (*Qur.* v 59).

۳۰۰۲ *I.e.* "at first my notion of the Truth was derived from hearsay, but now I *see*, and all description is superfluous". Both *c͟hash͟m-pur* and *c͟has͟hm-sír* mean "fully satisfied" (IV 45, V 58, 4093, VI 803) or "surfeited" (II 1492).

۳۰۰۳ مس الخ, *i.e. taqlíd* has been transmuted into *taḥqíq*.

۳۰۰۴ Here the speaker takes the standpoint of a Ṣúfí adept in regard to conventional religion: *ṭá'átu 'l-'awámm sayyi'átu 'l-k͟hawáṣṣ*.

۳۰۰۶–۳۰۰۷ Cf. *Kas͟hf*, *Eng.* 203: "One says, 'He who seeks shall find', and another says, 'He who finds shall seek'. Seeking is the cause of finding, but it is no less true that finding is the cause of seeking. The one party practises mortification (*mujáhadah*) for the purpose of attaining to contemplation (*mus͟háhadah*), while the other party practises contemplation for the purpose of attaining to mortification. The fact is that mortification stands in the same relation to contemplation as the Divine blessing (*tawfíq*), which is a gift from God, to obedience (*ṭá'at*): as it is absurd to seek obedience without the Divine blessing, so it is absurd to seek the Divine blessing without obedience, and as there can be no mortification without contemplation, so there can be no contemplation without mortification."

۳۰۰۸ سخره و بیگار الخ. The *muqallid* does not feel the spiritual rapture which accompanies genuine devotion, so he thinks he has laboured in vain. Cf. v 3521 *sqq.* and *infra*, *v.* ۳۳۹۱ *sqq.*

۳۰۱۰ The *muqallid* who finds in himself the Truth he would have stolen, *i.e.* learned by description, from another, is compared to a housebreaker who discovers that he has entered his own house. Cf. *Qur.* LIII 39–42: "no burdened soul shall bear another's burden. Man hath only that for which he laboureth; his labour shall be seen, and afterwards he shall be most fully rewarded."

٣٠١١ گرم باش الخ, *i.e.* "work with all your might in order that Divine Love may inflame you".

٣٠١٢ The object sought by the *muqallid* is really the same as that sought by the *muḥaqqiq*. Cf. III 2124 *sqq.*, VI 2416 *sqq.*, 3755 *sqq.*

٣٠١٣ قد كَلَّ لسان, referring to the Ḥadíth: *man 'arafa 'lláha kalla lisánuhú*. Cf. note on I 113.

٣٠١٤–٣٠١٥ From the astrolabe we learn but a very little of the heavens: similarly, words cannot convey any real knowledge of the spiritual universe.

٣٠١٧ According to Bayḍáwí on *Qur.* IX 108 the Prophet ordered three of his Companions to demolish and burn the mosque; which having been done, its site was used as a dunghill (*kunásah*).

٣٠١٨ صاحب مسجد, *i.e.* Abú 'Ámir the *Ráhib*. See note on *v.* ٢٨٦٢ *supra*.

٣٠٢٠ مسجد اهل قُبا. See note on *v.* ٢٩٠٢ *supra*. Fa makes *masjid* the subject of *na-dád*, and this is not unlikely, if we consider the extraordinary powers which Rúmí often attributes to inanimate matter (*jamád*). Cf. II 2367 *sqq.*, IV 2827 *sqq.*, and note on I 512–513.

٣٠٢١ تفت, the reading of Fa and most MSS., means "heat", not "fire". GH have *naft*, "(burning) naphtha", a variant inadvertently omitted in Vol. III, Appendix I. It seems to me certain that *naft* is the correct reading here.

٣٠٢٢ In this verse the term *ḥaqá'iq*, *i.e.* the essential natures and characters (*a'yán-i thábitah*) as they exist potentially in God's knowledge until they are actualised in the external world, is applied *par excellence* to human individuals, in accordance with the Ḥadíth-i qudsí: "O son of Adam, I created thee for My sake, and I created all things for thy sake." Man, being the final cause of creation, is the origin of the world (IV 3766).

٣٠٢٤ Cf. the saying that a grave is one of the gardens of Paradise or one of the limbos of Hell-fire.

٣٠٢٥ تا نسازی الخ, *i.e.* "lest thou act hypocritically".

٣٠٢٦ BDG write *pas* instead of *bas*.

٣٠٢٨ The worshipper begins his prayer with the *niyyat*, "intention", *i.e.* he says, inaudibly, that he intends to recite the prayers of so many *rak'as* (see note on *v.* ٣٥٣٧ *infra*); then, raising his open hands on each side of his face, and touching the lobes of his ears with the ends of his thumbs, he says "*Alláhu Akbar*" (Lane, *The Modern Egyptians*, I 94 *seq.*).

٣٠٣٧ GK and Fa read *'ayb kardan khwísh-rá*.

داروی اوست = *dárú-yi rísh-i khwad-ast*. Translate: "Finding fault with the sore (in one's self) is the (right) remedy for it; when one has become broken (contrite), etc.", *i.e.* indulgence is out of place so long as the vice persists.

ارحموست, according to the Ḥadíth: "Have pity on three (classes of men): one of high estate who has fallen low, one who was rich and has become poor, and a man of learning who is the plaything of fools."

۳۰۳۸ همآن عیبت, *i.e.* the fault imputed to you (cf. *v.* ۳۰۳۴ *supra*) or , the fault that you see in another.

۳۰۳۹ لا تخافوا, *Qur.* XLI 30, where it is said that angels will come down from Heaven and say to the righteous (at or after death): "Have no fear or sorrow, but rejoice in the Paradise which ye were promised (in this world)."

۳۰۴۰ The name "Iblís", really a corruption of διάβολος, is derived by Moslem philologists from Arabic *ublisa*, meaning "he was made to despair (of God's mercy)".

۳۰۴۱ For عُلیای read عَلیای.

۳۰۴۴ In the second hemistich Fa and most of my MSS. read: *dar chahí uftád tá shud pand-i tú.*

۳۰۴۵ تو خور قند او, *i.e.* "see that you profit by the lesson he has given you".

P. ۴۱۷, Heading. The Oghuz Turks, known to Moslems as "Ghuzz" (see art. in *EI*), invaded and ravaged Khurásán in A.H. 548/A.D. 1154 (*LHP*, 384 *sqq.*).

۳۰۴۶ In the second hemistich Fa and most of my MSS. read: *babr-i yaghmá bar dihí nágah zadand.*

۳۰۴۹ In the first hemistich the same MSS. (BDGK) read: *dar chah-i marg-am chirá mí-afganid.* It will be noticed that this and the last-mentioned variant belong to a large class of readings which (if they are not original) apparently serve no purpose except improvement of the rhyme.

۳۰۵۶ آخرین قرنها, *i.e.* the Mohammedan era, from the *Hijrah* onwards. The Ḥadíth *naḥnu 'l-ákhirúna 'l-sábiqún* asserts the superiority of Islam to Judaism and Christianity and the religions of all other prophets.

۳۰۵۷ نادیِ رحمت. That these words refer to the Prophet, and not to God Himself, seems probable in view of the following verses (۳۰۵۹ *sqq.*), in which the preaching of prophets and saints is described. I think, however, that *nádí-yi raḥmat* should be taken as the subject rather than the object of *numúd*, and that the translation should run: "in order that the herald of Divine Mercy (*i.e.* the Prophet) might display to our souls the destruction of the people of Noah and the people of Húd", *i.e.* "might awaken our consciences to the fearful results of disbelief and disobedience." Fa and three MSS. read *'áriḍ-i raḥmat*, which the commentators regard as an accusative and explain by "the face of Mercy" or "Mercy appearing like a cloud on the horizon": they understand the verse to mean that God destroyed the infidels of old in order that His mercy might be manifested to devout Moslem believers. But

'aríḍ-i raḥmat could be either a literal or figurative description of the Prophet.

P. ۴۱۸, Heading. This rubric, which is found in all MSS. and edd., Wilson rejects as spurious on the ground that it disagrees with his interpretation of the preceding and following verses.

۳۰۵۹ هرك اريشان گفت. The apodosis begins at *v.* ۳۰۶۵. Wilson translates: "Those of them (He destroyed to whom) He had spoken of their faults and sins", a rendering which defies the syntax and perverts the sense. *Íshán* cannot possibly refer to the ungodly.

۳۰۶۴ از حسدشان الخ. Of course this does not mean that worldly and selfish people imagine the saints to be "secretly inimical to them" (Wilson), but that they themselves cherish feelings of envy and hatred against holy men. They know and resent the superiority of those whom they vilify. Cf. *supra, v.* ۷۸۶ *sqq.*, ۸۱۱ *sqq.*, and *infra*, ۳۱۰۲ *seq.*

۳۰۶۶ At *v.* ۴۹۷۱ *supra* G writes *múli'í* for *múla'í*, and Rúmí may have admitted the anomalous form in rhyme.

۳۰۶۹ *Himmat* is "meditation", "concentration of thought and will in prayer". Cf. *SIM*, 136, note 2; 253, note on *Tá'iyyah*, 596.

۳۰۷۱ از بن دندان. See note on *v.* ۲۷۶۵ *supra*.

۳۰۷۳ طاغوت. See note on *v.* ۱۲۷۴ *supra*.

۳۰۷۴ نعم الماهدون, *Qur.* LI 48. See the Translation, p. 381, note 3.

۳۰۷۶ Fa reads *k-at áfaríd*, "who created thee", but all my MSS. have *k-in*.

۳۰۷۷ هذا ربّ. See *Qur.* VI 76–79, and the notes on I 426, II 1557–1558.

۳۰۷۸ بنگریست. Apocopated infinitives with *bi* prefixed are unusual. Another example of the compound future formed in this way occurs at *v.* ۳۱۱۵ *infra*.

۳۰۷۹–۳۰۸۰. The life of the true *muwaḥḥid* consists in contemplation of the Lord and Giver of all things.

۳۰۸۲ كالأنعام الخ, *Qur.* VII 178, where it is added that "Those are the heedless (*al-gháfilún*)".

۳۰۸۴ چون الف. For the letter *alif* as a symbol of denudation and privation, see I 1514 and note *ad loc.*

۳۰۸۵ درين انديشه‌ام, *i.e.* "I am considering whether I should seek the guidance of a *murshid* and enter on the Ṣúfí Path." The carnal man always procrastinates. Cf. *supra, v.* ۱۲۲۷ *sqq.*

۳۰۸۶–۳۰۸۷ The sinner gladly listens to his *nafs* when it suggests that he can rely on God to forgive his self-indulgence; but he does not trust Divine mercy to provide him with daily bread.

P. ۴۲۰, Heading. He whose evil nature is incurable resembles a decrepit invalid who flies into a passion when his doctor tells him that all his maladies are symptoms of old age.

۳۰۹۴ بوين بر دوختى. See the Translation, p. 382, note 2.

۳۰۹۹ زو هى كند. Probably *zú* here is the abbreviated form of *zúd*. Cf. I 3569.

۳۱۰۰ حيات طيّباست. Cf. *Qur.* XVI 99: "whosoever doeth right, whether male or female, and is a believer, him verily We shall quicken with a goodly life."

۳۱۰۲ خود چه چيزست الخ, *i.e.* the prophet or saint is essentially the Spirit which never grows old. Cf. *Díwán*, *SP*, XII 11: *gar pír gasht jism-at chih gham chu ján jawán-ast?*

۳۱۰۲–۳۱۰۳ Cf. note on *v.* ۳۰۶۴ *supra*.

۳۱۰۴ Fa and most MSS. read: *w-ar bi-dánandí jazá-yi rastakhíz*, *i.e.* "if they believe in retribution hereafter, would they expose themselves to the Divine wrath incurred by enemies of His elect?"

۳۱۰۵ The human aspect of the saint masks his real nature.

صد قيامت الخ. Cf. VI 742 *sqq.* and the notes on I 1930–1939, 3440, II 1615; *SIM*, 135; *GR*, 651 *sqq.*

۳۱۰۶ Hell and Paradise belong to the consciousness of the Perfect Man as manifestations of Divine Wrath and Mercy respectively. Cf. *MI*, 96 *seq.*

۳۱۰۷ God transcends all thought (note on *v.* ۱۷۱۶ *supra*), and God is immanent in the saint.

۳۱۰۹ G and two other old MSS. read *dar jafá-yi ahl-i dil.*

۳۱۱۲ Cf. the Ḥadíths cited in the note on p. ۵۱, Heading (1).

P. ۴۲۱, Heading. The old fool and jester known to the Arabs as Juḥá (جُحى) and to the Persians generally as Júḥí is the hero of many drolleries like those attributed to Khoja Naṣru'ddín, Eulenspiegel, and Joe Miller. Already in the 4th century A.H. the *Fihrist* of al-Nadím (313, 21) mentions a collection of the anecdotes of Juḥá. Maydání, under the proverb *aḥmaqu min Juḥá*, "a greater fool than Juḥá" (*Arabum Proverbia*, I 403), calls him Juḥá of the tribe Fazárah and says he lived at Kúfah. There seems to be nothing about him in the *Jawámi'u 'l-Ḥikáyát* of 'Awfí; but the *Lubáb* (I 55, 3) quotes a verse by a contemporary poet (Payghú Malik) which shows that his pleasantries (*hazl-há-yi Júḥí*)[1] were notorious. For further details concerning him, see Christensen in the Browne Presentation Volume, 129–136, and art. Naṣr al-Dīn Khodja in *EI*.

I have found the present Story in Bayhaqí's *Kitábu 'l-maḥásin wa-'l-masáwí*, ed. Schwally, 642, 6 *sqq.*, but this Arabic version (early 4th century A.H.) is not connected with Júḥí. It runs thus: Ibn Rawáḥ (? Ibn Darráj), the parasite (*ṭufaylí*), was asked about his son. "There is nothing like him in the world", was the reply. "He saw a mourning-

[1] In the Persian text read جوحى for جُحى and طيّان for ضَيْعان.

woman following a bier and heard her crying, 'Alas, master, thou art being taken to a house wherein is neither water nor food nor bed nor mattress nor coverlet nor lamp nor light!' 'O father,' says he, 'they are taking him to our house.'"

In Rúmí's parable the "house" which has all the characteristics of a tomb is the heart of the unregenerate.

۳۱۱۷ Fa, G, and two other old MSS. give *dwarand* for *bi-fsharand*.

۳۱۱۸ خانه. See note on I 437; and for the adjectival use of *ẓahír*, note on *v.* ۱۸۶۸ *supra*.

۳۱۲۱ Read *chashm-i tú* with Mm and Fa.

۳۱۲۶ Fa has *tazwír* for *tardíd*.

۳۱۳۰ ودود. Allah is so described in *Qur*. XI 92, LXXXV 14.

۳۱۳۱ The metaphors in the second hemistich allude to the mystical terms *basṭ* (*Kashf*, *Eng.* 374 *sqq.*), *sharḥ* (*Qur*. XCIV 1; *Passion*, 478), and *futúḥ* (see note on *v.* ۱۶۵ *supra*).

۳۱۳۴ زین چه. The heart devoid of spiritual light is likened to the pit into which Joseph was cast by his brothers. After this verse K has the Heading:

سبب خلاص ذا النون رحمة الله علیه از ماهی و خلاص روح از نفس

and so Fa, which substitutes یونس for ذا النون. For the form ذا النون, see note on p. ۳۲۲, Heading, and cf. *Qur*. XXI 87, where these words are applied to Jonah.

۳۱۳۵ Wilson renders *pukhtah shud* by "chafes" and "is galled"; and this is possible (cf. IV 2280 *sqq.*), though *v.* ۳۱۴۱ *infra* would seem to indicate that "cooking" here refers to the process of "digestion", *i.e.* dissolution and absorption of the spiritual element by the sensual. According to Bayḍáwí on *Qur*. XXI 87, Jonah abandoned his mission in disgust at the obstinacy of the infidels or because they repented before they were visited with the punishment which he had prophesied; wherefore he was angered, thinking he had been made a liar. For the legend of his being swallowed by the Fish, see *Qur*. XXXVII 139–148.

۳۱۳۶ A paraphrase of *Qur*. XXXVII 143–144. The latter verse ends with the words *ilá yawmi yub'athún*.

۳۱۳۷–۳۱۳۸ Glorification of God (*tasbíḥ*) in this world is the sign of remembering the glorification of Him in pre-existence. See note on *vv.* ۱۱۶۶–۱۱۶۸ *supra*. Those who have forgotten their covenant with God on "the Day of *Alast*" regain spiritual consciousness by hearkening to the voice of the prophet or saint.

۳۱۳۹ The mystic's vision of God implies union with God: he is submerged in the Sea of Unity.

۳۱۴۰ Here "sea" is used as a symbol for worldly desires and pleasures.

نور صبوح. GH write *ṣabúḥ* and Fa says it means "the morning-draught of Reality (*Ḥaqíqah*)". But at III 333, where صبوح is certainly

used in the sense of *ṣubḥ*, G writes *ṣubúḥ*; and I think the poet admits this anomalous form elsewhere, *e.g. Díwán* (*Tab.*), 269, 9: *áyina-i ṣubúḥ-rá tarjama-i shabánah kun*; 272, 3 fr. foot: *tá kih ṣubúḥ dam zanad shams-i falak 'alam zanad*. Consequently the reading *núr-i ṣubúḥ* = *núr-i ṣubḥ* (proposed in the Translation, p. 384, note 5) deserves consideration, notwithstanding the counter-evidence of the two oldest MSS.

۳۱۲۲ G and three good MSS. have the variant: *tú nami-bíní kih kúr-í ay nizhand*.

۳۱۴۴ *I.e.* "you have heard what the saints say, and if you cannot recognise holiness when you see it, then practise self-discipline and self-denial in order that your eyes may be opened".

۳۱۴۵ The *ṣabr* of the mystic consists in abstaining from everything other than God; and that is the essence of *tasbíḥ*.

۳۱۴۹ نقش چگل. Yáqút (*Mu'jam*, II 95) says that Jikil (Chigil) is a town in Turkistán beyond the river Sayḥún (Jaxartes), and Persian lexicographers as well as poets emphasise the beauty of its inhabitants. According to Maḥmúd Káshgharí, cited by Barthold, *Turkestan*, 317, note 2, "all the eastern Turks were called by the Turkmens Jikils (or Chikils)". Here *naqsh-i Chigil* signifies the Divine Beloved.

۳۱۵۰ *Ṣabr* (fortitude) is indispensable for the *jihádu 'l-akbar*.

Karr u farr, "attack and retreat", describes the tactics of Bedouin and Moslem warfare. In this context the literal meaning of the phrase should be preferred to the metaphorical sense which the Translation gives.

۳۱۵۴ عَلَمهای گدایان, contrasted with battle-flags. Cf. Lane (*The Modern Egyptians*, II 24 *seq.*): "I have seen them (mendicant dervishes) on horseback; and one I lately saw thus mounted, and accompanied by two men bearing each a flag, and by a third bearing a drum."

۳۱۵۹ "The drum alluded to is one used to scare away mischievous animals, such as the fox, from hencoops, etc. The gist of the T. Com.'s (*i.e.* Fa's) description is as follows: The drum is attached to a tree, and a wheel to which a branch is fixed is fastened over the drum in such a way that when the wind turns the wheel, the drum is beaten by the branch" (Wilson, Comm. p. 387, note 2213). Neither Wilson nor the Oriental commentators, who are much better acquainted with Moslem theology than with books read by "the man in the street", seem to be aware that Rúmí is alluding to the Story of the fox and the drum in *Kalílah wa-Dimnah* (ed. De Sacy, 90, 8 *sqq.*; ed. Cheikho, 62, 8 *sqq.*; Naṣru'lláh, 79, 8 *sqq.*). I translate the last-named version. "A fox went into a thicket and saw a drum lying beside a tree. Every time a gust of wind came, the branches of the tree hit the drum and produced an alarming sound. Seeing a big body and hearing an awful voice, the fox hoped the flesh would be in proportion to the voice; but having

with great labour torn off the skin, he found there was nothing inside. 'I did not know', he said regretfully, 'that the bigger the body and the more fearsome the voice, the less advantage is to be gained from it.'" None of the above-mentioned versions of the Story represents the fox as "abandoning his prey" (*v.* ۳۱۶۰). This incident, however, is related in *Anwár-i Suhaylí* (tr. Eastwick, 99), where we read that when the fox espied the drum he ran from his hiding-place so incautiously that a hen, on which he had reckoned to dine, took fright and flew out of his reach.

ای زفت چو عاد. 'Ád is described as a race of giants (*LHA*, I *seq.*). Although the wicked world makes a big noise, only persons whose faith is weak are impressed and deceived by it.

۳۱۶۲ چندان زند الخ, *i.e.* the man endowed with spiritual reason combats egoism and forces it to cease from clamouring. The words *lá taqul* must, I think, be understood in connexion with *áwáz-i duhul*; otherwise the translation "beats it to an extent that is unspeakable" would have some plausibility.

۳۱۶۳ Read *mahíb*, "formidable", with G.

۳۱۶۸–۳۱۶۹ The self-centred worldling, putting all his trust in form and appearance, is like a *miles gloriosus* who provokes attack and then succumbs at the first blow.

۳۱۷۰ *I.e.* "meet with a resigned and devoted spirit whatever God has ordained; discard self-will: the selfless are safe from Divine vengeance".

۳۱۷۵ لا علم لنا الخ, *Qur.* II 30: *qálú subḥánaka lá 'ilma laná illá má 'allamtaná.*

P. ۴۲۵, Heading. Another Story illustrating the futility of exoteric knowledge.

۳۱۷۷ حدیث‌انداز apparently means "one who indulges in idle and irrelevant talk" or, as Wilson says, "one who is fond of speaking so as to display his knowledge and critical acumen". The word does not occur again in the *Mathnawí*.

۳۱۹۱ تنهارو, literally, "going alone", *i.e.* "you have outdistanced all competitors". Cf. the saying of Dhú 'l-Nún (*Nafaḥát*, 36, 11): "I acquired a science which was approved neither by the elect nor the vulgar, and I was left a solitary outcast (*fa-baqitu sharídan ṭarídan*)." At IV 1461 *tanhá-raví* is synonymous with *siyáḥat*, the solitary life of a wandering monk (see Goldziher, *Vorlesungen*, 151).

۳۱۹۲ In the Translation omit "your" before "understanding". Wilson condemns this verse on account of the rhyme, although the same rhyme-words are employed at I 2373 and *v.* ۱۱۲۱ *supra.*

۳۱۹۳ The two oldest MSS. write *mulk-am.*

۳۲۰۰ احمقی‌ام الخ. See note on I 2925.

۳۲۰۱ حکمت, philosophy and intellectualism, is opposed to mystical knowledge (*ma'rifah*). The two oldest MSS. read *k-at shaqáwat.*

۳۲۰۳ Fa and GH read *barad* for *parad*.

۳۲۰۴ زوبعان, properly "devils", "insolent demons". The characteristic quality of Iblís is intellectual acuteness (*zírakí*): see IV 1402. According to Fa *pís̲h̲íniyán* = *al-salaf*, *i.e.* the early Moslems; but probably the word has a wider sense here.

۳۲۰۷ رهی, *i.e.* a means of attaining to spiritual perfection.

۳۲۰۸ از خود, *i.e.* in virtue of the kingly nature with which God has endowed him.

P. ۴۲۷, Heading. ابرهیم ادهم. See note on *v.* ۹۲۹ *supra*. The prose version of the miracle related in this passage runs as follows (*TA*, I 105, 16 *sqq.*): "One day whilst he was seated on the bank of the Tigris, stitching his tattered *k̲h̲irqah*, the needle fell into the river. Some one said to him, 'You gave up such a splendid kingdom: what have you gained?' Ibráhím signified to the river that his needle should be given back. Immediately a thousand fishes rose from the water, each carrying in its mouth a needle of gold. He said to them, 'I want my needle', whereupon a poor little fish came to the surface with the needle in its mouth. 'This', said Ibráhím, 'is the least thing I have gained by giving up the kingdom of Balk̲h̲: the other things you cannot know.'"

۳۲۱۱ Fa and BDG read *mí-dúk̲h̲t án sulṭán-i ján*.

۳۲۱۴ باریك‌حرف. See note 1 in the Translation, p. 388. The literal meaning of the word is "thin-edged", which makes a good antithesis to *s̲h̲igarf*. I think the syntax is against Wilson's rendering, "a very fine point" or "a very subtle question". *Ḥarf* = *ṭaraf*, as Fa says.

۳۲۱۵ The rhyme in this verse is imperfect, and accordingly BDG have a variant reading (see *app. crit.*).

۳۲۱۷ Cf. note on *v.* ۱۴۷۸ *supra*.

۳۲۱۹–۳۲۲۰ *I.e.* "holy men can read the thoughts and feelings of veneration with which you ought to regard them, whereas worldly magnates perceive only outward marks of respect and deserve nothing more".

۳۲۲۳ حدث در روی مال. The poet ironically recommends such a person to let his heart be defiled with malice and rancour.

۳۲۲۶ اللّهی. The final *yá* denotes indefiniteness. Cf. *sálí dú*, "about two years".

۳۲۲۹ بیست (with *yá-yi majhúl*), imperative of *istádan*. Fa reads *bíst* (with *yá-yi ma'rúf*), "twenty", which spoils both sense and rhyme.

۳۲۳۰ از باغ. It was customary to bring presents of flowers from gardens in the vicinity of a town. Cf. *Gulistán*, 4, 1 *sqq.*

۳۲۳۱ باغی, *i.e.* the world of the Divine Essence and Attributes (*'álam-i Láhút*, *'álam-i Amr*). Mm and Fa read *u ín 'álam c̲h̲u púst*.

۳۲۳۲ Persian and Turkish poets (cf. Gibb, *Hist. of Ottoman Poetry*,

III 343, note 1) play with the idea, founded on popular belief, that the scent of a species of dark-red rose produces a cold in the head.

Búy-i gul bí zukám kay báshad
bar-kujá ín bahár u day báshad? (Saná'í.)

Alluding to this, Jalálu'ddín says that the perfume of the Divine Rose-garden, *i.e.* spiritual influences and mystical intimations, has no such chilling effect: on the contrary, it clears away the "rheum" of worldliness and sensuality by which the soul is benumbed and made torpid. Cf. I 1897 *sqq.*

۳۲۳۳ Fa omits this verse but inserts the two verses which follow it in L (see *app. crit.*).

۳۲۳۴ فالقوا الخ, *Qur.* XII 93: "take this shirt of mine and cast it (*fa-alqúhu*) upon my father's face: he will become seeing (again)."

۳۲۳۵ Cf. *Kashf*, *Eng.* 302: "The Prophet said, 'I delight in prayer', because prayer is a source of joy to the steadfast. When he was brought nigh unto God on the night of the Ascension...he said, not of his own will, but inspired by longing: 'O God, do not transport me to yonder world of affliction! Do not throw me under the sway of carnal nature and passion!' God answered: 'It is My decree that thou shalt return to the world to establish the religious law, in order that I may give thee there what I have given thee here.' When the Prophet returned to this world, he used to say as often as he felt a longing for that exalted station: 'O Bilál, comfort us by the call to prayer!' Thus to him every time of prayer was an Ascension and a new nearness to God." Cf. also III 2401 *sqq.* and note on I 57.

قرة عینی الخ. The Hadíth (*Concordance*, VI 405, col. 2) is related in more than one form. Fa gives: *hubbiba ilayya min dunyákumu 'l-nisá'u wa-ṭíbu 'l-rá'iḥati wa-qurratu 'ayní fí 'l-ṣalát*, "In this world of yours women and sweet perfume have been made dear to me; and my delight is in the ritual prayer."

۳۲۳۶ پنج حس, *i.e.* the faculties of the soul, corresponding to the five bodily senses with which they are associated. In reality all these faculties are derived from the Universal Spirit and serve to manifest Divine attributes: they are not separate and distinct, like the bodily senses, but involved in one another. See *Tá'iyyah*, 533–588 = *SIM*, 248–252 and notes *ad loc.* BDG read: *rustah in bar panj az aṣlí buland.*

۳۲۳۸ Fa and BDG read *'ishq* for *nuṭq* in both hemistichs. On *nuṭq*, the inspired speech or reason of the mystic, see *Passion*, 595 *seq.* Vision of God adds to its power, and then it in turn strengthens the inward eye (*oculus cordis*). The substitution of *'ishq* for *nuṭq* would convert a specific example of the rule stated in the preceding couplet into an illustrative analogy.

۳۲۴۰–۳۲۴۱ Cf. IV 2400, and *Tá'iyyah*, 580 *seq.*:

"My eye conversed whilst my tongue gazed; my ear spoke and my hand listened;

And whilst my ear was an eye to behold all that was shown, my eye was an ear listening to song."

As Edward Carpenter has observed, "this (mystical) perception seems to be one in which all the senses unite into one sense".

۳۲۴۳ اخرج المرعى, *Qur.* LXXXVII 4.

۳۲۴۴ حقایق, *i.e.* Divine attributes which take the place of spiritual faculties in the Perfect Man. Cf. *SIM*, 128.

۳۲۴۵–۳۲۴۶ The illumined saint is the Universal Spirit who comes as an apostle (cf. *Tá'iyyah*, 457–460 = *SIM*, 240) to shed light on all and guide them to the Truth. He reads their hearts by pure intuition; his knowledge is infallible since it is not communicated to him verbally. Words are ambiguous, *e.g.* *shír* may mean either a lion or a brave man (cf. IV 419 *sqq.*). In the second hemistich BDG have: *tá yakáyak súy-i án jannat ravad.*

۳۲۴۸ Fa and BDG: *án ḥaqíqat-rá kih báshad az 'iyán.* Here the term *ḥaqíqat* is applied, not to the literal meaning of words, but to the real nature of things.

۳۲۴۹ Cf. *Tá'iyyah*, 465 = *SIM*, 241: "There is no celestial sphere but therein, from the light of my inward nature, is an angel who gives guidance by my will."

۳۲۵۰ The "husk", *i.e.* the physical universe; the "kernel", *i.e.* the Divine attributes, which are its hidden ground.

۳۲۵۳ همچون آستین, *i.e.* like a long sleeve concealing the hand. For the simile, cf. IV 2775, and see the portrait of Farídu'ddín 'Aṭṭár (Brit. Mus. Or. 4566, f. 6) reproduced in *Eastern Poetry and Prose*, 133.

۳۲۵۴ The three oldest MSS. read *makhfí-tar parad*, *i.e.* "the movements of the intellect are more occult". Elsewhere (III 3193 *seq.*) Rúmí says that the intellect, though it has no wings, is essentially an angel.

۳۲۵۵ جنبش مس, *i.e.* the movements of the animal soul, which are dictated by passion and desire. The metaphor is used in the same way in *v.* ۳۰۰۳ *supra.*

۳۲۵۸ روح وحی, the Spirit of Divine Revelation (Universal Reason, the Logos): its organs are the prophets and saints in whom it is immanent. Cf. IV 410 *sqq.*, VI 2877 *seq.*

۳۲۶۲–۳۲۶۳ See note on I 224.

۳۲۶۴ موشی, "mouse" or "mole", a word chosen here because of its similarity (*tajnís-i khaṭṭí*) to موسی, signifies the *muqallid.*

۳۲۶۶–۳۲۶۷ See notes on I 2709 and *v.* ۲۴۳۸ *supra.*

٣٢٦٩ آدم أنبئهم الخ, *Qur.* II 31: "God said, 'O Adam, inform them (the angels) of their names (*i.e.* the names of all things).'" See note on I 1234. Here "Adam" represents the *muḥaqqiq*, the owner of real knowledge, *i.e.* the Perfect Man.

٣٢٧٣ The carnal reason (*'aql-i ma'ásh*) can satisfy all the needs of the "mouse-soul".

٣٢٧٤ See note on I 610. God gives to everything just that which its original nature and capacity (*isti'dád*) require. Cf. note on I 480–481.

٣٢٧٦ Cf. *Qur.* XVI 15; LXXVIII 7.

٣٢٧٧ Fa *n-áfarídí*, but only one of my MSS. has this reading.

٣٢٧٩ Fa and BDG read *álat díhad*.

٣٢٨٦ Although any higher knowledge acquired by the *muqallid* is virtually "stolen", yet by the grace of God it becomes the means of liberating him from *taqlíd* and leading him to *taḥqíq*. The meaning of this verse is fully brought out in the Story of the seeker of the lost camel. See *supra*, *vv.* ٢٩٨٨–٣٠١٠ and notes *ad loc.* For the metaphorical use of *duzdí*, cf. especially *vv.* ٣٠٠٢ and ٣٠١٠.

٣٢٨٧ In the second hemistich Fa and BDG have: *chún maláyik jánib-i gardún ravad*, a reading which greatly improves the rhyme.

٣٢٩٠ پیه, *i.e.* the white of the eye. See note on *v.* ١١٨, *supra*.

استخوانی را. Cf. V 1854: "the seat of his (man's) hearing consists of two pieces of bone."

٣٢٩١ There is no real connexion between the bodily organs of perception and the percipient faculties; but God has ordained that sight and hearing should be manifested in the eye and ear respectively, and that the natures of things should be apprehended by means of their names.

٣٢٩٢ Analogies illustrating the relation of the "outward" (*ẓáhir*) to the "inward" (*báṭin*). Words are only "nests" for their "birds", *i.e.* the proper meanings which inhabit them; bodies are only "channels" for the "water", *i.e.* the spirit flowing in them.

٣٢٩٤ از خاکها. The two oldest MSS. and Fa have *az chák-há* (a better reading), "through the rifts (channels)"; not, I think, "by means of breaks (in it)", as Wilson translates.

٣٢٩٥–٣٢٩٦ From the ideas, good or evil, that rise in varied succession to the surface of our consciousness and float away on it, like sticks and straws on a river, we may infer the unceasing emanation and manifestation of the Universal Spirit.

٣٢٩٧–٣٢٩٨ These passing states of mind and feeling are merely "husks" in relation to the Divine Names and Attributes—described here as "kernels" and "fruits of the Invisible Garden"—which ultimately determine every phase of our conscious life.

٣٢٩٩–٣٣٠١ When the outpouring (*fayḍ*) of the Spirit floods and fills

the mystic's heart, it sweeps away all external thoughts and impressions, so that he becomes entirely spiritualised.

۳۳۰۸ مرغ خاك, *i.e.* "earth-bound".

۳۳۰۹ According to Sháfi‘ite law, stagnant water used for ritual purification is regarded as undefilable when it amounts to what would fill two large jars (*qullatán*). Ghazálí (*Iḥyá*, I 128, 20) cites a Ḥadíth to this effect. The Ḥanafites must perform their ablutions "with running water, or from a tank or pool at least ten cubits in breadth and the same in depth" (Lane, *The Modern Egyptians*, I 85). Here the metaphor (cf. VI 2175) implies that spirituality so pure as that of the Shaykh cannot be injured by any outward act of sin on his part.

۳۳۱۰ See note on I 547.

۳۳۱۱–۳۳۱۴ Signs and clues are for the carnal reason which has lost its way amidst the illusions of "otherness", not for the spirit that enjoys immediate contemplation of the One.

۳۳۱۵ تی تی کند. See I 1625 and note *ad loc.*

۳۳۱۶ الف چیزی ندارد. See note on I 1514.

۳۳۱۹ After this verse BK and all edd. insert four verses[1] (see *app. crit.*), in which the Shaykh's disciple repeats the warning he has already given. The passage is evidently interpolated: it does not occur in the 13th-century MSS. or in those belonging to the first quarter of the 14th century.

۳۳۲۱–۳۳۲۳ Faith and infidelity and all human attributes are finite and unreal in relation to the Perfect Man who is merged in the Infinite and Universal Spirit. Cf. I 1579, note; *Díwán*, *SP*, VIII 8 and note *ad loc.*

كلّ شیءٍ الخ, a paraphrase of *Qur.* XXVIII 88: *kullu shay'in hálikun illá wajhahu.*

۳۳۲۴ سر این تن. The "self" which is conscious of bodily existence is an "infidel" because it denies the eternal Self, *i.e.* the Divine consciousness which is the essence of all things.

۳۳۲۵–۳۳۲۶ The mystic's faith has nothing to do with religious faith or unbelief: it consists in real experience of the Unity (*tawḥíd*), and without this experience there can be no spiritual life.

۳۳۲۸ Ordinary men are subject to "the common sense" associated with "phantasy" (*khayál*) and the discursive reason (*‘aql-i ma‘ásh*). See Gibb, *Hist. of Ottoman Poetry*, I 50.

۳۳۲۹–۳۳۳۲ See *Kashf*, *Eng.* 239 *sqq.*; *Ta‘arruf*, *Eng.* 53.

۳۳۴۰ In this passage I think the poet himself addresses any "dirty fellow" who presumes to criticise the Pírs; it may, however, be directed by the Shaykh's disciple against the particular villain of the Story.

۳۳۴۱ بر ملایك الخ, *i.e.* "you are insulting the angels, who paid homage to the Perfect Man in the person of Adam".

[1] Fa omits the first verse, but comments on it.

٣٣٤٣-٣٣٤٤ The saint is able to make carnal folk spiritual; his perfection cannot be impaired by reprobates unsusceptible to holy influence.

٣٣٤٥-٣٣٤٦ The fire of lust and passion dreads the *murshid* who seeks to extinguish it.

٣٣٥١ Being the touchstone of Reality, the saint rejects, and thereby stamps as evil, whatever is opposed to his own nature (cf. I 2478–2481 and note *ad loc.*); he knows all things good and evil here and hereafter, and would make them known were he not jealous of revealing Divine mysteries.

٣٣٥٤ حيث ما الخ, *Qur.* II 139 (which has *wujúhakum* for *wajhakum*). The Qur'ánic text enjoins turning towards the Ka'bah; but cf. *supra*, *v.* ٢٢٤٤ *sqq.* and ٣١٠٩ *sqq.*

٣٣٥٧ زين وحلها, *i.e.* the world and the flesh, which (to use Bunyan's phrase) are "a very miry slough".

٣٣٥٨ The three oldest MSS. read *ta'wíl u rukhṣat.*

٣٣٥٩ من مضطرم. Cf. *supra*, *v.* ٥٢٠ and note *ad loc.*

٣٣٦٠ If the carnal man counts on God to save him, he is greatly deceived: he cannot persist in sin with impunity; nay, the signs of his punishment are already apparent in the blindness and self-delusion with which God has afflicted him. This mode of Divine action (*makr* and *istidráj*), whereby the wicked are inspired with false confidence and insensibly led on to meet their doom, resembles a trick employed in order to capture the hyena.

٣٣٦١-٣٣٦٣ Among the Arabs the hyena was proverbial for its stupidity: *aḥmaqu min al-ḍabu'* (*Arabum Proverbia*, I 405). For the fable of the hunters who come to the entrance of its den and say, "The hyena is not here", and so cause it to imagine that it is perfectly safe, see *ibid.* I 431 *seq.*; Damírí, tr. Jayakar, I 850, II 206. The poet makes use of the same illustration in a similar passage (IV 179 *sqq.*).

می‌گویند. See note on I 3766.

بی آگهند. Cf. V 3597. *Ágáh* (*ágah*) often occurs in the *Mathnawí* as a noun (III 668, 706, 1499, 4593).

P. ٤٣٦, Heading. شُعَیب, See note on *v.* ١٦١٤٦ *supra.*

٣٣٧٠-٣٣٧٤ The gradually corrupting and deadening effect of sin upon the heart is likened to the slow accumulation of rust upon the face of a steel mirror. Cf. *Qur.* LXXXIII 14: "nay, but that (sin) which they were committing hath become rust upon their hearts (*rána 'alá qulúbihim*)." On the technical term *rayn*, see *Kashf*, *Eng.* 4 *seq.*, 391; *Luma'*, 373, 9 *sqq.* The Prophet said: "When a creature (*'abd*) commits a sin, a black spot appears on his heart. If he ask pardon of God, it will be rubbed off; but if he sin repeatedly, it will increase until his (whole) heart is blackened; and that is the (meaning of) *rána* in the verse of the *Qur'án*."

۳۳۷۹ بی‌دین. Fa renders this word (as I have done) by *káfir*; but "undevout" suits the context better.

۳۳۸۵ Mm read *ján-i pur shar-ash*.

۳۳۸۶ نظر = *'ináyah*, the Divine favour which transforms despair into hope. Fa says that *naẓar* here may signify "expectation (*intiẓár*) of God's mercy". Such expectation, however, is the "gold" rather than the "elixir".

۳۳۹۱ از برای ابتلاش, *i.e.* "in order to test the sincerity of his repentance".

۳۳۹۸ G and Fa read *'aql-i kdzh* with *iḍáfat*: "the distorted mind always looks (at things) wrongly."

۳۴۰۳ عبد الله. See note on *v.* ۳۴۲۳ *infra*.

۳۴۰۴ غر, "tumour", "goitre", and metaphorically "malady", "vice". Cf. IV 3107. Fa, apparently reading *ghurr*, translates it by *firíb ú ghurúr*; and Wilson has "deceit". But there is no Arabic word *ghurr* = *ghurúr*, and the rhyme excludes *gharr*.

۳۴۰۵ شتابان ناشتاب, *festinans lente, i.e.* quickly, yet deliberately and with the determination to achieve his object, as Mq explains: *bi-lá 'ajalat[in] 'ájil[un] fí 'l-tabawwuli, ay lá yu'akhkhiru tabawwulahu bal yatabawwalu 'alá wajhi itmámi maqṣúdihi*. The two oldest MSS. read *ná-shitáb*. Fa has: *mí-bi-míẓad dív dar vay bá shitáb*.

۳۴۰۷ Fa takes *gharra-í* to mean "you are deluded", which makes a bad rhyme.

۳۴۱۰ Cf. Andrae, *Die Person Muhammeds*, 319 *seq.*

۳۴۱۱ Cf. V 1258 *sqq.* and *vv.* ۳۳۴۳–۳۳۴۴ *supra*.

۳۴۱۲–۳۴۱۳ Cf. *infra, v.* ۳۵۶۹ *seq.*

۳۴۱۶ *Qur.* XVI 116: "He hath made unlawful to you only carrion and blood and swine-flesh and that which hath been slaughtered in the name of any other than Allah; but whosoever is driven (to eat thereof), neither craving nor (wilfully) transgressing, lo, then Allah is forgiving and merciful."

۳۴۱۹ خمّی در. See note on I 2573.

۳۴۲۳ بندهٔ خدا, *i.e.* the Perfect Man (see notes on I 423, 1936). "To the pure all things are pure."

P. ۴۳۹, Heading. بهر جا. The Prophet said that for him the whole earth was a mosque. The *ṣalát* may be performed anywhere except in places that are definitely "unclean", *e.g.* tombs and slaughter-grounds.

۳۴۲۴ پیدا و نهفت, *i.e.* "whether you are seen by others or not". Wilson's translation, "you are manifest (in the body), but hidden (as to the soul)", is incongruous here.

۳۴۲۶ In the first hemistich BDG read: *garchih mí-dání kih har ṭifl-i palíd*, and so Fa.

۳۴۳۰ Cf. I 1603 *sqq.*

۳۴۳۱ بدل گشت. These words might bear a double meaning: (1) "he has been changed", *i.e.* by the transformation (*faná*) of his attributes and actions; (2) "he has become a Badal" (see art. in *EI*, Suppl.), *i.e.* one of the exalted saints known as Abdál or "Substitutes".

هر نار او, *i.e.* every carnal quality.

۳۴۳۲–۳۴۳۴ See note on I 1314 and, for the comparison of the saint invested with Divine powers to the *bábíl* (*abábíl*), *vv.* ۳۴۰۸–۳۴۰۹ *supra*.

P. ۴۴۰, Heading. This apologue conveys a warning to novices who from ignorance and self-conceit behave disrespectfully towards their spiritual guides. Cf. the Story of the Mule and the Camel (IV 3377 *sqq.*).

۳۴۳۹ Fa and BDG have *píl-i suturg* instead of *har shír u gurg*.

۳۴۴۸ تا نسوزد الخ, *i.e.* "lest you feel the effects of the Divine Majesty and Wrath immanent in me".

۳۴۵۵ دست خوش, "easy to handle", "tractable". At VI 376: *az kaf-i ú chún rahí ay dast-khwash?* the word means "easy to catch". Cf. the similar use of *dast-báf* (I 492, note). Fa blunders badly in its explanation of this hemistich (see Wilson, Comm., note 2422).

۳۴۵۹ أنصتوا, *Qur.* VII 203: "and when the *Qur'án* is recited, listen to it and keep silence (*wa-anṣitú*), that ye may obtain mercy."

۳۴۶۰ گل خوار. See note on *v.* ۲۴۴۱ *supra*.

۳۴۶۱ Fa and BDG give this verse in a different form. See *app. crit.*

۳۴۶۲ In the second hemistich Fa and G read: *díd Ádam-rá ḥaqír ú* (او) *az khari*, and so BD, which substitute *ba-taḥqír* for *ḥaqír ú*.

۳۴۶۴ To the egoist eminence is like a deadly poison, but it cannot harm the saint, for he possesses the antidote, *i.e.* the knowledge, faith, and love of God with which he was endowed in pre-existence. Cf. VI 1345.

۳۴۶۵ تریاق‌زار, *i.e.* the mountain has within it an abundant store of bezoar (*pázahr*), supposed to be a remedy for snake-bites. The following details are taken from the unpublished translation of a Persian *tansúq-námah* (lapidary) by the late Sir A. Houtum-Schindler:

"There are two kinds of bezoar: animal and mineral. The animal bezoar is a soft stone, generally green or yellow, but also black or earth-coloured (*khákí*) with small variegated spots and a white streak. It is produced by the stag (*gáv-i kúhí*) and the goat (*tays*).... The best mines of mineral bezoar are situated in the extreme parts of India on the confines of China. There are five varieties: white, yellow, green, grey, and spotted. Pieces of one colour throughout are seldom found. The stone is soft and easily cut into handles of knives, daggers and swords, cups, chessmen, etc. In Kirmán and near Alamút a soft greenish-yellow stone is found, and the people call it *pázahr* and employ it as an antidote against poisons and also for healing wounds and old sores."

۳۴۶۸ . In the second hemistich BDG read: *khwish-rá bar man chu sarwar mí-kunad*, which looks like an attempt to improve the rhyme.

۳۴۶۹ BDG have a variant reading of this verse. See *app. crit.*

از خلاف. The two oldest MSS. read *dn khiláf*, *i.e.* "how should the opposition (to his desires) kindle flames (of anger and hatred)?"

۳۴۷۱–۳۴۷۲ Cf. note on I 772 and the verses of Farrukhí (*Amthál u Hikam*, I 166, last line):

mukhálifán-i tu múrán budand u már shudand:
bar ár az sar-i múrán-i már gashtah damár.
ma-dih zamán-shán z-ín bish u rúzgár ma-bar,
kih azhdahá shavad, ar rúzgár yábad, már.

۳۴۷۳ The *sáhib-dil* is the saint and *murshid*, described in *v.* ۳۴۷۷ *infra* as "the servant of God", *i.e.* the Perfect Man (see note on *v.* ۳۴۲۳).

۳۴۷۴ Until the carnal man is purified and comes into possession of the spiritual kingdom, he cannot know what a vile and worthless creature he is.

۳۴۷۵ خدمت اکسیر کن. See *v.* ۳۳۴۳ *seq.* and note *ad loc.*

۳۴۷۶ چو روز و شب. The mystic's flight from the world is compared to day and night, which are always pursuing each other (cf. VI 2675) and alternately departing from the world.

P. ۴۴۲, Heading. Saints accused of theft, who produce miraculous proof of their innocence, appear in many legends related by Moslem hagiographers. See, *e.g.*, *TA*, I 116, 18 *sqq.* and *Jawámi'u 'l-Hikáyát*, Anec. 109.

۳۴۷۹ و اورا هم نمود. The Oriental commentators and Wilson suppose the subject of the verb to be the owner of the stolen purse; but I have no doubt that *numúd* here stands for *numúdand*. For the construction, see note on *v.* ۳۲۰ *supra*.

۳۴۸۱ خرمدان. See note on *v.* ۲۹۶۶ *supra*.

۳۴۸۳ Fa and BDG read: *mar ghulám-at-rá khasán muttaham kardand.*

۳۴۹۱ For *juft* and *táq*, see notes on I 1045 and *v.* ۲۸۲۶ *supra*.

۳۴۹۶ عبس, referring to *Qur.* LXXX. See note on *v.* ۲۰۶۷ *supra*.

۳۴۹۷ In this verse the form (*rasm*) of spiritual poverty is contrasted with its reality (*haqíqah*). See *Nafahát*, 10–12. Formal poverty has ulterior objects, such as hope of gaining spiritual peace in this world and entrance to Paradise in the next; but real poverty (see note on *v.* ۸۳۰ *supra*) is *tawhíd* in the pantheistic or panentheistic sense of the term. Hence the translation of the first hemistich should run: "That dervishhood is not for the sake of entanglement (with anything other than God Himself)." *Píchápích* represents multiplicity as opposed to Unity (see I 1514 and note *ad loc.*). I do not think the word is used here to describe the "torments" of asceticism, though it might bear that meaning (cf. I 3902, note, and *pích-pích*, "torture", at *v.* ۲۹۵۶ *supra*).

۳۵۰۰ سوفسطایی, *i.e.* a sceptic. See I 548, 991, and notes *ad loc.*.

۳۵۰۲ Fa and BDG read *bíd* in the first hemistich and *chún muqím-i chashm n-ámad rúz u shab* in the second. This verse evidently forms part of the sceptic's argument against miracles and does not admit Wilson's explanation that "if it (the fleshly soul) had been capable of seeing the miracle with spiritual eyes, the sight of it would have always remained, and belief would have been confirmed".

۳۵۰۵ Here Rúmí denies that he is a diffuse writer; on the contrary, his discourse is subtle and compressed in relation to the immensity of the subject and to his capacity for expounding it. This theme is illustrated by the following Story.

۳۵۱۰ اصحاب کهف. See note on I 392.

۳۵۱۲ خیر الامور اوساطها, a saying attributed to Hasan of Basrah. Concerning the Aristotelian doctrine of μεσότης, the "golden mean", in Moslem ethics, see *MSt*, II 397 *sqq.*, Obermann, *Ghazálí*, 172 *sqq.*; and on the theory of the four humours (*akhlát*)—blood, phlegm, yellow bile, and black bile—and their equilibrium (*i'tidál*), which is necessary for the maintenance of health, Browne, *Arabian Medicine*, 119 *sqq.*; Gibb, *Hist. of Ottoman Poetry*, I 301, note 1.

۳۵۱۵–۳۵۱۶ یار نیك, Khadir (Khidr). See note on I 224. These two verses allude to a celebrated passage in the *Qur'án* (XVIII 64–81). Moses, though he asked his silent companion only a few questions, had promised to ask none: therefore he talked too much, and Khadir finally dismissed him, saying, *hádhá firáqu bayní wa-baynika* (*Qur.* XVIII 77).

۳۵۱۶ موسیا. The Shaykh, assuming the rôle of Khadir, addresses the garrulous Súfí as "Moses".

۳۵۱۸ بگسسته. *i.e.* "by reason of your disobedience you are spiritually estranged from me and can derive no benefit from my society".

۳۵۱۹–۳۵۲۰ The need for ritual purification after pollution is analogous to the need for repentance when a sin has been committed. According to Fa, the unexpressed subject of *gúyad-at* is "the mufti or canon lawyer"; Mq says it is "the pollution (*hadath*), speaking *bi-lisáni 'l-hál*"; WM thinks it is "the prayer".

بنشین, *i.e.* "you may as well cease praying and sit down"; but the two oldest MSS. read *raft pishin*: "your prayer is void beforehand."

۳۵۲۲. Those whose spiritual consciousness is asleep or not fully awakened require protection and guidance; not so the mystic united with God, perpetually swimming like a fish in the Sea of Reality.

۳۵۲۳ Until the *muríd* is stripped of his egoism, he must look to the *murshid* for "laundering"; but the saints are entirely pure and free: being denuded of "self", they wear the Divine attributes as a raiment.

۳۵۲۴ This is a counsel of perfection: "you get no good by following the Path unless it leads you to *faná fí 'lláh*." In the next verse, however,

the poet allows that the "middle way" has advantages for those who are incapable of becoming adepts.

P. ۴۴۵, Heading. The dervish, now described as a saint of the highest rank, justifies his actions on the ground that the doctrine of the mean implies relativity and limitation: he, the Perfect Man, is absolute and infinite.

۳۵۲۸ از ربّ علیم. Cf. *Qur.* XVIII 64, where Khaḍir is called "a servant of God whom He taught a Divine knowledge (*'ilman min ladunnā*)".

۳۵۳۰ Not only do Moslem saints generally claim to have inherited the wisdom of all the prophets through the Light of Mohammed, but some also regard themselves as mystically united with the spirit of a particular prophet. See Andrae, *Die Person Muhammeds*, 326 *sqq.*

۳۵۳۲ Cf. *supra, v.* ۳۴۳۳ *sqq.*

۳۵۳۳ Fa and BDG read: *barkib-rá báshad waẓífah chár nán.*

۳۵۳۷ Each *rak'ah* consists of the central and most onerous portion of the *ṣalát*, from the recitation of the *Fátiḥah* to the second *sujúd*. Fa has *khumúl* for *nuḥúl*, but none of my MSS. except K supports this reading.

۳۵۳۸ Fa and Mm: *w-in yakí tá masjid.*

۳۵۴۳ لو کان البحر, *Qur.* XVIII 109: "Say, If the sea became ink for the Words of my Lord (*law kána 'l-baḥru middádan li-kalimáti Rabbí*), verily the sea would be used up before the Words of my Lord were exhausted." The mystical sense is that the contents of the Divine consciousness revealed in the hearts of Perfect Men (who themselves, according to Ibnu 'l-'Arabí, are the "Words of God" *par excellence*: see *SIM*, 149) are infinite and beyond description.

۳۵۴۵ باغ و بیشه الخ, alluding to *Qur.* XXXI 26: "and though all the trees in the earth were pens, etc."

۳۵۴۷ The dervish now proceeds to rebut the accusation that he is a sleepy-head.

۳۵۴۸ For the "sleep" of the gnostic engaged in contemplation of God, see I 392 *sqq.* and notes *ad loc.*

۳۵۴۹ قلب for قلبی. The latter, which is the reading of Fa and the two oldest MSS., involves the shortening of a final *yá*; cf. note on I 290. When 'Á'ishah on one occasion told the Prophet that he had gone to sleep without having performed the night-prayer (*ṣalátu 'l-witr*), he replied: "*inna 'aynayya tanámáni wa-lá yanámu qalbí.*"

۳۵۵۰ This and the following verses are addressed by the dervish to his accuser.

۳۵۵۱ حسّ دلرا, *i.e.* the cosmic consciousness of the Perfect Man, which transcends both the physical senses and the intellectual faculties.

۳۵۵۳ عین مشغولی. Cf. *Qur.* XXIV 37: "men whom neither merchantry nor selling diverteth from the commemoration (*dhikr*) of Allah"; and

SIM, 55. Wilson translates: "my (apparent) rest is the essence of occupation"; but it is clear from the context that *mashghúlí* corresponds to *zindán*, and *farágh* to *bágh*, and that the meaning is: "however much the saint may be (apparently) occupied with the things of this world (*e.g.* eating, sleeping, and talking), in reality he is completely detached from them." This hemistich is not parallel to the second hemistich of *v.* ٣٥١٤٨—*shakl-i bí-kár-i ma-rá bar kár dán*—which explains that the mystic's intense contemplative activity is disguised by an appearance of idleness and inertia.

٣٥٥١٤ *I.e.* "you are sunk in carnality, but my carnal nature has been transformed into the pure spirit that is at peace with God".

٣٥٥٧ اندیشه, the function of the discursive reason (*'aql-i ma'ásh*). Wilson reads *andíshah-páyán*, comparing *jahán-páyán*; the analogy, however, is inexact, and I do not think such a compound is admissible.

٣٥٥٨ Thought, *i.e.* self-consciousness, is necessarily subject to the Perfect Man who, having left it behind him and become an organ of the Universal Mind, stands to the world of thoughts and things in the relation of an architect to the house he has planned and built. Cf. I 1811 *sqq.*

٣٥٦٢ The prophet or saint is not always rapt in contemplation of Reality; at times he descends to a lower plane in order that common men may come into contact with him and be purified by his guidance and teaching. Cf. V 200–227.

٣٥٦٣ طیور الصافّات, *Qur.* LXVII 19: "have not they looked at the birds above them spreading their wings (*ilá 'l-ṭayri fawqahum ṣáffát*[in]) and closing them (again)? Naught upholdeth them but the Merciful One. Verily He discerneth everything." For the scansion, cf. note on I 3037.

٣٥٦٤ *I.e.* "my spiritual powers spring from the nature with which I was endowed in eternity: they are rooted in real experience (*taḥqíq*) and are not merely accessory and artificial, like knowledge acquired by imitation (*taqlíd*)".

٣٥٦٥ Ja'far ibn Abí Ṭálib, the Prophet's cousin, fought heroically against the Byzantines at Mu'tah (A.H. 8/A.D. 629), and God rewarded his martyrdom by giving him wings to fly about in Paradise; whence he is known as *Ṭayyár*, "the Flyer". See under Dja'far in *EI*, and Ibn Hishám, 794, last line and foll.

جعفر عیّارا. Fa and BG read *Ṭarrár*, "cutpurse", instead of *'Ayyár*, which means almost the same thing—"cunning rogue, vagabond, and bandit". The poet may be referring to some notorious person, or possibly he may have invented him as a counterpart to Ja'far-i Ṭayyár; in either case the name serves to typify the *muqallid*.

٣٥٦٦ "He who has not tasted, *i.e.* experienced immediately and intuitively, does not know" (*man lam yadhuq lam yadri*).

سُکّان افق, *i.e.* those abiding in contemplation of God. *Ufuq* alludes to the words *al-ufuq al-a'lá*, "the uppermost horizon", with which every Ṣúfí is familiar, since they occur in the description of Mohammed's mystical vision (*Qur*. LIII 7).

۳۵۶۷ غراب, *i.e.* the sceptic or envious worldling. "The fly" represents the *muqallid*, who cannot distinguish fullness (of spiritual knowledge) from emptiness, *i.e.* the true saint from the hypocrite.

۳۵۶۸ میشود لقمه گهر. Cf. v 2705 *sqq*.

۳۵۶۹ شیخ. Fa says that this miracle is related of an eminent Ṣúfí; but I think the dervish is now entitled "Shaykh" as an indication that he was really a saint.

P. ۴۴۸, Heading. The following section illustrates the Platonic doctrine of ἀνάμνησις and the self-evidence of truth revealed in mystical experience. Though WM assigns it to the dervish, there seems to be no doubt that Rúmí himself is commenting on *v*. ۳۵۶۶ *supra*.

۳۵۷۷ از نزدیك یاری, "from a friend" (= *min 'indi ṣadíqⁱⁿ*). So Fa, but G writes *nazdík* with *sukún*, *i.e.* "from a friend near by"; and this is probably correct. I have not found another example of *az nazdík-i* either in the *Mathnawí* or in the poet's *Díwán*.

۳۵۷۸ لذّت آواز, literally, "the pleasing quality of the voice": had it been the voice of a stranger, he would not have recognised it, and it would have sounded disagreeable to him.

۳۵۸۷ نظر, the spiritual vision in which the seer and the Seen (*náẓir ú Manẓúr*: cf. *Díwán*, *SP*, XXV 9) are one.

۳۵۹۰ صاحب‌واقعه. See note on *v*. ۲۲۴ *supra*.

۳۵۹۱ حکمت الخ. See note on *v*. ۱۶۶۹ *supra* and the Story beginning at *v*. ۲۹۱۱ *supra*.

۳۵۹۵ ماء معین. Cf. *Qur*. LXVII 30.

۳۵۹۸–۳۶۰۰ When the godly hear the call of a prophet, it strikes a hidden chord in their hearts, and they remember and respond, knowing it to be like nothing in this world.

۳۶۰۱ آن غریب. The soul separated from God is "a stranger and also an exile".

از زبان حق. See note on I 1938.

انّی قریب, *Qur*. II 182: "and when My servants ask thee concerning Me, lo, I am nigh. I answer the prayer of the caller when he calleth unto Me."

P. ۴۴۹, Heading. Cf. St Luke i 39–44. According to the Persian *Qiṣaṣ* (Browne MS. J 21, f. 147 *a*), "one day the wife of Zakariyyá came to Maryam (here called 'her sister') and said, 'O Maryam, the babe in thy womb is of higher degree than the babe in mine.' Maryam said, 'How dost thou know?' She replied, 'Whenever I come to thee, my

babe pays homage to thine and salutes it.'" This Story illustrates ll. ۳٥۶۹ *supra.*

۳۶۰۳ اولو العزم, *Qur.* XLVI 34: "then do thou endure, like those prophets who were possessors of resolution (fortitude and patience)." Bayḍáwí mentions Noah, Abraham, Moses, and Jesus as the most celebrated in this respect.

۳۶۰۴ BDG read *ḥaml-i man ay dhú 'l-fiṭan.*

۳۶۰۸ Fa and two of the 14th-century MSS. give this verse in another form. See *app. crit.*

۳۶۱۰ Fa translates this verse but omits the Persian text.

۳۶۱۲ اهل خاطرست, *i.e.* one whose first thoughts are inspired by God. See *Kashf, Eng.* 387, and cf. Macdonald, *Religious attitude*, 275; *Passion*, 492.

۳۶۱۶ همچو شمن. See note 1 in the Translation, p. 409.

۳۶۱۷ For the world-famous Indian book of fables, translated into Arabic by 'Abdulláh ibnu 'l-Muqaffa' and known to Moslems as *Kalílah wa-Dimnah*, a title derived from the names of two jackals which play leading parts in the narrative, see art. Kalīla wa-Dimna in *EI.*

۳۶۱۹ See *Anwár-i Suhaylí*, tr. Eastwick, 98 *sqq.*

۳۶۲۰ زعکس ماه الخ, alluding to an incident in the fable of the Hares and the Elephant (*ibid.* 315 *sqq.*). Cf. III 2738 *sqq.*

۳۶۲۱ با زاغ لکلکرا. There seems to be no authority for introducing the stork in this connexion. The war of the crows against the *owls* is related in *Kalílah wa-Dimnah* (ed. De Sacy, 180 *sqq.*; Naṣru'lláh's version, 193 *sqq.*; *Anwár-i Suhaylí*, tr. Eastwick, 298 *sqq.*). Cf. *Ocean of Story*, V 102. Perhaps the poet was thinking of the stork and the crow (*supra*, v. ۲۱۰۳ *sqq.*) which, notwithstanding their mutual antipathy, made friends with each other because both of them were lame.

۳۶۲۴ Between lovers all is told without a word being uttered.

۳۶۲۵ BDG read *bá parwánah tú* and *guzín z-afsánah tú*; Fa *bá parwánah níz* and *guzín kun ay 'azíz.*

۳۶۲۶ همین الخ, *i.e.* "aim at the spirit, do not cling to the letter".

۳۶۲۹ *Ḍaraba Zaydun 'Amran* is a stock example used by Moslem grammarians.

۳۶۳۲ In the first hemistich Mm read *az bahr-i i'ráb-ast u sáz*, "are for the purpose of (showing) the declension and (grammatical) construction"; and so Fa, which, however, translates *i'ráb-ast sáz*. The former reading should be preferred.

۳۶۳۴ See note 4 in the Translation, p. 410.

۳۶۳۵ The two oldest MSS. and Fa read *chúnkih az ḥad burd.*

۳۶۳۹ الخبيثات للخبيثين, *Qur.* XXIV 26. At I 3604 all my MSS. read *al-khabíthín* (see note *ad loc.*); but here most of them, including G, have *li-'l-khabíthát al-khabíthín*; and Fa (though it has *al-khabíthát* in the text)

translates this reading. No MS. quotes the words of the *Qur'án* exactly, and it is clear that the alteration has been made for metrical reasons. I am not so sure that it was made by the poet himself: he occasionally allows the irregularity in question: *e.g.* سَلامعَلَيْك is scanned ⏑–––, with omission of the *ním-fatḥah*.

۳۶۴۰ دست فراخ. *Farákh-dastí*, denoting boundless munificence and magnanimity, is a typical quality of the enlightened Ṣúfí: *al-ṭayyibát li-'l-ṭayyibín* (*Qur*. XXIV 26). Cf. note on I 466. The reading *dasht-i farákh*, adopted by Wilson, is not confirmed by any of my MSS.

P. ۴۵۲, Heading. This apologue supplies an illustration of *v*. ۳۶۲۲ *seq*.,

> "*Without* I have long seeking bin,
> Whilst thou, the while, abid'st *within*."

۳۶۴۴ زدیوان ادب, *i.e.* he was one of the official secretaries.

۳۶۵۱ BDG read: *dar fulán iqlím-i bas hawl ú suturg*.

۳۶۵۴ The three oldest MSS. write *bas* for *pas*.

۳۶۵۹ قطبی, *i.e.* a Perfect Man.

۳۶۶۸ درخت علم, *i.e.* the essential knowledge (*'ilm-i ladunní*) which God bestows on the Sage.

۳۶۷۰ Fa and BDG have the variant form of this verse. See *app. crit.*

۳۶۷۱ The Divine consciousness immanent in the saint may be described, with reference to the aspects in which it presents itself, as a "tree" whose fruit is esoteric knowledge, a "sun" illuminating every loving heart, an "ocean" comprising the essences of all things, a "cloud" outpouring Divine grace and producing abundant spiritual life.

۳۶۷۲ Fa and K read *áthár-bá-st*.

۳۶۷۴ Fa omits this verse.

۳۶۷۶ As the attributes of God are visible only in their effects and therefore cannot be described except by names which give no real knowledge of their nature, so human qualities, being inherent in the spiritual essence of man, are hidden even from those who possess the same qualities. Cf. I 1025 and *SIM*, 97 *seq.*

۳۶۷۷ Fa and K read *barkih andar nám pichad k-ín thiqa-st*, "whoever attaches himself to the (mere) name, thinking it is trustworthy".

۳۶۷۹ بنگر در صفات, *i.e.* "contemplate the Divine attributes in the hope that you may be invested with them and led to mystical union with the Essence".

۳۶۸۳ بَنُم, modern Turkish *benim*. So Fa and all my MSS. Wilson reads with WM and BU *ay gyüzum* = *ay chashm-i man*.

۳۶۸۴ استافیل, σταφυλή.

۳۶۸۷ صدزبان, *i.e.* familiar with the realities underlying all names and forms of expression. Cf. I 1205–1207 and *v*. ۳۷۴۲ *infra*.

۳۶۹۰ Those who give themselves up entirely to the Perfect Man realise

the Divine Unity through him and become mystically one with him and with each other.

۳۶۹۲ انصتوا, *Qur.* VII 203. See note on *v.* ۳۴۵۶ *supra.*

تا زبانتان الخ, *i.e.* "lose yourselves in me (*faná fí 'l-Shaykh*), in order that I may act and speak for you". Cf. the Ḥadíth-i qudsí translated in the note on I 1938.

۳۶۹۳ موثقه. Both the reading and the sense to be attached to it are doubtful. H has *mawthiqah*. In Fa and BDG the verse appears in a form which presents no difficulty: see *app. crit.* Words are vain unless they spring from true feeling and conviction: no agreement founded on them can endure.

۳۶۹۴ *Taqlíd* is likened to warmth produced artificially; *taḥqíq* to natural heat.

۳۶۹۸ See note on I 1579. The disinterestedness (*ikhláṣ*) of the Ṣúfí adept is something transcendent (I 2616, note) which remains unaffected by his formal or public actions (cf. III 2408 *seq.*); hence even these, being really unselfish, have more value than the imperfect *ikhláṣ* of the *muqallid*.

۳۶۹۹ Read *ahl-i jasad*, "unspiritual men", with the two oldest MSS.

۳۷۰۰ چون سلیمان. Cf. I 1202 *sqq.*

۳۷۰۴ سلیمانی, *i.e.* a *murshid*. For Solomon and the ant, see *Qur.* XXVII 18. In the second hemistich K reads: *hín Sulaymání bi-jú gar mí-juwí*, where *mí-juwí* = *mí-júyí*: cf. I 3766, note.

۳۷۰۵ Since both the spiritual and the material worlds are subject to the Perfect Man, those who devote themselves to him lack nothing.

۳۷۰۷ This verse does not, I think, allude to the Quṭb, the head of the mystic hierarchy, but to the Quṭb, "who is the gnostic united with God" (V 2339, Heading).

۳۷۰۸ *Qur.* XXXV 22. Only the second half of the verse is cited, but the quotation is complete, though *tá ba-illá*, etc., suggests the contrary.

۳۷۰۹ A Ṣúfistic paraphrase of the Qur'ánic words in the preceding verse.

۳۷۱۱ نفس. The two oldest MSS. write *nafs-i* with the *iḍáfat*. The Ḥadíth is: *al-muslimúna ka-nafsin wáḥidatin*.

P. ۴۵۶, Heading. Cf. *LHA*, 170 *seq.*

۳۷۱۶ · المومنون إخوة, *Qur.* XLIX 10: "the Moslems are brothers. Therefore make peace between your brethren." The poet gives a mystical exposition of this text at IV 406 *sqq.*

ببند. So Fa and Mm. The reading *ba-band* (see note 1 in the Translation, p. 414) has practically no authority.

۳۷۱۷ *I.e.* "we must advance from external unity to the absolute unity of spirit". For the metaphor, cf. I 680.

۳۷۱۸ *Ghúrah* = the infidel or hypocrite; *angúr* = the true believer.

٣٧٢١ فتنهٔ افهام الخ. If the mystery of predestination (*sirru 'l-qadar*) were revealed to all, they would despair and lose faith in God and cease to worship Him. Cf. I 3611 *sqq.*

٣٧٢٢ دود دوزخ الخ, *i.e.* "better not darken and disturb the minds of the Faithful by laying bare the hellish nature of infidelity and entering into the questions which arise in connexion with it". Cf. III 1374 *seq.* On the legend of "many-columned Iram" (cf. *Qur.* LXXXIX 6), the earthly Paradise of Shaddád ibn 'Ád in South Arabia, see art. in *EI.*

٣٧٢٥ درند پوست, *i.e.* they break through the veil of egoism and individuality. Cf. IV 418.

٣٧٢٦ Fa and Mm read *bá khwísh jangí dar na-bast.* Enmity implies duality: he who is really one with others cannot oppose them, for he would be opposing himself.

٣٧٢٧ آفرين الخ. Translate: "Blessings on Universal Love, the (supreme) Master." *Ústád* (*ustád*) is often used of a master-craftsman (*e.g.* I 187) and no doubt has this meaning here: cf. *kúzah-gar* in the next verse. According to Fa, the "master" is Mohammed.

٣٧٣١ دوربينى, far-reaching intellectual speculation.

٣٧٣٢ همچو خفته الخ. *I.e.* God is omnipresent, but one must be spiritually awake in order to see Him.

٣٧٣٥–٣٧٣٧ A description of those who occupy themselves with the problems of philosophy and scholastic theology. Cf. V 559 *sqq.*

٣٧٣٨ كرّ و فرت. See note on *v.* ٣١٥٠ *supra.*

٣٧٣٩ Cf. I 948 *sqq.*

٣٧٤٠ از نبى, not "from the Prophet" (Wilson), but "from the *Qur'án*" (*nubí*), L 35: "and how many a generation have We destroyed aforetime who were mightier than they and searched through the lands!—but was there any refuge (for them)?"

٣٧٤٢ See note on *v.* ٣٧٠٧ *supra. Lasín*, like *ṣad-zabán* (*v.* ٣٦٨٧, note), one who knows the *lisánu 'l-ḥál* and speaks with the eloquence of reality.

٣٧٤٣ See *vv.* ١١٦٨–١١٦٩ *supra* and notes *ad loc.*

٣٧٤٥ حيث ما...نحوه, *Qur.* II 139, 145. The *Qur'án* has *wujúhakum* and *shaṭrahu.* Cf. note on *v.* ٣٣٥٤ *supra.*

٣٧٤٧ See *supra, v.* ١١٣١ *sqq.*

٣٧٤٩ Here, as in *v.* ٣٧٤١٤ *supra*, "Solomon" is God, and the enlightened "birds" are the prophets and saints.

٣٧٥١ For the story of Solomon and Bilqís and the hoopoe, see *Qur.* XXVII 20 *sqq.*

٣٧٥٢ ما زاغ بود. The words *má zágh* are applied (*Qur.* LIII 17) to the eye of the Prophet, which "did not turn aside" from his vision of God; and the same description is suitable to holy men, however incongruous it may be with their external appearance. For the pun on *zágh*, cf. I 3954.

٣٧٥٣ See note on *v.* ١٦٦٢ *supra*.

٣٧٥٤ باژان, *i.e.* worldly princes.

٣٧٥٥ گلشن دارد او, *i.e.* the source of the saint's rapturous words is the Divine Love which fills his heart.

٣٧٥٦ زقند الخ, *i.e.* "he needs no exoteric knowledge".

٣٧٥٧ طاوس پران, *i.e.* popular *'ulamá* and religious pretenders. Cf. the fable of the jackal who fell into a dyeing-vat and tried to pass himself off as a peacock (III 721 *sqq.*, 766 *sqq.*). The ugly feet of the peacock are proverbial: V 498, VI 682 *seq.*; *Gulistán*, 50, 11; *Ḥadíqah*, 163 *b*:

ṣúrat-i árzú chu ṭá'ús-ast:
bál mas'úd páy manḥús-ast.

٣٧٥٨ All the artificial eloquence of this world is mere empty sound in comparison with the mystic utterances of those whom God has inspired. Cf. VI 4010 *sqq.* I think the phrase *manṭiqu 'l-ṭayrán-i kháqání* refers to court-poets in general and more particularly to the famous poet Kháqání of Shirwán, who was "notorious for the difficulty and obscurity of his verse" (*LHP*, II 391). It has been pointed out (*Sukhun ú Sukhunwarán*, Ṭihrán, 1933, Vol. II, pt. 1, p. 307, note 1) that in several places Kháqání calls his poetry "bird-speech", as though only a Solomon could understand it. *E.g.* he says in a *qaṣídah*:

zi-Kháqání ín manṭiqu 'l-ṭayr bi-shnav,
kih bih z-ú ma'ání-siráyí na-yábí.

Rúmí, however, does not intend to draw a contrast, as the editor suggests, between his own plain style and that of Kháqání. Both here and at IV 851 *manṭiqu 'l-ṭayr-i Sulaymání*, the teaching which imparts spiritual truth, stands in direct antagonism to the "bird-speech" which is a product of intellect, fancy, and imagination.

The plural of *manṭiqu 'l-ṭayr*, formed by the suffix *-án*, follows the analogy of *sukhun-án*.

٣٧٦٠-٣٧٦١ The spirit of the Perfect Man is universal and infinite.

٣٧٦٤ همچو گز الخ, *i.e.* "you will become the ideal of all creation and the criterion by which everything is judged and valued". Cf. the saying of Báyazíd (*TA*, I 165, 2), "All that exists is gained in two steps—one, turning away from self-interest; the other, standing firmly on the Divine commandments." And Abú 'l-Ḥasan Kharraqání said (*ibid.* II 226, 7): "I attained to God as soon as I set foot on the first step of the ladder." This alludes to the doctrine that finding precedes seeking (note on *v.* ٢٩٩٦ *supra*).

٣٧٦٥ Fa reads *mí-jahad* and *mí-rahad*.

٣٧٦٦ The duck represents the Divine spirit in man, while the hen is an emblem of his carnal nature. Fa and BDG give a variant form of the verse. See *app. crit.*

۳۷۷۱ مادر, *i.e.* "thy foster-mother". *Dáyah*, the reading of Fa, occurs in only one good MS., and the description of the *nafs* as an anxious mother is quite appropriate to the context.

۳۷۷۲ بر خشك و بر تر زنده, amphibious, *i.e.* belonging to both the spiritual and the material world. The two oldest MSS. read *khánah-ganda-í*, "one whose house is stinking".

۳۷۷۳–۳۷۷۴ *Qur.* XVII 72: "and verily We have honoured the sons of Adam, and We have borne them on the land and on the sea."

For the meaning of *karramná*, cf. note on I 1958–1959, VI 139 *sqq.*, and especially III 3291, 3300, where free-will (*ikhtiyár*) is singled out as God's noblest gift to man, in virtue of which he can choose to live either on land, *i.e.* in the flesh, or on the sea, *i.e.* in the spirit. Cf. V 1295 and Saná'í, *Ḥadíqah*, IV 152 *a*: *ikhtiyár-ast sharḥ-i karramná.*

۳۷۷۵ The angels are without carnality, and animals have no spiritual nature.

۳۷۷۷ *Qur.* XVIII 110. Cf. I 3659.

۳۷۷۹–۳۷۸۰ Our true home is the Universal Divine Spirit in which, though we are not conscious of it, we live and move incessantly. Solomon knew the mysteries of the birds, and such is the relation of God to us.

۳۷۸۱ با سليمان, "by means of Solomon". The preposition, I think, is instrumental. *I.e.* "by the grace of God (or possibly, 'through the mediation of the Perfect Man'), seek union with Him in order that His Spirit may encompass you and protect you from all 'otherness'". Ripples on water are frequently compared to ring-mail. David is mentioned here (apart from his natural connexion with Solomon) for a reason which has been explained in the note on *v.* ۹۱۵ *supra.*

۳۷۸۲ God is jealous of His beauty and makes blind those who are unworthy to behold it. I do not agree with Wilson's reading: *ghayr-at*, "things other (than He) bewitch your eyes".

۳۷۸۳–۳۷۸۴ "If we pay no heed to the words of prophets and saints and shrink from the tribulations of the mystic Way, our case is analogous to that of a man suffering from thirst who dislikes the rattle of thunder, being unaware that it will soon be followed by floods of rain."

۳۷۸۵ جوى روان, *i.e.* the fleeting world of Time. Cf. III 560.

۳۷۸۶ Fa and Mm: *maḥjúb mánd.*

P. ۲۶۰, Heading. This Story derives its point from the second hemistich of *v.* ۳۷۸۵.

۳۷۸۸ عبّاديه, *'Abbádiyah*, as the word is correctly written in G, not *'ubbádiyah* (H), or *'Ibbádiyah* (with metrical *tashdíd*) referring to the Christian Arabs of Ḥírah (*LHA*, 39), as suggested by Wilson. 'Abbádiyah, properly 'Abbádiyyah, the collective form of the *nisbah* 'Abbádí, denotes a celebrated group of ascetics who, in the second century A.H.,

established themselves at ʻAbbádán on the Persian Gulf, near Baṣrah, and their successors. To the references given in the Translation, p. 418, note 1, add Massignon, *Essai*, 135; *Qút*, II 121, 4 fr. foot, and 205, 8 fr. foot; and the verses in praise of ʻAbbádán and its marabouts (*murábiṭín*) by Abú 'l-ʻAtáhiyah (*Díwán*, 218, penult.).

٣٧٩٠ تُرمزاج...سموم بادیه. These are figurative expressions, signifying that his austerities served to balance and relieve the extreme sensibility of his spiritual temperament.

٣٧٩٥ انتظار. See note on *v.* ٢٧٢٦ *supra.* This verse has a doublet, which follows it in D (see *app. crit.*) and takes its place in GK. Fa reads *namáz*, a misprint for *niyáz*, in the first hemistich; and in the second: *tá shavad darwísh fárigh az namáz.*

٣٧٩٩ بی زحَبْلٍ من مسد. Cf. *Qur.* CXI 5.

٣٨٠١ زنّارها. See note on I 359.

٣٨٠٤ في السماء رزقکم, *Qur.* LI 22.

٣٨١٠ ترش و خام. Cf. *v.* ٣٧١٩ *supra.*

ADDITIONAL NOTES

I ٥٧ Cf. *Fíhi má fíhi*, 15, 1 *sqq.*: "Jalálu'ddín was asked, 'Is there any way to God nearer than prayer?' 'No,' he replied; 'but prayer does not consist in forms alone. Formal prayer has a beginning and an end, like all forms and bodies and everything that partakes of speech and sound, but the soul is unconditioned and infinite: it has neither beginning nor end. The prophets have shown the true nature of prayer.... Prayer is the drowning and unconsciousness of the soul, so that all these forms remain without. At that time there is no room even for Gabriel, who is pure spirit. One can say that the man who prays in this fashion is exempt from all religious obligations, since he is deprived of his intelligence. Absorption in the Divine Unity is the soul of prayer."

I ١١٠ Cf. *Fíhi má fíhi*, 13, 9 *sqq.*: "Man is the astrolabe of God, but it needs an astronomer to understand the astrolabe.... The meaning of this is explained by the saying of the Prophet, 'He that knows himself knows his Lord.' Man is God's astrolabe, and just as by means of an astrolabe the astronomer discovers the conditions of the heavenly spheres and observes their revolutions, and the influences and motions of the stars, so when Man has received from God the gift of self-knowledge, by means of the astrolabe of his existence, which is a Divine mirror, he continually beholds the manifestation of the Divine beauty without attributes and beyond description; and of that beauty this mirror is never void."

I ٥٢٠ Cf. *Fíhi má fíhi*, 64, 1 *sqq.*: "This world is like winter, all things are congealed; but the winter is ideal (*'aqlí*), not physical: when the air of the Divine Spring comes on, the mountains melt and the world turns into water. Even as all frozen things are melted by the heat of Tammúz (July), so on the Day of Resurrection all congealed existences are dissolved by the breath of the Divine Spirit."

I ٦٢٢–٦٤١ Cf. *Ta'arruf*, ch. xv.

I ١١٠١ Cf. *Fíhi má fíhi*, 124, 8 *sqq.*: "The faith of the vulgar is *lá iláha illá 'lláhu*, but the faith of the elect is *lá iláha illá Huwa*. For example, a man dreams he has been made king and is seated on a throne, surrounded by slaves and chamberlains and amírs: he says to himself, 'I must be the king, and there is no king except me'; but when he awakes and sees none but himself in the house, he says, ''Tis I, and there is no one except me.' This, however, he cannot apprehend till he is awakened from his slumber."

I ١٥١٥–١٥٢١ Cf. *Fíhi má fíhi*, 22, 5 *sqq.*: "Form (*súrat*) is of great importance; indeed, nothing can be done without the copartnership of

form and essence (*maghz*). You may sow a seed without its husk, but it will not grow up: sow it with its husk and it will become a big tree. From this point of view the body is fundamental and necessary for the attainment of the (Divine) purpose.... Although they (all but the lovers of God) are mere cattle (*an'ám*), yet are they deserving of (Divine) bounty (*in'ám*); and although they are in the stable, nevertheless they are approved by the Master of the stable (*Mír-i ákhur*), who, if He will, sets them free and transports them to a select stall (*tawíla-i kháṣṣ*); and as in the beginning He brought them from non-existence into existence, so does He bring them from the stable of existence to the rank of the mineral (*jamádí*), and from the mineral state to that of the plant (*nabátí*), and from the vegetive state to that of the animal (*ḥayawání*), and from the animal state to that of Man (*insání*), and from humanity to angelhood (*malakí*), and so forth *ad infinitum*. Now God has shown all this in order that you may acknowledge that He hath many stalls of this kind, each loftier than the one below it, and may believe that there are other stalls which He has not yet shown.... It is pain that leads to success in everything. Until Mary felt the pangs of childbirth, she did not go to the palm-tree (*Qur*. XIX 23–26). The body is like Mary, and every one of us hath a Jesus within: if the pain (of love) arise in us, our Jesus will be born; otherwise he will return to his home by the hidden way he came, and we shall be left unrewarded."

I ۲۰۰۳ The mystic *báqí fí 'lláh* is compared (*Fíhi má fíhi*, 65, 11 *sqq*.) to an animal that has fallen into a salt-mine. "Of animality nothing remains in him but the name: he in effect is the salt-mine: how should the name injure him? It will not deprive him of his 'saltiness'. Though you call this salt-mine by another name, (what matter?): it does not cease to be salt."

I ۲۰۶۳–۲۰۷۰. Cf. *Fíhi má fíhi*, 14, 3 *sqq*.

I ۲۳۰۴ The name Tamar may have been suggested to the poet by the fact that the mother of 'Alá'u'ddín Kayqubád, the Seljúq Sultan of Rúm (who reigned jointly with his two brothers from A.H. 647 to 655) was the Georgian princess Tamar (*EI*, II 637). Thamar (? Tamar), elder daughter of David II of Georgia, married the Shirwánsháh, Minúchihr II between A.H. 504 and 510 (*Díwán* of Falakí, pp. 12–15).

I ۲۸۱۱ Cf. the proverb *mina 'l-wardati takhruju shawkat^{un} wa-mina 'l-shawkati takhruju wardat^{un}*, "a thorn comes from a rose, and a rose comes from a thorn" (*Arabum Proverbia*, III[1], p. 538, No. 3228).

I ۳۹۴۸ *sqq*. Cf. *Fíhi má fíhi*, 30, 6 *sqq*.

II ۴۸ Cf. *Fíhi má fíhi*, 19, 8 *sqq*.: "This body is thy horse and this world is its stable. The horse's food is not the food of the rider, who has a life and pleasure of his own; but since thou hast become subject to animality

and Bestiality, thou art remaining in the stable and hast no place among the sovereigns and princes of the eternal world. Thy heart is there, but thy body holds thee captive here."

II ٢٧٧ In his explanation of this verse (*Fíhi má fíhi*, 198, 7 *sqq.*) the poet says that *andíshah* ("thought") is used in a peculiar sense and signifies the rational and spiritual element in Man: speech (*nuṭq*) as opposed to animality (*ḥayawání*). Cf. *ibid.* 83, 5 fr. foot and foll., where Man, "the speaking animal" (*al-insán ḥayawán náṭiq*), is described as "speaking" (*gúyá*) incessantly within, though he utter no word with his tongue. He is like a muddy torrent: his "speech" (*nuṭq*) is the pure water, and his animality (*ḥayawání*) the mud; but the mud is accidental. That which is of earth passes away and rots; speech and story and knowledge, whether good or evil, remain after the body is gone.

II ٥٣٢ This verse is illustrated by a story which Junayd tells of Abú Ḥamzah al-Baghdádí (Sulamí, *Ṭabaqát*, British Museum MS. Add. 18520, 66*b*; tr. by Margaret Smith, *An early mystic of Baghdád*, 29 *seq.*).

P. ٣١٣, Heading. Cf. the twenty-second fable of Luqmán, in which "the thornbush begs the gardener to tend it so that kings may delight in its flowers and fruits; the gardener waters it twice a day and the thornbush overruns the whole garden" (*EI*, art. Luḳmān, III 37, col. 1).

II ١٤١٦ *sqq.* Cf. *Fíhi má fíhi*, 32, 5 fr. foot and foll.: "There are many things in Man. He is bird and mouse. Now the bird lifts the cage upward, then again the mouse drags it down. In Man there are hundreds of thousands of different wild beasts, unless they go to the place where the mouse puts off its 'mousiness' and the bird its 'birdiness' and all become one; for the object sought is not 'up' or 'down': when it appears, he (the seeker) neither soars nor sinks."

II ٢١٦٦ In *Fíhi má fíhi*, 70, 3 fr. foot and foll. the Ḥadíth *al-jamá'ah raḥmat*[un] is explained as the positive counterpart of *lá rahbániyyah fí 'l-Islám*.

II ٢٩٩٦–٢٩٩٧ Cf. the discourse (*Fíhi má fíhi*, 191, 3 fr. foot and foll.) on the verse:

hamah chíz-rá tá na-júyí na-yábí,
juz ín Dúst-rá tá na-yábí na-júyí.

"The (mystic) finder (*wájid*) has found all: God is the seeker. The meaning of the verse is: 'O man, so long as thou art engaged in seeking, which is a temporal and human attribute, thou art far from thy object; but when thy seeking is lost in God's seeking, and God's seeking entirely overpowers thy seeking, then thou seekest with God's seeking.'"

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AT THE UNIVERSITY PRESS